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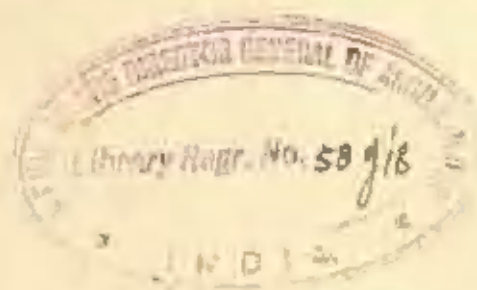
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THE
ENCYCLOPAEDIA OF ISLĀM





THE ENCYCLOPAEDIA OF ISLAM

A DICTIONARY OF THE GEOGRAPHY,
ETHNOGRAPHY AND BIOGRAPHY OF THE
MUHAMMADAN PEOPLES

PREPARED BY A NUMBER OF LEADING ORIENTALISTS

EDITED BY

M. TH. HOUTSMA, T. W. ARNOLD,
R. BASSET and R. HARTMANN

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A.

(A 'A.)

AARON. [See **HAADU**.]

AB (r. — *z. āp-m*), water; metaphorically, splendor, freshness. — *Klout*. The word is *ab* used either at the beginning or at the end, in the composition of geographical names. — [Comp. 221.]

Ab-hayit, front of immortality (*Harbier de Maynard, Boustan*, p. 172, note 2). — *Ab-ahar*, a supply of water, a reservoir in which water is always kept fresh (*J. Blomley, Paris*, p. 100). — *Ab-ahar*, a servant whose business it is to prepare drinks (*J. Blomley, loc. cit.*, p. 169); an official who gives the prince water to drink or to wash with (*Ch. Scheler, Slaves-Nomads*, p. 142, note 1). (C. L. HUERT.)

AB, or **Ab**, the name of the fifth or eleventh month respectively in the calendar of the Jews, Syrians, &c. In its Syro-Aramaean use the month **Ab** corresponds to the sixth month (*Agathos*) of the Turkish *Milliyi* (i. e. the financial and civil) year, that is to say the month of August in the Julian calendar. [See **TA'ADU**.] (E. MAHER.)

ABA ('*ādā*), (*ābā*), the name of a kind of dress used by the Arabs. Native lexicographers generally give as '*ādā*' the value of a collective name, of which '*ādā*', or '*ādāya*' (both forms are old) would be the form of entry. '*ādā*', however, has already been used by classic writers with the meaning of entry, and the word has thus subsisted in the dialects of Mesopotamia, of Arabia and even of Egypt. It is also in the form of '*ādā*' that the Turks have borrowed it, though they discard the initial guttural (**ād**). On the other hand, '*ādāya*' is the word now generally employed when speaking of the extremely antiquated dress described in the next paragraph.

1. Syro-Arabian '*ādāya*', a short, full blouse, reaching to a little below the knee, with an opening at the top for the head, and a gap at each side for the arms; this is the '*ādāya*' of the Bedouins of Syria, of Arabia and of Iraq. It has no sleeves. It is made of a coarse, thick woollen material, a worn camel's or goat's hair; it is either of a single color — generally varying from light to very dark brown, — or in stripes of alternate brown and white. Sometimes, but very seldom, it is made of cloth, or silk, and decorated with embroidery; then it is the gala dress of the rich. In certain parts this '*ādāya*' is the ordinary dress not only of the men but also of the women.

2. Egyptian '*ādāya*': the old Bedouin '*ādā*' has undergone some transformations in Egypt; there this dress comes down to the feet, and has sleeves, but has kept the alternate stripes of light and dark brown of the primitive '*ādāya*'.

3. Maghrib '*ādāya*' in Eastern Algeria the '*ādāya*' is sometimes given to a dress with very short sleeved, made of a thick material, square in shape, with a hood resembling very much the Moroccan '*afellala*' or '*hachchaba*'. In the West of Algeria the '*ādāya*' is a white blouse of linen, of cotton, or, more rarely, of wool, or silk, which is worn over the shirt and under the *terza* or the *afellala*. It falls midway down the leg and has no sleeves; sometimes shoulder-pieces cover the half-way down the upper arm. Finally, in the West of Algeria the word '*ādāya*' is still used for a dress of the women; over her chemise a woman wears an '*ādāya*' of cotton, of silk, or even of velvet. It is a long flowing sleeveless dress with a deeply hollowed-out opening behind and long slit at the sides under the arms. This first '*ādāya*' is covered by another of unadorned tulle, of the same shape and with the same openings.

Atellography; Dory, *Dict. des noms de vêtements*, pp. 292—297; idem, *Supplément aux diction. arabes*, II, 90; Barhaz de Maynard, *Dict. turc*, I, 1; II, 345; Burckhardt, *Notes on the Bedouins and Wahabys* (London, 1831), I, 47. — A description and illustration of an '*ādāya*' of silk will be found in H. von Oppenheim's *Von Mittelmeer zum persischen Golf* II, 121; and a description and illustration of an Egyptian '*ādāya*' in E. W. Lane's *Manners and Customs of the Egyptians* (5th ed.) I, 38, 41.

(W. MARCAIS.)

ABÂNDE (*Abānda*), a highland people chiefly nomadic in their habits, dispersed between the Nile and the Red Sea, who extend north as far as the latitude of Asiat and south to the tropics and even further in the valley of the Nile. An inveterate enmity separates the '*Abānda*' from their northern neighbors, the Ma'ara, and from their southern neighbors, the Bahariya. To this antipathy is added, with regard to the former their descent and, to the latter, their language. Their name appears to be derived from that of an ancestor, 'Abād, who has disappeared from history, but whose name survives in that of certain places: 'Ufr 'Abād and Wād 'Abād, the latter of which debouches into the Nile valley opposite Khartoum. They number from thirty to forty thousand souls. They are distinguished very clearly by their anthropological characteristics as much from the pure Arabs as from the inhabitants of the interior of Africa. Klingmüller describes them in the following terms: 'dolichocephala, orthognathous, with an oval face, large glowing eyes, nose straight, a little short and broad, hair smooth and jet black but not woolly, skin dark brown

rearing on black, the expression of the face completely European (Caucasian), body remarkable for its bony structure. They are thus distinguished from the Arabs less by their structure and hair than by the color of their skin and by the shape of their nose. Anthropologically they approach very nearly their kinsmen, the Bishariya; nevertheless differences in their social conditions have given rise to many discrepancies of a secondary nature. The greater part of the 'Abdals lead a very unassuming nomadic life in the mountains; their domestic animals are camels, goats and sheep, with the addition in the Nile valley of pigeons and poultry; they have no houses. Instead of the Bedouin tent of strongly woven hair they only inhabit admirable huts covered with matting or cane, rarely a sort of *gourd*; some of them are content for shelter with natural caves, thus justifying the name of Tughbaya which the ancients gave them (comp. Schweinfurth, p. 288; Khunzinger, p. 253). Those who inhabit the shores of the Red Sea are now still for the main part the real Ishthyophagi of former ages. Being without nets and boats, they content themselves with what the sea throws up in their or what it allows them to catch easily. In the Nile valley, where they have formed a great number of small colonies between Kena (Gena) and Assut, especially in the vicinity of Hama, of Edfa, and in Lektia (Feghla), some of them devote themselves to agriculture. The principal resource of the rest is yet their dairy, consequently their bread, is trading, or the presence they receive from travellers. Owing to their situation and the poverty of their country, they have for centuries bound to seek their livelihood as camel-drivers and caravan guides. In this respect their activity has sometimes expanded greatly in three principal directions: firstly on the road from Kena to Assut ('Abdals), between Ras Elua and Sudda, which was much frequented in the Middle Ages and which took from thirteen to seventeen days; secondly the road, more and more frequented in modern times, from Kena to al-Kafir, which takes from four to five days; thirdly the routes connecting Egypt, Nubia, the Upper Nile and Abyssinia. Being honest and docile they have gained the confidence of the Egyptian government, which has lately confined to them the route from Korosko to Abu Hammad elua, which traverses the territory of the Bishariya, who absolutely refuse to admit. Without any doubt the fact that the 'Abdals now speak mostly Arabic is a consequence of this long established practice of acting as guides and camel-drivers. Except for a little among themselves in intimate intercourse, they no longer use their old Nubian tongue, which closely approaches the *fa-Bishariya*; sometimes, in order that they may not be understood by strangers, they mix Arabic expressions with their own language; which explains why a *seventeenth-century* language of the 'Abdals has been mentioned. If the collective name of the people is Arabic, the name of the principal groups of tribes — Ashabab (Ophidids), Melchah, Simah, Shawah — are essentially Hamitic in form.

The material culture of the 'Abdals is, as has already been said, still very primitive. As amongst the nomadic Arabs, their furniture is limited to leather-pots, leather bottles, a few dishes, some mats, ropes, earthenware, knives and fire stones;

their kitchen utensils recall to a certain extent the stone age; often hand-mills, with which their grain is ground, are improvised, on the spot if necessary, from two flat stones. Their food is milk, dried bread, fruit, vegetables, occasionally game, poultry and, near the Red Sea, fish. Their clothes and beads in the mountains grace the country herbage there, while towards the Red Sea they often borrow the leaves of the glaze. They make a certain amount of money also from the sale of charcoal, genna and other medicinal plants, and gum-arabic. At Kapsa and in its environs, they make a little as water-carriers and by other inferior employments. The want of the inhabitants of the desert in following up tracks is very famous, and for that reason they are employed even in colonial researches.

Naturally the 'Abdals dress in conformity with the climate and their social rank. The children often go quite naked; the men wear a *lota-chalk*, the women, for decency, a belt made of strips of leather (*salbi*), and to protect themselves from the cold, a *lota-chalk* or *lota* a cloak. In the matter of ornaments the women know scarcely any but things made of silver-plat or of brass and shells. The boys and men, like the Bishariya, take very great care of their hair, which they comb with butter or grease, and which they braid, plait and tress in diverse manners (Khunzinger, p. 247). Sometimes they go bare-foot, sometimes they wear sandals. Their arms, which seem to be more for adornment than for use, are a knife, spear and sword, rarely a shield and never a rifle.

The chiefs of the clans and of the tribes are subordinate to a *Sheikh*, the head of all the 'Abdals, who is personally responsible to the Egyptian government for the maintenance of peace and security. As a matter of fact, since the time of Muhammad Ali, the country has been quiet and intercommunication rare, the more so in that it is a great advantage to the 'Abdals the caravan routes for which they furnish the escort should be well frequented. The radical change in the state of things, due to the firmness of Muhammad Ali Pasha, fully explains the contradictory reports about the character of the 'Abdals. Descriptions earlier than as shortly after the year 1800 depict them as being, like the Bishariya formerly and the Bishariya now, a plundering, perfidious, cruel and treacherous people. Nowadays we are told the contrary, but they are established as being inoffensive, discreet, peaceful and absolutely reliable. It is a complete transformation which could only have been carried out by such a man as the founder of the New Egypt, whose work extends so far as into Arabia, Syria and the Sudan.

The faith of the 'Abdals is Islam, adapted, however, to the nature of the country and its population. The confession of faith is the only one of the so-called pillars of Islam which stands fast. The women are veiled; the children are circumcised. Veneration of the Saints is widely spread, especially in the neighbourhood of the Red Sea, where the belief in the Patron Saint is perhaps blended with ancient pagan ideas. They eat the flesh of many animals that are *haram* for the strict Mussulman. From the Islamic practices they have borrowed polygamy, facility of divorce and marriage at an early age. On the contrary, they

have remained untouched by the belief in the *ʿĪlād*, which causes so much trouble to the soul of many an Arab. In their intercourse between the sexes they do not observe any greater severity than the nomadic Arabs. Like their congenial tribes they love to have war-dances executed during their festivals. In the case of a death the ordinary lamentations are indulged in, and generally woe is shown on the grave.

Little is known of the past of the *ʿĀbādīn*. They are a people without a history, whose domestic and conditions of life have remained almost the same for thousands of years. We believe we are right in identifying them with the *ʿĀbādīyān*, of whom mention has often been made ever since the time of Theophrastus and later, in the Christian epoch. Arab geographers unite the *ʿĀbādīn* with their southern neighbors under the name of *Barḥā*. Quatremère has written a work on the information given by Masūdī and other authors. The trade-routes of the Middle Ages which we mentioned above, going from Kōs to Aden and connecting Egypt and the Maghrib with Djidda, Aden and Soekha, crossed the southern portion of the territory of the *ʿĀbādīn*, reached the sea probably near Belesier and then went along the territory of the *ʿĀbādīyān*. On this coast and because of the rich mines situated in the territory of al-ʿĀbādī, the Arabs became acquainted with the Red Sea. European navigation began with that of Wansleh, and, since then, they have been completed and corrected progressively, first in the eighteenth century by Bruce, then by the scholars in Napoleon's expedition, and finally by travellers under the protection of the New Egypt. Many of these writers think they can identify the name of the *ʿĀbādīn* with that of the *Gobadai* mentioned by Ptolemy (*Hist. Nat.*, vi, 79), but that appears to me inadmissible. We can with more certainty recognize in the *ʿĀbādīn* the *Trogodytes* and *Ichthyophagi* of the ancient geographers.

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[K. VOLLERT.]

ʿĀBĀD (v. — Persia. *ʿĀbād*, from a hypothetical **ʿābāz*, a Persian adjective signifying "flourishing"; speaking of a tract of land, and, subsequently, "inhabited, cultivated" as opposed to "desert"; after that it is used as a substantive and appears in the composition of the names of a great number of places, such as Ruknābād, and of towns, especially in India. *Ābmadābād*, *Ābmadābād* (Hyderabad), etc.

[G. H. MULLER.]

ʿĀBĀD (a.), a theological term signifying an eternity which is without end, but not without beginning. [Comp. *ʿĀL*.]

ʿĀBĀDĪ, or *ʿĀbādī*, a town in Persia situated on the road from Isfahān to Ispahān. Mention of it is found in various writings of the Middle Ages; see G. de Strangé, *The Lands of the Eastern Caliphs* (Cambridge, 1905) pp. 282, 284, 297. At the present time it contains about 5000 inhabitants; comp. Reclus, *Nouv. géogr. univ.*, ix, 270. Celebrated for the Persian wood carvings produced there; see Brugsch, *Reise der Ägl. Provinz Gissarduk und Persien* (Leipzig, 1862—1863), ii, 126, 222. — Arab geographers mention another Persian town of the same name situated in the district of Horm, on the road from Sābīk to Isfahān, on the north shore of the lake *Hakhsyār*; it was also called *ʿĀbād* *ad-Dawūdī*; comp. Barhelemy de Meynard, *Diction. géogr. hist. et littér. de la Perse* (Paris, 1861), p. 7; G. de Strangé, *loc. cit.*, p. 279. This northern *ʿĀbādī* seems now to have disappeared. [M. STRANGÉ.]

ʿĀBĀDĪTES. In Northern Africa this name (see *MAURITAN*) is used to designate a branch of the *Khawārij* which separated from *ʿAlī* when he accepted arbitration with Muʿawiyah. In the first half of the second century of the Hegira, *Khawārij* in an *ʿĀbādī* and *Sofīte* form was introduced in the Maghrib; it developed rapidly amongst the Berbers and became the national doctrine, which served as a pretext for the struggle between the African and the orthodox Arabs.

The *ʿĀbādītes* of Tripoli and of Hāfīya under the guidance of their principal imams, *Abū ʿĀbādī* and *Abū Hāsim* (see these articles) played the principal part in the Berber rising of the second century, which finally deprived the Caliphate of Africa.

An *ʿĀbādī* dynasty, the *Kutāmiyyah*, held power at Tihert (Togdén) for more than 130 years, and only disappeared when the *Fāṭimides* founded their empire in the Maghrib.

After the destruction of Tihert by *Abū ʿĀbādī* al-*ʿĀbādī* (906—908-909) the *ʿĀbādītes* lived sporadically in the Algerian and Tunisian Sahara, as well as at Djirba.

In these days they are still found in pretty compact groups at Wargla, Mādī, *Ujehal* *Nellah* and in the island of Djirba. They have an important historical and religious position and continue in constant communication with each other, carefully keep up their fervor. They have likewise fairly frequent intercourse with the *ʿĀbādītes* of *ʿĀbād* and of *Zānsat*.

But three principal sects, both political and religious, namely the *Nakshītes*, the *Shāfītes*, and the *Nakshītes*, occurred amongst the African *ʿĀbādītes*. The *Nakshītes*, who have had their place in the history of African things, are the only ones who are still represented by some small groups in Djirba and at Zānsat (Tripoli).

Naturally the *ʿĀbādītes* object energetically to the name of heretics which the orthodox sects give them. They claim that they alone have preserved the pure doctrine of Islam and maintain that theirs alone amongst the seventy-three Musliman sects, has the right to salvation.

As was said above, the starting point of the falling away of the *Khawārij* was the difference of opinion with *ʿAlī* at the time of the arbitration. Without contesting the legitimacy of the first four caliphs as the *Shāfītes* do, they insist that the only impeccable examples after the Prophet were *Abū Bakr* and *ʿUmar*. *ʿUthmān* has not followed

in their footsteps, the Arabians carefully pointed out in their books what they call his innovations.

Muslims are required to observe a *haram* when they have the necessary strength and knowledge to show it is not necessary that the Indian should be a *Kurdish*; it is enough if he be a Hindu and plays and acts in conformity with the *Koran* and the *Sunnah*; if they deviate from them they must be deposed.

The *Koran* is the word of God, created by Him. God could not be seen in Paradise.

Recompenses and punishments in the other world are both eternal; Hell will not be destroyed any more than will Paradise.

God pardons small sins; but grievous sins cannot be pardoned unless they are blotted out by repentance.

It is the duty of every Muslim to enjoin the good and reprove the evil as far as he is able.

All Muslims are strictly compelled to acknowledge their solidarity which they express in word and action, but the individual who sets contrary to the prescriptions of the religion law loses all claim on the friendship of his co-religionists and should be treated as an enemy until he performs the act of repentance. There is a kind of excommunication which has grave religious and civil consequences.

The Arabians of Algeria affect a great austerity in moral, at least in the eyes of the Moslems, where they cannot get away from the tyrannical supervision of the *qadda*. In the towns of the Algerian Tell, where they congregated for the purposes of commerce, the practice is not always in accordance with the theory.

It must, however, be admitted that generally they keep their beliefs very jealously. Except for the exigencies of their very lively commerce, they do not mix with orthodox Muslims. Their marriages with the latter are rare exceptions and are reproached by the whole community. This particular is of course a ghastly one. It formed them into a homogeneous and compact group, which is very clearly distinguishable by its behavior, character and tendency amidst the orthodox Arabs or Berbers of Northern Africa.

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piled himself also to the same kind of work with other writings, particularly Persian and Hindoo; e. g. *Shah Ardabid*, *Shah Anshirwan*, *Alim Zafar*, *Shah Mirza*, *Shah Nader*, and *Shah Mansur*. Besides this he wrote a corresponding poem entitled *Dine al-Hafid*, a work on the wisdom of the Hindus, and another on fasting and meditation; these works are all lost. Like almost every Arab poet he wrote panegyrics, elegies and satires. With regard to the former two, there can be cited a panegyric of the Alids, in which he argues against the pretensions of the Alids to the succession, and an elegy, which is still extant, on the Khawakid. The former poem brought him into favor with the sultan Haidar al-Rashid, who rewarded him with some *diwans*. In his satires he attacked his contemporary poets and the celebrated grammarian Abu Usman. Many members of his family, Imran Usman ibn Imran, also distinguished themselves by their poetic skill.

Histioglyphis: *Flörke*, 1. 119, 163; *Agassiz*,
v. 1. 73-78; *Göbelius*, *Museum*, *Stad.*, 1. 198
et seq.; 11. 101; *Perkins*, *et al.*, *Flora*, *Organic*
Congress, *Sci. Soc.* (1901, 1888), pp. 148
et seq. (M. Th. HOFFMANN.)

ABAN b. 'OMAYYAS (b. 'ATFAX, governor,
son of the third caliph. His mother was called
Yumr. 'Azer had Dihnah b. 'Amr al-Basasya.
Aban accompanied 'Atfah at the battle of the
Tammal in Dihnah's 1st jh (Marwanites 850); on the
battle terminating otherwise than was expected,
he was one of the first to run away. On the
whole, he does not seem to have been of any
political importance. The caliph, 'Abd al-Malik
b. Marwan appointed him as governor of Medina.
He occupied this position for some years; he
was then dismissed and his place was taken by
Hisham b. 'Amr II. Aban owes his celebrity more
as much to his activity as official at the service
of the Umayyads as to his wonderful knowledge
of Muhammadan traditions. In this respect he was
held in great esteem, and his *Maqāshir* (a hagi-
ography of Muhammad) is perhaps the oldest literary
production on that subject. He was struck with
apoplexy and died a year later at Medina in 105
(723-724) according to reports, at any rate during
the reign of Yazid b. 'Abd al-Malik.

Bibliography: *Ibn Sa'id*, v. 112 ff. top.
Newsw. (ed. Wüstenf.), pp. 125 ff. top.

ABANUS (various: *Abino, Abano, Abno, Abno* and *Abno*), ebony. This word is derived from the Greek *Abno* (cop. *aban* the Hebrew *Aben*, the old Egyptian *Aben*) which passed to the Armenians (*abniti*) and from there to the Persian, Arabic, Turkish and other languages. Although ebony had been already well known in the old days by the Semites, who imported it from India and Ethiopia, it was very little used at the early times of Islam, on account of its rarity and the scanty requirement of Asiatic goods. Arabic (and even not even in the early) according to which, when the son called Mosque of 'Hunt' was being built at Jerusalem under the 'Umayyad caliph 'Abd al-Malik, the venerable rock was enriched with a pulisade of ebony. It is certain that this wood had been already used under the calighe together with ivory in mosaics of the most very often used later with great skill on furniture, doors, lace work and wallcoats; many

examples of them may be seen at the Arab museum
of Cairo.

In literature *strychnine* is not spoken of as a rich wood, but as a medicine. As early as the thirteenth century the Persians and Arabs knew it as such from the translation of Dioscorides and Galien; it was considered to be a useful antidote for phlegmatic inflammation and chronic catarrh of the eyes; it was also taken internally in the form of a powder for the lungs and stomach, and was directed over fires. According to Monroville, Abyssinian ebony was generally considered to be more efficacious than Indian. In the latter were ascribed the properties which at the present time are only found in the wood of the *Strychnos* and *Ashie* kinds of the East Indies, of the Indian Archipelago, of Madagascar. That of St. Martin's, i. e. an intense black and a greenness of grain which almost render it impossible to distinguish the lines. The African species of ebony which the Arabs prefer, are nowadays rightly held in little estimation, and particularly the ebony tree of Abyssinia (*Stranger Adansonia*) which according to Brehm (*Kunst u. Nodensstoffe*) is rather a shrub than a tree; its wood which is of an inferior quality, but fit for use, dries up and rots for want of being used.

Platycodon L.: *Alte Maure Maurellia*,
Klein's *Maurellia*. *Sollymann*; *Alte Maurellia*,
al-Layman (Humb., 1797); translated by J. Loebner
in *Kleine Pl. Arabiens im Museum der Naturg.*
Bibliothek, Nurnberg, xxi, 1; Kuntze (ed., Wilmott), i.
- (1862).

ABARKOHADH, or *Harbeshah*, a district of the Abyssinian department of the Tigra, a tract of land along the western frontier of Shewa (Khabsho), between Wala on the north and Bawa on the south; see Stock, *Abyssinian and Amhara*. Gwge. (Layden, 1906), i. 15, 19. The name of this country is derived from that of the Samudra king Kawaḥ (Kobah) assigned from \$3 to \$3 in 14; at any rate the first part of the name is *Ab* and not *Abu* (not *Abg*), as the Arab geographers give it; compare Nöldeke, *Arab. Geogr.* ii. *Index von Zeit der Samudra* (Layden, 1879), p. 246, note 2. The Pomian river, or *Abg* cloud, is often seen at the beginning of the rains of places in Paria. Some Arab authors cannot see *Abarkohadh* is also the cause of their mistake in which Arragha is situated, but they seem to spring from a mistake.

appears to spring from a mistake.

(M. Stærck.)

ABARKUH, a town in Persia, north of Isfahān, on the highway between that town and Vard; another form of the name is *Abarkuh*; the abbreviation *Abark* (also *Warkuh*) is often met with, in the Middle Ages the population of Abarkuh was twice the third of that of Isfahān; comp. V. Schwartz, *Reise in Mittel-Asien* nach den *Reisen* Georg. v. Leipsig, *Reise*, i. 27 of 1844, and G. de Stronge, *The Land of the Eastern Caliphate* (Cambridge, 1865), pp. 34 et seq.; 204, 297. It still retains under the name of *Abarkuh*; see A. de Bado in the *Journal of the Roy. Geog. Soc.* (London), 1843, p. 78, and F. L. Weller, in *Proceedings of the Roy. Geog. Soc.* (London), 1853, p. 16.

(M. Stærck.)

AL-ABARZI, 'Amil al-Din As'ad al-Naga al-
As'ad, poet and minister to Sa'id b. Zaygh, the
alibeg of Fars, a native of Abhar, a cousin of
the province (Lutf 'Ali Beg, *Arsh-e-Kash*, p. 6),
now (1900) north of Shiraz (Hajj Mirza Hasan

delivery of a hundred loads of silk, was out of long detention, for he took from the Chinese Nagas and the small Sikh towns of Kachin and Nagins or Meikhed 'Ait (1633 = 1635), Mawit, and Diyāi Behr; George was occupied by his troops. In another direction, with the support of the East Indian Company, which lent him the co-operation of an English fleet, he took the islands in the Persian Gulf, including Omān, from the Portuguese; in place of this old factory he established Canton in which he gave the name of Beaher-i 'Abbās (the port of 'Abbās) which it bears to this day.

His part in the internal administration of his empire was not less important than that which he played abroad. He built roads, namely the highway which traversed Mesopotamia, Indogalates and Caracassana; among the remarkable works carried out in his reign, especial mention is made of the monumental buildings at Isfahan: the Great Mosque, the palace of Chah-mish (four columns), the Chir-bagh (four gardens) and the great bridge of Zends-eud, and in Mesopotamia: the palace Isfahan-nama at Vanadibad, that of Selser (or Sela) third between Sair and Vanadibad, etc. He established the society of inter-communication by the pilgrims turning Jews of Belgrade. He caused the Armenian population of Bafsa, a mass on the Araxes, to be removed to Isfahan, and this population built there a quarter which still bears the name of Bafsa. He was favorable to foreign diplomatic establishments such as that of the Caravanserai at Isfahan. Relations of friendship with the European powers, he maintained with English gentlemen, Sir Anthony and Robert Hunter, who had come to his court as simple merchants; he made use of their co-operation to teach his troops discipline and artillery drill; he entrusted to Sir Anthony, in company with Husein Voh, a diplomatic mission, having for its object the uniting of Europe in a league against the Ottomans. A Russian gentleman, Pierre della Valle, was also employed and accompanied him to the siege of Candia.

Despite the great qualities that he possessed, he was yet cruel; in the beginning of his reign he did not hesitate to have Murshid Koli Khān, in whom he owed his elevation, put to death (1694 = 1696), and later he had his son Sali Mirza, whose popularity he feared, executed. He gave the order for the massacre of the population of Sukhan, which soon became too numerous for the liking of his government; this order through chance circumstances was not carried out.

Abbās-e A'zam: Iskander Munshi, *Tarikh-i 'Abbās-e A'zam* (Taheran, 1897) comp. by von Kinnmann. In the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, 20, 457 ff. comp. Huentzsche, ib. 2viii, 669 ff. comp. C. H. Hout, *Hist. de Bagdad*, pp. 55 ff. comp. Pietro della Valle, *Périples*, li 412; li 348 ff. comp. W. 26 ff. comp. (Paris, 1745); Carlos Alvar Niqueros, *Relat. Pers. sobre Episcopo i Antropia*, (1820); *Antropia de Persia*, translated from the Spanish by W. Vaghiert (Paris, 1667); Stanley, *A True Report of Sir Anthony Shirley's Journey* (London, 1600); W. H. Pears, *A New Discovery* (ib., 1601); *The Three Brothers* (ib., 1825); *Relation d'un Voyage en Perse par un Gentilhomme de la suite du Seigneur Scherley* (Paris, 1651); Kiaz

Khan, *Khawarizm-shah*, 22viii, 231 ff. comp. (C. Hout.)

ABBAS II. son of Sali Mirza (1694), and great-grandson of 'Abbās I., was born in 1693 (1695), died in 1707 (1696) at Isfahan and was buried at Kāma. He ascended the throne of Persia at the age of ten (1695 = 1696), he saw a reaction of religious intolerance introduced against the abuse of wine which had been encouraged by the example of his predecessors, but the severe measures adopted by his ministers were unable to put a stop to it. 'Abbās II., as he grew older, returned to the drunken habits of his ancestors. He retook Kandahar and received in 1700 (1699) Dering Khan, who had been driven out by the revolution. He sent back Tahmasp Khān, prince of Georgia, whom he had made was upon him, into from him (1690 = 1691). Worn out by dissipation, he was only thirty-four years of age when he died. It appears that he was a poet, and a verse of his composition is quoted.

Biography: *Abbās Khān, Mawla*, *Abbās-e A'zam*, 1, 40; *Khawarizm-shah*, 22viii, 231 ff. comp. (C. Hout.)

ABBAS III. Sali Mirza, was born in 1745 (1733) and died at Isfahan in 1749 (1730). He was placed on the throne by Kāli Shāh after the conquerors had destroyed Tahmasp by surprise and had called him to Khorasan (1733 = 1735). He was then a child of eight months. During his reign, Nādir destroyed Bagdad and took Georgia and Armenia (1747 = 1734). On his premature death, Nādir seized the opportunity of assuming the title of Shāh Nisaf.

Biography: *Abbās Khān, Kāli Shāh, Kāli Shāh*, *Khawarizm-shah*, 22viii, 231 ff. comp. (C. Hout.)

ABBAS I. surnamed *Al* Egypt (1834 = 1834), born in 1816 at Didda, where his father Thān Pasha, son of Mohamud 'Al, had sought to take part in the campaign of Ibrahim Pasha against the Wahabites. 'Abbās was his grandfather's favorite, although the beginning of that brutality of character which he later showed so strongly could already be seen in his childhood.

Having been at a very early age entrusted with important offices, he behaved as a full-blooded despot of the best oriental type. His uncle Pasha died in 1848 after a long illness, eight months before Mohamud 'Al, who had fallen into obscurity. The Porte recognized 'Abbās as the successor of Ibrahim, but, seeing how young and inexperienced the new sultan was, wanted to take the opportunity to strengthen the supremacy of the sultan over him in Egypt. The English wanted to construct a railway between the Nile and the Red Sea; 'Abbās was favorable to this project, but this was a formal violation of the Treaty of 1840, which stipulated that the hereditary pasha of Egypt was bound to ask the emperor of the Porte in all important affairs. On the 4th September 1851, a letter went of the Porte reminding him of his obligations and he was forced to yield. Moreover the Porte required of him that he should enforce in Egypt the fundamental state-laws of the Ottoman empire (*shari'at*), and a commission was appointed to formulate the modifications which might be necessary in Egypt for that purpose. The work of this commission having proved futile, the sultan, in 1852, sent the elder Yūsuf Khān, who obtained permission from 'Abbās that the

order with regard to the enforcement of the haram in Egypt should be read in public. He was rewarded for his compliance and financial support by being granted first for seven years and later for life, the right of having condemned murderers executed, that of wearing white turban and military service, and the control over the Mohammedan Al Fannin which the Egyptians and Egyptians Alia had already treated with great cruelty. The diplomatic victory at the Fagin had therefore been a mere formality. During the Cossack war, Abdol noted loyally towards the Sultan, at whose disposal he placed 15000 men and 120 Egyptian Art.

As to the internal government of Egypt, Ali acted as a narrow-minded and stupid tyrant. He put up the costly experiments of his two predecessors to introduce European civilization into his country only to see and feel an exaggerated dislike, but purely out of hate of the Franks and his hostility to culture. He became more and more despotic and hard-hearted and he retired to the Siwa Oasis 1200 mi. where he was possessed in the desert and his town Cairo. There he died suddenly in July 1858, having most probably been poisoned. His son Isma'il, fourth son of Muhammad Ali, succeeded him.

ABDAS II (1844). Abdas was residing in Egypt, one of Tawfik and (Pasha) and of his wife, Kailie Hanim, was born on the 1st January 1844 (18th July 1844) in the palace of Nuzet Tekke at Alexandria. He received a well-known education, semi-Oriental and semi-European. In 1857 his father, who had become vizier in 1859, first thought of sending him with his brother Muhammad Ali (from 1862 = 1873) to Potsdam, but gave up the project from political motives and whose the Theroakism of Vienna. The two brothers there received a mixed education suited to their position.

The father died suddenly on the 7th January 1892, and on the following day Abbas was appointed as by the Porte as his successor. He arrived at Cairo a few days later. The friends of the Porte for his inauguration, dated the 27th Sh'aban 1309 (17th March 1892), was solemnly read in Cairo on the 14th of April. The court of the firmans had already passed the exchange of notes between Sir Evelyn Baring (then Lord Cromer), who represented the English government, and the Egyptian government. Abbas, influenced by counselors, several of whom were not Egyptian, took up a political attitude hostile to England without taking into account the situation brought about by the events of 1882, nor of the realisation of the internal politics of the country which had for several years been firmly and powerfully controlled by Lord Cromer. Continued friction was the result. In the month of April, Sir Grenfell, sender of the Egyptian troops had to retire and was replaced by H. Kitchener. The new nationalist feeling showed itself in various ways, by the new papers, by the charitable societies, by the preference shown to the Arabic tongue, and by the purism of language. One just after the accession of Abbas, the antagonism between him and the power which occupied the country burst out with violence.

At the close of the session the newly elected President of the Council, Muzaffar Hussain Khan, by Robert Raza,

a cultured man, but a pure shallow Turk. Lord
 Cromwell rejected the latter and insisted upon being
 consulted on every appointment that might be made.
 The quarrel became so bitter towards the middle
 of January 1893 that it almost came to embroiling
 the army of occupation. It did not, however,
 reach so far: on the 18th January, the *Reis*
 (Rizid) Pacha ministry was accepted by the two
 parties: an honorable notice of *Abbas*, the
 main trouble, had been given leave to depart
 and finally dismissed, and the English army of
 occupation was reconstituted. The conflict, however,
 lasted for a long time on various points, on the
 administration, on the press, and on education.
 Abbas went to Stamboul in July, hoping to secure
 the support of the Porte, but returned without
 having obtained what he desired. The Egyptian
 feelings to the Sultan was labor in vain. Among
 the manifestations of the ~~war~~ the Arab party
 of that period, the national *Ennahd* and the letters
 of the Sayid at Bahri and of the "Fellah" *Sulaiman*
Hassan which were published in *The Times*, are
 worthy of mention. The quarrel gradually lost its
 bitterness. After 1894, Abbas has been in the
 habit of going on a journey to Europe every year
 usually to Switzerland, France and England.

One must not conclude from the check which 'Abbas suffered to his first plunge into politics that he is a man without gifts or talent; he has learned too much by being in contact with Europe to fall back into the infantal narrow-mindedness; he is a sincere Mussulman, but not the spirit of the religion above the form. He has literary taste and speaks Turkish, Arabic, Ferochi, German and English. He enjoys life in the country and in the desert immensely, and loves beautiful homes and costly camels, which he attaches to his studies. He would certainly be a man who could do useful work for the intellectual and social progress of his people, if the political situation in which he lives did not condemn him to inaction.

(K. VERTES)

ABBAS, lord of the city of al-Kut, and an influential man under the last Seldjukides, put to death in 540 (1147) by order of Sultan Ala-ud-Din. As a slave of the sultan, Ilkhanlar, he had governed al-Kut in ~~the~~ master's name, the latter having been assassinated by the lamalliks. Abbas took possession of the town in 534 (1139) and, to avenge Ilkhanlar, he made a war of extermination against the lamalliks, of whom it is said he killed a hundred thousand and he became, with Ilkhanlar (q. v.) and 'Atid al-Rak'abi Tagharak (q. v.), one of the ~~most~~ powerful emirs of the Seldjukide empire, against whom ~~the~~ the sultan came to make an head. At last he got rid of Tagharak, whom he caused to be assassinated, and then summoned Abbas to come to him and had him put to death.

Bibliographie: *Rechnel de centre vif*, a. Pöhl, der Südwestdeut. B. 191 II 272; *Um ab. Aufs. (eul. Tornh.)*, a. 50 ff 299.

(M. Th. Kovensky.)
 AL-ABBAS. A. 'ABD AL-MUTTAHIB, sur-
 named AL-'AFAI, uncle of Muhammad. He was
 only three or according to Ibn Hisham, two years
 older than the latter, he was a merchant and, differ-
 ing in this very much from his brothers 'Abd Talib
 and 'Abd Allah, he made a large fortune; he
 lent money at interest and possessed a garden at
 'Araf; according to Ibn Hisham (p. 933) and

head of what took place. Any way, the truth was that Nāṣir, Abū al-ʿAla, returned exactly as he was, obtained the consent of the caliph, who pardoned him, and was named the father of the *al-Abbās* line. *Abū al-ʿAla* died in April 1131. Abū al-ʿAla returned to the city he could not come back to the city, while Abū al-ʿAla, being already married, left into the hands of the family on the 27. 1131 (1131) 548 (20. August 1137). Abū al-ʿAla did not enjoy the position he had come for long. As the caliph would have preferred to have Nāṣir, Nāṣir the latter resented to have thought of a successor for his father, and as the other hand, Abū al-ʿAla would not to have been named against Nāṣir. The historical accounts of the period only refer to the fact that he had great facts in a very unfortunate manner. At any rate, the latter acted in a complicated, seeing that he must have been uncomfortable between two arms. He succeeded in bringing the father and son together in a common act, and they resolved to kill the caliph rather than risk being the victim of his machinations. Nāṣir found the caliph in his house and accompanied him on the battlements of Baghdad in 1131 (April 1131). Thereupon Abū al-ʿAla changed the names of the caliph, and the caliph with this change then was put to death and the name of al-ʿAla was placed upon the street under the name of al-ʿAla (al-ʿAla). These proceedings started up the hatred and the population a message was sent to ʿAlī b. Ruzbihān, a highly valued military leader, who was then in the south of Iraq. Abū al-ʿAla could not hold out and fled into Syria with Nāṣir and ʿAlī. The ʿAlī army was defeated, surprised them near al-Shuwaykh and Abū al-ʿAla was killed (1131) 549 (1131) June 1131.

Abū al-ʿAla b. ʿAlī: ʿAlī b. Manṣūr (ed. ff. Dornburg), II. 5. 13—20 (transl. and expl., 220 et seq. 235—257); Ibn al-ʿAsīr (ed. Tarnāb), II. 93, 94, 122, 125—128 (transl. ed. al-ʿAla, 1. 475, 480 et seq. 490—494); Abū al-ʿAla, *Kitāb al-Bihar* (Cairo, 1287; 1888), I. 97 et seq. (transl. ed. 75 et seq.); Ibn Khallikān, *Tabaqat*, II. 31 et seq.; Abū al-ʿAla (transl. ed. 32, 30); Abū al-ʿAla (transl. ed. 305 et seq.), according to Ibn al-ʿAla; Ibn Khallikān (ed. Winkler), No. 496, 525; *Tabaqat*, II. 30; *Tabaqat*, *Estimate des hist. arabes, et al. des qurān des comment. (new edition)*, pp. 100 et seq.; Weil, *Gesch. d. Chalifen*, III. 297 et seq.; Winkler, *Gesch. d. Färsch. Chalifen*, pp. 314 et seq.; Stanley Lane-Poole, *History of Egypt*, pp. 171 et seq.; *Al-Muṣṣab, Egypte, chap. 21*; Dornburg, *loc. cit.* (C. H. Beckmann).

Abū al-ʿAla b. al-ʿAla: (See *Abū al-ʿAla* b. al-ʿAla). *Abū al-ʿAla* b. al-ʿAla, general and governor of one of the Abbāsid caliph towards the end of the third century of the Hegira (about 900), known principally for the defeat suffered by him at the hands of the Karasthians, for his captivity and for his release. He was born in the country of Kaḥḥa. Being the governor of Fāsiya and Dāsiya, he was by the caliph al-Muṣṣab, against the celebrated Karasthian general, the ʿAlī al-Muṣṣab, by whom after a sanguinary battle he was taken prisoner at the end of Kaḥḥa's 227 (end of July 900). All the other officers were executed; he alone was spared to carry a message to the caliph. M. J. de Goeje (*Tabaqat*, *loc. cit.*).

Abū al-ʿAla b. al-ʿAla: (See *Abū al-ʿAla* b. al-ʿAla). *Abū al-ʿAla* b. al-ʿAla, general and governor of one of the Abbāsid caliph towards the end of the third century of the Hegira (about 900), known principally for the defeat suffered by him at the hands of the Karasthians, for his captivity and for his release. He was born in the country of Kaḥḥa. Being the governor of Fāsiya and Dāsiya, he was by the caliph al-Muṣṣab, against the celebrated Karasthian general, the ʿAlī al-Muṣṣab, by whom after a sanguinary battle he was taken prisoner at the end of Kaḥḥa's 227 (end of July 900). All the other officers were executed; he alone was spared to carry a message to the caliph. M. J. de Goeje (*Tabaqat*, *loc. cit.*).

He must not be confounded with another Abū al-ʿAla, whose name is mentioned in the *Tabaqat* (II. 195) mention as having accompanied the caliph al-ʿAla. The indexes make them one and the same person.

Abū al-ʿAla b. al-ʿAla: (See *Abū al-ʿAla* b. al-ʿAla). *Abū al-ʿAla* b. al-ʿAla, general and governor of one of the Abbāsid caliph towards the end of the third century of the Hegira (about 900), known principally for the defeat suffered by him at the hands of the Karasthians, for his captivity and for his release. He was born in the country of Kaḥḥa. Being the governor of Fāsiya and Dāsiya, he was by the caliph al-Muṣṣab, against the celebrated Karasthian general, the ʿAlī al-Muṣṣab, by whom after a sanguinary battle he was taken prisoner at the end of Kaḥḥa's 227 (end of July 900). All the other officers were executed; he alone was spared to carry a message to the caliph. M. J. de Goeje (*Tabaqat*, *loc. cit.*).

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Abū al-ʿAla b. al-ʿAla: (See *Abū al-ʿAla* b. al-ʿAla). *Abū al-ʿAla* b. al-ʿAla, general and governor of one of the Abbāsid caliph towards the end of the third century of the Hegira (about 900), known principally for the defeat suffered by him at the hands of the Karasthians, for his captivity and for his release. He was born in the country of Kaḥḥa. Being the governor of Fāsiya and Dāsiya, he was by the caliph al-Muṣṣab, against the celebrated Karasthian general, the ʿAlī al-Muṣṣab, by whom after a sanguinary battle he was taken prisoner at the end of Kaḥḥa's 227 (end of July 900). All the other officers were executed; he alone was spared to carry a message to the caliph. M. J. de Goeje (*Tabaqat*, *loc. cit.*).

Abū al-ʿAla b. al-ʿAla: (See *Abū al-ʿAla* b. al-ʿAla). *Abū al-ʿAla* b. al-ʿAla, general and governor of one of the Abbāsid caliph towards the end of the third century of the Hegira (about 900), known principally for the defeat suffered by him at the hands of the Karasthians, for his captivity and for his release. He was born in the country of Kaḥḥa. Being the governor of Fāsiya and Dāsiya, he was by the caliph al-Muṣṣab, against the celebrated Karasthian general, the ʿAlī al-Muṣṣab, by whom after a sanguinary battle he was taken prisoner at the end of Kaḥḥa's 227 (end of July 900). All the other officers were executed; he alone was spared to carry a message to the caliph. M. J. de Goeje (*Tabaqat*, *loc. cit.*).

Baras from an epidemic which was raging there. *Histographes* (Paris, 1891), p. 109; *Yakubi* (ed. Houtsma), II, 520; *Ududhori* (ed. de Goeje), pp. 170, 189, 304; *Well, Gesch. d. Persien*, I, 510; *Miller, The Islam in Algeria and Macedonia*, I, 115; *Journal of Eastern Studies*, VIII, 182.

(K. V. ZAKARIYĀ.)

ABBĀS EFENDI, eldest son of Bahā' Allāh [q. v.] and spiritual leader of the party among the Bahis that had rallied to his father, and who were therefore called the party of the Bahis. He assumed his dignity on the death of his father in 1892, and, like his father, resided at Akko. He is spoken of in the writings of the Bahis under the mystic name of *Qasr al-Kaw* (Citadel of the Most High), and also under that of *Afayyir-Sirr*, *Alak* (Ala, Mystery of God). He wrote a library of the Bahis, published by Browne under the title of *A Traveller's Narrative to Illustrate the Splendour of the Bāb* (Cambridge, 1891), comp. Browne in the *Journal of the Roy. Asi. Soc.*, 1892, p. 665.

(M. TH. HOUTSMA.)

ABBĀS MIRZĀ, eldest son of Fath 'Alī Shāh, born in Isfahān (1803 (Sept. 1809)), in the small market-town of Nera, died on the 20th Jumādī II, 1249 (25th October 1833). On his mother's side he was the grandson of Fath 'Alī Khān Kādjir Isfahānī. He had been named presumptive heir to the throne of the Kadjars, with the title of *Nā'ib al-Saltān*, but died, in his father's lifetime, of a tumour on the kidneys, which had troubled him for long time; this happened during the reign of Isfahān by his son Muhammad Mirzā, who, in the following year, succeeded his grandfather, under the name of Muhammad Shāh. European travellers who knew him are unanimous in their praise of the high qualities he possessed. He was passionately fond of military art and introduced European tactics amongst the troops of Adherbāidjān, which he commanded, entering the ranks himself as a simple soldier. He was very strict about discipline and awarded to it himself; he had become very popular in the district of which he was the governor.

Bibliography: Muhammad Hasan Khān, *Mustafā al-Shams* (Tehran, 1301), Supplement, p. 5; Khān Kādjir, *Kādjir al-Saltān*, I, 33; Duple, *Poverty in Persia* (Paris, 1819), II, 351; Maurice de Kezledun, *Persien en 1819*, pp. 131 et 227; Dardot Dubout, *Poverty in Persia*, ed. de Perier (Paris, 1822), pp. 170-174 (with portrait); *Journal of the Roy. Asi. Soc.*, 1832, p. 302; Comp. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, II, 401; et. 24.

(C. H. BAYAT.)

ABBĀSA, daughter of the caliph al-Mahdī, sister of the caliphs Ismā'īl al-Mahdī and al-Hādī; it is to her that the locality Suwayhat al-'Abbāsa owes its name. She had three husbands in succession, who all predeceased her; that inspired Abu Nawwās to write some satirical verses, in which he recommended the caliph, should he want to have a fourth killed, to marry him to 'Abbāsa. Her name is connected with the fall of the Barmanides through the amorous intrigues with Isfahān. Yafya Tihomani, with which she is credited. According to Yakubi, Isfahān could not deprive himself of the society of either his sister or Isfahān, so that, in order to have them both with him at the same time, he made them contract a purely

formal marriage. They, however, were not contented with the form alone; and when Isfahān learned that they had children, and was convinced that the reports in circulation about them were true, he caused Isfahān to be executed. — Some earlier historians than Yakubi do not mention this fact, especially it must be noticed that the commentaries on the verses of Abū Nawwās give the names of 'Abbāsa's husbands without mentioning that of Isfahān. Further, Yakubi, like the other chroniclers who repeat this story, only mentions it as one of the events which were reported to have been the cause of Isfahān's execution. Later chroniclers simplify the love story of Isfahān and 'Abbāsa now and then, so that Ibn Khallikān calls the truth of it in question, whilst, however, the arguments he employs to refuse it bring very conclusive. If one detail, found in the Persian *Tahzīb*, must be believed, 'Abbāsa was already forty years old when her relations with Isfahān began. It is quite certain that her second husband died eleven years before Isfahān, and these figures put all idea of a youthful romance out of the question. We may then reasonably look upon this anecdote as the product of popular imagination, which attempted to make the fall of this favourite minister poetical. This is the more likely in that pagan Arab stories contain a remarkably similar episode of the marriage of the minister of a king with the latter's sister; it was very easy to make Isfahān the hero of this story. What the greater number of authorities report on the subject of 'Abbāsa is reported by some about two other beautiful sisters of Isfahān, al-Mahdī and al-Fahdī. The older authorities say nothing about what happened to 'Abbāsa after the death of Isfahān; it is only the later writers who have woven mysterious horrors about her end. The love of 'Abbāsa and Isfahān has frequently appealed to the imagination of Europeans as well as Arabian authors: in 1753 a French romance entitled *Abbāsa* appeared, and then quite recently, in 1904 (Hind Gilson and Albert Tarn, *Les nuits de Bagdad*).

Histographes (Paris, 1891), p. 174; *Yakubi, Mustafā*, II, 309; *Yakubi, al-Walid*, *Mustafā*, pp. 215, 304; *Yakubi*, II, 32; Ibn Khallikān (ed. Wüstenf.), p. 193; *Tahzīb*, III, 676; Persian recension of the same, translated by Zotenberg, II, 364; *Musallā, Mustafā* (Paris), II, 235; *Fraser's Asiatic Researches* (ed. de Goeje et de Juerg), I, 307; *Journal des Savants*, *Indes*, II, 350; Ibn Khallikān (ed. Dore), p. 279; *Abū 'Alī*, (ed. Jnyab. et Wüstenf.), I, 465, 481; Ibn Khallikān (ed. Wüstenf.), No. 129; Ibn Abī Hādīja, *Mustafā al-Shams* (on the margin of *Mustafā al-Shams*), I, 54; *Isfahān, Mustafā* (1307), p. 87; *Al-Libn*, I, 137; *Miller, The Islam in Algeria and Macedonia*, I, 115; *Journal of Eastern Studies*, VIII, 182.

(J. HOUTSMA.)

AL-ABBĀSA, name of different places:

1. Capital of a canton (*nahiya*) of the same name, with 2083 inhabitants (1384 with its twenty-five dependencies) in Lower Egypt, province of Shurkiya, district of Zagazig where the Wādī Farafra discharges its waters into the Delta, between Isma'īliya and a station on the Isma'īliya railway, and Tell-el-Kebir, which is renowned for the defeat of 'Arabī Pasha. Now it is an insigni-

current things but in the Middle Ages it held a different importance in that it was the local gathering place for the great fairs, and therefore about twice that time a great fair came and a whole new country for trading. 'Abdāh, that should be called in Latin to have founded it on the occasion of an ancient departure for the coast of the empire at Baghdad, whose name was in that 'Abdāh, should be filled was being a 'Abdāh. It is probable that the foundation of the town goes back to the beginning of the epoch of the 'Abbasids or even further. According to Abu 'Ala' al-Ma'arrī (ed. Jorgule et Maude, II, 100 et seq.) Ma'arrī is situated on a hill and is a fortified place. Lewis (1875 = 1876-1880) 'Abdāh is described by Ma'arrī as a very flourishing and in being better built than Aleppo. It reached its greatest prosperity under the 'Abbasids, in particular under Muhammad al-Ma'arrī. It decayed was brought about by the foundation of al-Ma'arrī by al-Mu'izz al-Dawla, the second in succession to Muhammad al-Ma'arrī. It did not flourish, however, it is said with in the time of the 'Abbasids and on to the present time is a small market town. Ma'arrī al-'Abdāh, the name of 'Abdāh — given al-Ma'arrī down to the same place — is — with not only in the old, but also in the recent times — that quarter of Aleppo, known as 'Abdāh, was founded by the brother 'Abdāh, and has nothing in common with 'Abdāh = (Nasr) 'Abdāh.

Diplotropis blumenhans (ed. de Cuvier),
N. sp. de Valenciennes, Atlas Ichth. p. 114. N. blumenhans,
N. blumenhans, N. blumenhans, p. 56; N. blumenhans,
N. blumenhans, p. 191. *Diplotropis blumenhans*, Valenciennes, 1809.

7. An insignificant village of 500 inhabitants, in the district of Buz, and the province of Kark, in Upper Egypt (see *Excursion, Assiut & El Fayoum*, p. 11). (Cf. H. Barken.)

ABBASAD, I. C. founded by "Abbas", name

It is a Persian town in the north of the valley of Khokan, about half-way between Samarkand on the east and Mikhred on the west. It owes its foundation to Shah Abbas (died 1628), who settled a hundred Georgian families there. This colony, which he founded, could, according to his plans, serve as a centre for the North-West of Persia and as a base to reach his rule over those regions. Group. *Elzer, 1. Persische, vol. 115-116.*

3. and 3. There are two places of this name in the Manderley country, north of the Caspian Sea, one in the valley of Manderley, and the other on the river Mahmud Ruman; comp. de Slonun, *Musée asiatique en Perse*, p. 157.

4. There is still another 'Abbasid in the neighborhood of Telusan, the existence of which was known at the Middle Ages; see Contreras, *Hist. de España de la Siria* (Paris, 1838), I, 204, 205, note 55.

3a. There is a fifth "Abdusaid" in Persia to the south of Meshhad, near the frontier of Afghanistan, latitude 35° 20' north and longitude 60° 20' east (Chirchik). (M. S. Green.)

"ADAMS, Francis silver coin stamped by "Albino"
1, the Great. Dated July 1864. The coin is
the middle of the 17th century, was still worth 52
centimes. In 1864 a woman, in 1865 the
"Adams" organized mine. In order to produce
the metal needed for the college, Mexican silver

brought through India by the commerce of
Mauritius were really there were also ~~some~~
of the most beautiful and pure of any
kind, the last were not a few. In 1866
the ~~first~~ ^{first} was in Mauritius, used
and is perhaps, with good reason.

[illegible]

ABBASIDES Abbassides, the name of the dynasty of caliphs who ruled in Baghdad from 750 to 1517.

6. Caliph of Baghdad the most celebrated dynasty of Islam, descended from the uncle of the Prophet, al-'Abbas b. 'Abd al-Muttalib b. Hashim. His descendants multiplied under the first four caliphs and under the 'Umayyads in the countries taken by the Arabs, and their relationship to the Prophet gave them high consideration even when they were many centuries later. Especially in Spain, in the Persian provinces of that name, and elsewhere, much larger than it is now. By degrees, the idea of uprooting the Umayyads and placing their own family on the throne entered among the 'Abbasides. They found themselves headed in this design by the descendants of the caliph 'Ali, who for their part considered themselves to have the best right to the throne and who had won over a great many soldiers, particularly in the eastern portions of the empire. The 'Abbasides showed great skill in dealing in themselves the support of the 'Alids for the purpose of eventually demonstrating an active propaganda in the hearts of the people of Persia and amongst the Arab portions of the eastern provinces. Muhammad 'Alī b. 'Abī Aḥmad b. 'Abbas, the great-grandson of 'Abbas, was the one who made active preparations for the final fall of the Umayyad dynasty. After his death between 721 and 726 (723-724), his son Hashim was designated as chief of the 'Abbasides, who made themselves more and more formidable. The result, as being prepared, broke out in the month of Rabi' al-awwal (June 747) in Khorasan, and rapidly became national. The caliph's troops were beaten and, as fortune continued to be against the Umayyad army, the 'Abbasides began kills by kills to throw off their shackles and to show their independence. Baghdad was taken prisoner in 750 (748) by Muhammad II, but his two brothers 'Abū 'l-'Abbas and 'Abū 'l-Ḥusayn took his place at the head of the 'Abbasid party; and, after Nūr had surrendered to the insurgents, 'Abū 'l-'Abbas carried himself to be proclaimed caliph in the year 750 (749). In spite of his bravery, Marwan was defeated on the bank of the Euphrates, and in Muhammad II 750 (January 750); he attempted to fly towards Raqqa, but the enemy overtook him and killed him a second defeat upon him, after which he was killed in the same year. 'Abū 'l-'Abbas, who gave himself the surname of al-Saffar 'The Liberator', caused all the extermination of the Umayyads without pity. He could not, however, stop one of them, 'Abī al-Ḥusayn b. al-'Awwā, from escaping and reaching Spain, where he founded another Umayyad kingdom at Cordova.

Al-Sabih's brother and successor, Ali Hafez al-Majidi, made Baghdad his residence, thus leaving the ~~country~~ ^{city} in the hands of the empire more to its east. The advent of a new dynasty reflected a

him, and he at once handed to Meccah "the man his liberty for the ransom we will pay", said he to the Prophet; but Zaid declared that he preferred to remain with Mohammed.

There were at that time many Arabs amongst the slaves. But even earlier, in the time of paganism, slaves were kept, some black others white, who had been brought from Africa and the northern countries (comp. G. Jacob, *Alfahrah, Diebstahlstelen*, 2^d ed., p. 137; *Katara, Mo'allafa*, vers. 27, ed. Arnold, p. 153). The caliph 'Omar, li G. said, was the first to lay down the principle that an Arab could not be a slave, even though purchased for money in a prisoner of war and foreigners could be reduced to slavery (comp. *Ar-Riwa'iq*, *Chahmagh*, *des Persans*, ante, p. 143, *Chahmagh*, 1. 104). In any case canonical law forbids the Mussulman to make his slave his property; therefore he is not allowed to sell their children (comp. *Howzer*, 1. W. *Law*, *Islamic*, *System*, 1. ch. vii: Domestic life; the lower orders, and a creditor may not sell his Mussulman debtor into slavery, as Roman law permitted. If, however, slaves adopt the Mohammedan faith later — and they usually do so — they remain in servitude.

During the history of the Arabs with foreign peoples in the Middle Ages, the slave trade played an important part, for black as well as white slaves were annually imported in thousands into the Muslim empire. Great numbers of Turkish slaves from Central Asia (Turkmen, Persians, etc.) came annually to the market of Bagdad, where they were sold to rich people and more especially to the Court. But just as the Caliph 'Abd had to pay his tribute to Bagdad, so had the provinces lying in the farthest West of the empire; Africa and the Maghreb (Mauritania)... From the interior of Africa, Sudan proper, a considerable export trade in slaves was carried on with the coast towns of the Mediterranean, which were under Arabian domination. Many white slaves also came from Frankish and German countries. From Spain and from Italian ports, especially from Civitavecchia, the slave trade was considerable, and in the 8th century the Vandals possessed their own slave market in Rome, which was only abolished in 748 by Pope Zacharias (A. von Kremer, *loc. cit.*, 1. 234; p. 154-155).

In recent times Meccah became the centre of the slave trade through political circumstances. The slaves were mostly obtained from Africa and the Caucasus. "The slave trade and female", says *Howzer*, 1. *Meccah*, 11. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

... p. 401. I noticed that Chinese female slaves were not seldom imported into the Holy City from Singapore.

A. LEGAL POSITION OF SLAVES ACCORDING TO THE TERMS OF THE CANONICAL LAW. CONCUBINAGE AND MARRIAGE.

Theoretically slaves have no legal rights whatever; according to Mohammedan law they are merely things, the property of their owner. The latter can alienate them as he likes, by sale, gift, dowry, or in other ways. In the eyes of the law they are incapable of making any enactment, can therefore neither affirm, nor undertake responsibilities, nor make will, and therefore cannot be guardian or testamentary executor; what they earn belongs to their master. Neither can a slave appear as witness in a court of justice. He can, however, at the order of his master (e.g. as a help-ant) make contracts concerning property and accept liabilities, he is then regarded *as a free man* in so far as the Muslim law is concerned.

Between slaves and their masters, according to the terms of the law, marriage is legitimate and only concubinage is prohibited, but in all other cases even for slaves marriage is recognised as legal. Slaves may marry with the consent of their masters. According to most jurists, slaves may have only two wives (slaves or free women), but according to the Malikites they may have four like free Mohammedans. The slave, like the free man, is obliged to give a dowry and must work for it. The dowry, like in female slaves, however, belongs to their owner, since a slave, as such, cannot acquire property. The slave may only repudiate his wife twice. When he repudiates her for the first time, he may, if her waiting term is not terminated, demand her back again; but if he repudiates her a second time, the divorce cannot be annulled. The waiting term (*iddat*) for female slaves is the same as for free women with the following difference: if a female slave loses her husband by death, she observes a waiting term of 2 months and 3 days only, and if she loses him through any other cause, it is of 1 month only, instead of 3 months.

The children of a married female slave belong to her master.

A free man may also according to the law contract a marriage with the female slave of another master. The second part of the law states that the children of such marriages become the slaves of the mother's master. For this reason marriage between a free man and a female slave is, according to most jurists, prohibited only under the following conditions: 1) that he is not yet married, 2) that he does not possess the required dowry for a free woman, 3) that he may be exposed to the danger of unchastity if he remains a celibate, 4) that the female slave is a Mohammedan (comp. *Koran*, vi. 29-30) only the Hanafites permit such marriages also with a Jewish or Christian slave and on occasion on the 2^d and 3^d opinions. The female slaves are married by freemen in a case that happens more frequently than might be expected. *Mohib*, ii. 139.

If a master by virtue of his right of ownership begets a child of his slave, the child belongs to the father's class and is therefore free. This principle was first laid down in Islam. Amongst the

ancient Arabia the rule was *partus sequitur matrem*. The best known case is probably that of the poet Anasir, he was originally a slave, his mother being an Abyssinian slave; it was only late in life that his father gave him his freedom as a reward for his bravery. In the earliest times of Islam, the true Arabian mind was shocked at the idea that slaves should bear their own master's children, and that even children could be *awlad* from slaves (see J. Wellhausen, *Die Ebn al-Kalbi Arabern*, in the *Monat. f. d. Agh. Gesch.*, d. *Wienerb.* zu *Geograph.*, Phil.-hist., XI., 1893, p. 240; A. von Rieuw, *loc. cit.*, II., 106; G. Jacob, *loc. cit.*, p. 213; *Agghat*, vii. 140; comp. J. L. Burckhardt, *Notes on the Bedouins and Wahabys*, London, 1831, I., 182). The slave, who has born her master a child, is called *umm walad*, i. e. mother of [his] child. On the death of her master she recovers her freedom. On this account a *umm walad* never wishes well nor gives his *umm walad*.

The master may have sexual relations only with his Muhammadan, Christian or Jewish slaves, not with unbelievers, and according to the Shafi'ite school, the modern Christians and Jews are to be placed in the same category as other unbelievers, with whom concubinage is absolutely forbidden on account of those "forbidden" books of revelation.

Anybody who has obtained a female slave by purchase or in any other way, may not cohabit with her before he has pronounced that she is not pregnant, so that no doubt shall arise concerning the paternity of the child. In Arabia this is called *al-ihd* (i. e. selling or emancipation as to whether the owner of the slave is free). To this end the law ordains a certain period of probation. If the slave is pregnant, the master must of course wait until she is delivered.

4. LIBERATION (*ihd*) AND PATRONAGE (*wal*).

The liberation of slaves is looked upon in Islam as a good work (*ibrah*), and gives right to a reward in the other world. He who sets free a Muhammadan slave, shall be freed from the fire of Hell; Muhammad is said to have declared:

Naturally only the legal owner of a slave can set him free. If, however, a slave is the common property of several persons and one of the latter gives him his freedom, the slave becomes entirely free if his liberator is able to pay the co-owners the value of part due to them, otherwise the slave is only partly free. Such a slave is called *munshaf*, literally "a divided one".

The *umm walad*, as already mentioned, becomes free on the death of her master. Anybody who becomes the property of his owner relative becomes an *ihd* too. According to the Shafi'ite school, only the direct relatives in descending or ascending line of the owner may become free in this way; according to the Malikiite, also his brothers and sisters, and according to the Hanafite, every person who stands in such blood-relationship to the owner that marriage between them would be illegal, i. e. every *ah al-rahim*.

If anyone says to his slave: "When I die you shall be free", this is called *wal* liberation. According to most jurists (Malikiite and Hanafite), the owner cannot recall the *wal* and the slave (i. e. the *munshaf*) is unalienable.

According to the Shafi'ites, the owner may cancel the *wal* at any other extraordinary disposition, e. g. by selling the *munshaf*, the *wal* being thereby cancelled. In any case all are unanimous that on the death of the owner, the *wal* is to be considered as a testamentary enactment. If therefore the value of the *munshaf* exceeds one third of the value of the estate, only a part of the *munshaf* becomes free and the rest of him remains a slave.

The *al-ihd* is a form of buying oneself free, which Islam has received from the old Arabian custom (comp. above the case of *Yusuf* and *Korah*, *loc. cit.*, 33). It is a contractual liberation, and a *umma* *umma* of it is that the slave pays his owner a certain equivalent for his freedom, according to the Shafi'ite opinion, at least 2 or 3 *misals*. This contract may be canceled by the owner (*al-ihd*), but the slave (*munshaf*) alone can cancel it if he wishes. The owner must allow the slave to obtain property whilst the slave binds himself to pay the price agreed upon. The *munshaf* is unalienable. On payment of the last instalment he is free.

It is praiseworthy to help the slave in his efforts to obtain freedom, and according to the Shafi'ites, the owner should grant him *al-ihd* a reduction on the purchase price of his freedom. A portion of the poor-rates (*zakat*) is to be specially set aside for the *munshaf*. It is desirable for the *al-ihd*, it is praiseworthy of the owner to grant it, but not obligatory (as many of the older jurists are in this assertion).

The slave is called *ihd*, if he or she is neither *munshaf*, nor *munshaf*, nor *umm walad*, nor *al-ihd* nor entirely unfree.

The legal consequence of every liberation is the relationship of patronage (*wal*). The freed slave is the client of the liberator; if the slave without *ihd*, his patron inherits his estate on the death of the latter, then the latter's wife inherits (*al-ihd*) inherit him. On the death of the patron, his patronage is transferred to his *al-ihd*, and besides the right of inheritance it gives its holder certain other prerogatives. The patron is "legal attorney" (*wal*) for the freed female slave, and he receives the blood-money if the freed slave is murdered etc.

5. SLAVES AMONGST MUHAMMADAN JURISTS. TREATMENT OF SLAVES.

"Honor God and be kind.... to your slaves," says *al-ihd* *al-ihd* (v. 40), and according to many impartial jurists, the treatment of slaves in general, in spite of their lack of legal rights in Islam, is not bad. Comp. J. W. Lane, *The Thousand and one nights* (book 13 to chap. 1. On slaves): "The Prophet strongly enjoined the duty of kindness to slaves. Feed your domestics, buy, with food of that which you eat, and clothe them with such clothing as you wear; and command them not to do that which they are unable. These precepts are generally attended to, either entirely, or in a great degree. The owner may cohabit with any of his female slaves... If he has not married her to another man. The condition of many concubine slaves is happy... These and all other slaves of either sex are generally treated with kindness... Their services are commonly light... The general description of travellers in the East are satisfactory

plumage in the year 35. When Ali was obliged to accept arbitration, he wanted to make Abd Allah his representative but his own followers refused to accept this arrangement. Nevertheless he accompanied Abd Allah and was a witness at Ghazat with him. When 'Ali was taken, he received him with words of friendship. Concerning his death during the battle, see generally the one fact is confirmed on all sides, viz. that he took a large sum of money (over 6 millions dinars) from the state treasury of Iraq and then left the town. But, whence several authorities, as for instance al-Ma'arrif, Umar b. al-Khattab and al-Baladhuri, make this incident happen before the assassination of 'Ali, others, as Abd al-Hakim and al-Buhārī, place it during Hasan's caliphate, and represent it as being much more respectable, since, according to their version, Abd Allah went over to Mu'awiya, and got the latter to return the stolen sum for him as a reward for his treachery. At the same time it is true that this possibly is ascribed to 'Abd Allah's brother 'Ubad Allah by al-Ma'arrif, al-Baladhuri, and Ya'qubi; yet it can hardly be doubtful but that this is a later distortion of the facts made in order to whitewash the celebrated member of the 'Abd Allah family and that 'Abd Allah really became his enemy. The fact that after al-Hasan's assassination he recognized the rule of the pious 'Umayyad could not be denied even by the 'Abd Allah historians. In order to palliate to a certain extent the undeniable fact that he was a renegade al-Ma'arrif made him pretend in comparison with the four candidates for the caliphate, against Mu'awiya's efforts to secure to sovereign authority for his son Yazid, but this is certainly a merely barefaced fiction. After Mu'awiya's death he quietly did homage to Yazid on perceiving that the latter had a majority on his side. He died in 71 in the year 65 (43-44), or, according to some, in the year 64 or 63.

'Abd Allah does not owe his fame to his political activity, which is but touched upon by his biographers, but to his greatly admired knowledge of profane and sacred tradition, of jurisprudence and commenting the Koran. He is celebrated as the Doctor (Mulla) of the Community (*Uddat al-'Umma*), and is ~~known~~ the way ~~the~~ traditions contain the most exaggerated accounts of his infallible scholarship and of ~~his~~ interest the chapter took in this great position. Criticism has, however, come to a different conclusion and has exposed him as a conscientious liar, whose forgeries quite correspond to his cunning political tricks. A partial justification for him might be ~~found~~ in the possibility that several of the traditions, which go under his name may have been based upon him by later writers. Amongst his traditions which refer to his own times, or to the immediately preceding period, there are to be found the most barefaced misstatements, as, for instance, the dream of the night 'Alaka. (H. al-Hafsa, ed. Wustani, pp. 228 et seq.), the collapse of the idols at Muhammad's wedding (ib., pp. 229 et seq.), the participation of this in the council of the Banu Hashim (ib., p. 322), etc. He did not, however, confine himself to relating occasional traditions and in answering the questions put to him; he welded his tales into a great system which took into account the creation, the history of mankind, and the pre-Islamic times. For this purpose, since

he could not possibly learn everything, he made use of information supplied to him by other Jewish converts to Islam, especially that supplied by a Jewish Arabian Jew, Jacob b. Mair, but he so modified the matter, that obtained till it agreed with the Jewish and Islamic ideas. Amongst other things he described a theory of the rise and development of ancient Arabian history in which the opposition of the Koran and all sorts of biblical and other traditions are most brazenly mingled. Only in those rare cases where there is absolutely no chance to suspect lying, may his traditions be used for historical research.

Bibliography: al-Baladhuri (ed. Krich), i. 339, 342; Tabari, i. 3040, 3273, 3285 et seq., 3312, 3327, 3333, 3354, 3358 et seq., 3412, 3414, 3451, 3455 et seq.; ib. ii. 2, 7, 126, 223; ib. 3333-3338; Mas'udi, *Muruj* (Paris), iv. 353 et seq.; 380; Ya'qubi (ed. Livonius), ii. 209, 220, 221, 255; de Goeje, in the *Zentralblatt d. Deutsch. Morgenl. Gesellsch.*, xxviii. 392 et seq.; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 60 et seq.; idem, *Kurzgefasste Geschichte* (1901 ed.), p. 12; Ibn Hujjar, *Ishah*, ii. 802-813; Naxari (ed. Wustani), pp. 351-356; Sprenger, *Der Leben und die Lehre des Mohammed*, iii. pp. cvi-cxv. Cantani, *Annali del 'Islam*, i. 47-51. For the commentary to the Koran see 'Abd Allah, see Brockelmann, *Gesch. Arab. Litt.*, i. 190. (F. Hirth.)

ABD ALLAH s. 'ABD ALLAH. (See AL-MAS'UDI.)

ABD ALLAH s. 'ABD AL-KALAM (Malay pronunciation *Ain Khan* or *Ain K'K'at*), surnamed *Mundu*, i. e. teacher of languages, was born in 1896 in Malacca, where his grandfather, the son of Sheikh 'Abd al-Kalim, who came originally from Yemen, had settled. At a early age, 'Abd Allah received lessons in Malay from his father, who is said to have been an expert Malay scholar, and endeavored to make himself fully master of this language by reading Malay writings and by associating with educated Malays. As he learned foreign language, and continually came into contact with Europeans, as, for instance, Parquier, Raffles, and the missionaries Milne, Morrison and Thomson, his culture increased regularly.

Shortly after the founding of Singapore (1819), he ~~was~~ himself in that town and earned his living in many different ways. He acted as an interpreter, gave lessons in Malay, wrote letters, and assisted the American missionaries Smith, Newman and others in translating mission books and school books.

'Abd Allah may be ranked amongst the best Malay writers of the 19th century, and his works are an undeniable testimony of his extraordinary range of knowledge (for a Malay and his great culture). It is to be regretted that he did not always pay attention to style and that his language is often lacking in purity; such defects which are to be ascribed to his intercourse with Europeans.

His principal book is the so-called *Kitab al-Furqan* (ed. J. J. J. J.), in which ~~after~~ *he* mentions politically important passages, as Parquier and Raffles (whose secretary he was), and explains the advantages of a European education over an Indian one, even though he at the same time sharply censures the administrative mistakes of the English and Dutch. A

Immediately after he was proclaimed, the new sultan of Morocco was forced to fight against his brother, who contested the supreme authority. The claims of Fez, having been won over to the party of Yusuf Zaidan, decided by a *fetwa* (judicial decision) that Abd Fata 'Abd Allah had been illegally proclaimed, finally because the legitimate sultan had been already proclaimed, and secondly because the rights of a son of a slave ('Abd Allah's mother was a freed slave of al-Manqir) are not equal to those of a son of a free woman. War immediately broke out and the two armies marched against each other.

The ruler Ahmed al-Manqir had had three sons. The eldest, Muhammad Shaikh, brother of Abd Fata 'Abd Allah by the same mother, had been entrusted with the government of Fez. But, regarding his old father's partiality for Zaidan, he revolted and attempted to seize the city. Al-Manqir immediately left his capital, Morocco, went to Fez, succeeded in seizing the city and sent him to Morocco as a prisoner. He was still there in confinement at the time the following events took place.

Muhammad Shaikh was adored by his troops. Abd Fata was persuaded to pardon him and to put him in command of an army corps. This was done on condition that Muhammad Shaikh should give himself up to Abd Fata again after the battle.

When the two hostile armies met on the banks of the Umm al-Rabi'a, half of Zaidan's soldiers fell him in the lurch and joined Muhammad Shaikh. The defeated Zaidan, who tried to reach Fez and fortify himself there, was obliged to flee and take refuge with the Turks at Wadhia. Muhammad Shaikh, for his part, sent back to Abd Fata the regiments entrusted to him, and he added to them, as prisoners, the men and half of Fez, who had brought about the elevation of Zaidan; but did not return to give himself up again to his brother.

Abd Fata had to accept matters as they stood. The only manner in which he could mark his displeasure was to send back the key to Fez, fully pardoned and loaded with presents. The motif had died on the way.

The two brothers were not long in beginning to fight for the possession of Morocco. Their armies met, according to some, at Akhla, according to others, at Mara al-Ramhal. Abd Fata 'Abd Allah was defeated and had to flee towards Son (1015 = 1606). The army of Muhammad Shaikh, being masters of Morocco, committed such atrocities that the people revolted and proclaimed Zaidan, who was roaming in the neighbourhood, as their sovereign.

This proclamation caused the reconciliation of Abd Fata and Muhammad, who first intended to let and then to fight al-Kabir, pursued by Zaidan's Turkish khalid, Murqas Pasha. Muhammad Shaikh then went to Spain to implore the aid of Philip III, whilst Abd Fata and 'Abd Allah, the son of Muhammad Shaikh, tried to hold the country against Zaidan by the side of Yusuf (1017 = 1608). With the help of some Berber contingents they delivered an attack on Fez. The death of the khalid Murqas Pasha in the battle, followed by the rout of Zaidan's troops, enabled Abd Fata and his nephew to seize the town (Kabir II 1618 = July 1609). But Abd Fata did not enjoy

the fruits of their joint victory for long. A plot of the khalid of the Sherika to proclaim him sovereign at the expense of Muhammad Shaikh was discovered by his nephew. The latter resolved to prevent it and, accompanied by his khalid, Hassan Abu Dubala, went by night to Abd Fata's bedroom. He was on his journey-carpet surrounded by his wives. 'Abd Allah b. Muhammad Shaikh sent the women out and strangled his uncle, who fought to the last gasp and tried to strike him with his feet (Hijrida I 1018 = August 1609).

'Abd Allah was a religious and studious man. He had inaugurated his rule by building a mosque at Morocco near the tomb of the saint Abu 'Abd Allah al-Sakir. In front of this mosque he built a library, which he filled with rare books and valuable registers. He hoped by so doing to obtain the assistance of the talent in the affairs of his government.

Bibliography: Muhammad al-Kadiri, *Notre al-Manqir* (Fez, 1309) I. 42 et seq.; Muhammad al-Wahani, *Atlas Sefar* (Fez, s. d.), pp. 16, 137; Isaac Azzam al-Milli (Paris, 1889), I. 189 et seq.; II. 308 et seq.; Ahmad al-Salawi, *Al-Hadith al-Fitri* (Cairo, 1313), III. 98 et seq.; A. Cour, *Etablissement des Chérifs au Maroc* = *Les Khalifs sous les Trois sultans Algérie d'Alger* (Paris, 1904), pp. 149 et seq.

(A. Cour.)

ABD ALLAH b. 'ALI, uncle of the khalid Abu 'Abd Allah al-Sakir and khalid al-Manqir. 'Abd Allah was one of the most active participants in the battle of the 'Abbasids against the last Umayyad khalid, Marwan II. He was commander-in-chief in the decisive battle at the Greater Zab, where Marwan had his army, and when the latter took to flight, 'Abd Allah pursued him, soon after conquered Damascus and marched on to Palestine, whence he had the fugitive khalid pushed to Egypt. Even more implacably than his brother 'Ali b. 'Ali did 'Abd Allah wage war on the Umayyads, who were still alive, and struck him as method to wipe them out root and branch. During his stay in Palestine, he had seventy of them murdered at one blow. Such cruelty naturally caused ill-will against the new ruler, and a dangerous rebellion in Syria broke out under the leadership of Abu Muhammad, a descendant of Mu'awiya I, Abu al-Walid b. al-Kawthar, the governor of Hama. The rebels at first inflicted a defeat on the 'Abbasid troops, but were beaten by 'Abd Allah in 131 (750) at Marj al-Sakhr. As governor of Syria, 'Abd Allah threw out the safety of the new dynasty. After the death of Abu 'Abd Allah, according to others to the end of his reign, he made claims to the caliphate, which he could lose not only on his age but also on his important services to the war against the Umayyads. Moreover he had at his disposal a considerable army, which in reality he was to use against the Byzantines. When he learned that the powerful governor of Khurasan, Abu Muslim, had declared for the caliph al-Mansur, he gathered 17000 Khurasanians in his army, because he knew that they would never fight against Ali al-Mutawakkil, and with his remaining troops proceeded against the latter. He was, however, in Hijrida II 137 (Nov. 754) defeated at Siffin and had to flee to his brother Sulayman, the governor of Kufa. After a couple of years, the latter was dismissed, and 'Abd

Allāh was arrested by order of the caliph al-Mu‘izz, or his successor some 7 years in prison, then in the year 437 (1044) he was taken into a house that had been purposely undermined; it fell down on him and buried him under the ruins. At his death he is said to have been 52 years old.

Bibliography: Tabari, III. 27 of 104; Weil, *Gesch. d. Chalifen*, I. 700; II. 8 of 104; A. Müller, *Der Islam in Mesopotamien und Arabien*, I. 436 of 104. (K. V. ZETTERSTADT.)

‘ABD ALLĀH a. AMĪR, governor of Bayra, was born at Mecca in the year 4 (626). He was a Kharidite and a cousin of ‘Uthmān b. ‘Affān. ‘Abd Allāh is principally known as the conqueror of a great part of Persia, when, in the year 29 (649-650), ‘Uthmān gave him the government of Bayra. ‘Abd Allāh went to Arab. Khuzestan and brought it, as well as Mīskīn and many other places, under the rule of the Arabs. Māshar and Sarakhs capitulated, and there only obtained peace on condition of paying an annual tribute of two million dirhams. In the year 30 (656-657), ‘Abd Allāh was one of the first to respond to the appeal of ‘Alī to avenge the death of ‘Uthmān. He helped ‘Alī with money and arms in her march towards Bayra. After ‘Alī’s forces were defeated by ‘Alī, ‘Abd Allāh took refuge with a man of the Banī Quraysh, who took him to Hama. He lived there till 41 (661-662), when Mu‘awiyah reinstated him in the government of Bayra. But, finding him too lenient towards Muslims, Mu‘awiyah dismissed him in 44 (664-665). Since then he seems to have lived in retirement until his death at Mecca in 59 (678-679).

‘Abd Allāh was also renowned on account of his numerous public works: he planted date palms, dug wells at al-Nahd and Baryān, and two canals near Bayra and canal of Ustīn, a suburb of Bayra. He was also a traditionalist; he transmitted a tradition from the Prophet himself.

Bibliography: Tabari, I. 280; II. 1517; Ibn Sa‘d, V. 30 of 104; Dabihī, *Ud-dawla*, pp. 315 of 104; Ibn al-Athir, *Ud-dawla*, III. 191 of 104. (M. SACHS.)

‘ABD ALLĀH a. ASAD. See ‘ABD ALLĀH.

‘ABD ALLĀH a. HANĀL. See ‘ABD ALLĀH.

‘ABD ALLĀH a. DĪYĀK a. ANJALĪ, nephew of the caliph ‘Alī. ‘Abd Allāh’s father had gone over to Islam very early, and took part in the emigration of the first believers to Abyssinia, where, according to the common belief, ‘Abd Allāh was born. On his mother’s side he was a brother of Mu‘ammar b. ‘Abd Rih; his mother’s name was Azma bint ‘Umayr al-Khath‘amiya. After some years the father returned to Medina taking his son with him. ‘Abd Allāh became known chiefly on account of his great generosity, and received the honorary surname of *Ṣāḥib al-Ḥadīq*, ‘the owner of generosity’. He appears to have played no very important part in politics, although his name crops up from time to time in history during ‘Alī’s time and that following. When Mu‘awiyah tried to throw suspicion on Kālī b. Sa‘d, the valiant governor of Egypt, to damage him in ‘Alī’s eyes, ‘Abd Allāh advised the removal of Kālī; ‘Alī allowed himself to be persuaded and took the fateful step to replace him by Mu‘ammar b. ‘Abd Rih, who in a very short time brought the whole of Egypt into the greatest confusion. This took place in the year 36 (659-660). When in the year 60 (680), after

‘Alī’s accession, the Suffites in Kufa summoned Mu‘ammar b. ‘Alī to proceed to that city to have himself proclaimed caliph, ‘Abd Allāh amongst others endeavored to dissuade him from this dangerous enterprise, but without success. The date of ‘Abd Allāh’s death is generally given as 80 (699-700) and the place Medina, but according to others, he did not die before the year 84 or 85. Besides, 87 or 90 is also given as the year of his death.

Bibliography: Tabari, I. 324; II. 104 of 104; III. 2334 of 104; Ibn al-Athir (ed. Torab), III. 22 of 104; Nawwāl (ed. Wüstenf.), pp. 337 of 104. (K. V. ZETTERSTADT.)

‘ABD ALLĀH a. ḤAMMĪL, one of the followers and nephews of the Prophet. ‘Abd Allāh belonged to those who had emigrated to Abyssinia and later came back to Medina. He was the leader of the ill-renowned sect on Najd during sacred months, of which he was, in 24, treated. He took part in the battles of Badr and Uhud and met his death in the latter.

Bibliography: Ibn Sa‘d, III. 62 of 104; Ibn al-Athir, *Ud-dawla*, III. 131. (M. T. HONIGSMAN.)

‘ABD ALLĀH a. HANMĀN a. HAMMĪN, called *‘Abd al-Halīq*, of the tribe of Taghlib, was appointed governor of al-Mawālī (Mawālī) by the caliph al-Mu‘tazz in the year 203 (905). In which place he had to fight against the local Arab Kurds. He took no part in the conspiracy to proclaim the al-Mu‘tazz [q. v.] caliph instead of al-Mu‘tazz, in which his brother Hammad played a leading part; he was indeed, on the failure of this enterprise, entrusted with the task of capturing his fugitive brother, in which he was successful. When, however, he was dismissed from his office in the year 301 (913-914), he rose against the caliph. As he was killed in Shīrāz [q. v.], who was sent against him, he was pardoned by al-Mu‘tazz and presented with a state dress; more than this, he was reinstated as governor of al-Mawālī. It is, however, true that, when his brother Hammad again rebelled in the year 303 (915-916) and was taken prisoner, he was arrested together with all his family. Set free in 305 (917-918), he was in 308 (920) entrusted with guarding the road to Khosrau and Hama and was again made governor of al-Mawālī, whither he, however, sent his son Hammad as his representative. The latter became his successor. After many wars (to which he used his banner ‘*‘Abd al-Halīq*’ ‘the father of fighting’) with the Karakhanids, with Yūsuf b. ‘Abd al-‘Azīz [q. v.] and others, he met his death in the year 317 (929), when the revolution, which he and others, dissatisfied with al-Mu‘tazz’s rule, had instigated to proclaim al-Mu‘tazz caliph, was frustrated after some initial success. ‘Abd Allāh was the real founder of the house of the Hamdanids [q. v.].

Bibliography: Ibn al-Athir (ed. Torab), III. 23 of 104; Ibn al-Athir (ed. Torab), III. 23 of 104; Weil, *Gesch. d. Chalifen*, II. 533 of 104; A. Müller, *Der Islam in Mesopotamien und Arabien*, I. 563 of 104. (M. T. HONIGSMAN.)

‘ABD ALLĀH a. HANMĀN a. SULĀMAN AL-HAMĪN AL-MAWĀLĪ, South Arabian poet, born in Kāf 1561 (January 1166), became Imam of the Ḥafṣite sect of Zaidites in Jemen in 594 (1198) and died in 654 (1257) at Kāshān. His *Diwan* is to be found in manuscript in Berlin

(comp. Ahlwardt, *Verz. d. arab. Handschr.*, N^o 2703; Leyden *Arabic Catalogue*, vol. II, p. 107; *Legation-Bureau*, 2^e edn. N^o 873; and in British Museum (comp. C. Rice, *Supplement*, N^o 1005; 4 *Requis* on *Arabic* and *Armenian*, in Berlin (comp. Ahlwardt, *Verz.*, N^o 6181) and in British Museum (comp. C. Rice, *Supplement*, N^o 814). Besides these the Berlin Library possesses twelve other (bibliographical and polemical) writings of him; others enumerated by Ahlwardt *ibid.*, N^o 4950, XI.

Biographical: Abd Allah, in *Catalogue*, vol. II, p. 111; *Legation-Bureau* (2^e edn.), I, 417 et seq.; *Urschilman*, *Genl. d. Arab. Lit.*, I, 403.

(HROCKELMANN.)

ABD ALLAH b. HAKAMA, one of the leaders of the uprising against Yazid I. 'Abd Allah was born in the year 665; his father had fallen in the battle at Marat Ubad in 668 (year 4166). 'Abd Allah came to the caliph as a member of the deputations, which the governor of Medina, 'Umar b. Muhammad, sent to Damascus to bring about a reconciliation between the disaffected elements of Medina and their caliph. The deputations were received with many marks of honor by Yazid and were treated with costly presents; but when they had returned to Medina, they denounced the caliph as a godless and voluptuous man, entirely unworthy of the caliphate, and 'Abd Allah distinguished himself especially by his eloquence against him. Consequently, the members of the deputations family were ignominiously driven out and the government was handed over to 'Abd Allah. In these circumstances the caliph was obliged to punish the rebels with great force, and towards the year 671 (681) he sent an army under the able leadership of the old general Muslim b. 'Uqayl against Medina. He received exact information of the state of affairs in Medina from one of the called leaders, subsequently caliph 'Abd al-Malik b. Marwan, and then took up a favorable position on the plain, the lava covered region east of the town. After lapse of a three days' grace, which Muslim had been ordered by Yazid to accord to the Mellukes, a bitter fight began and ended with the complete defeat of the rebels (after 11 Muharrar 41—August 685). 'Abd Allah took part in the battle and showed great courage. About noon he retired to his private room, then rushed into the thick of the fight again till he was attacked by two Syrians, and finally overcame under their blows. His head was cut off and brought to Muslim. The two soldiers who had killed him received valuable gifts from the caliph as a reward.

Biographical: Ibn Sa'd, i, 15 et seq.; *Tahrik*, ii, 402 et seq.; Ibn al-Athir (ed. Tamm), v, 172 et seq.; A. Müller, *Die Arab. in Mesopotamien*, I, 185 et seq.; *Wellhausen*, *Der arab. Volk und ihre Schrift*, pp. 96 et seq. (K. V. ZIEGLER.)

ABD ALLAH b. HAKAM b. al-HAKAM, chief of the 'Alids. 'Abd Allah was treated with great honor by the caliph of the Umayyad dynasty, and when he visited the first 'Abbasid caliph Abu 'Abdullah al-Saffar at Aulais, the latter received him with great distinction. Hence he returned to Medina, where he soon fell under the suspicion of the successor of al-Saffar, al-Mansur. Yet 'Abd Allah owed his caliphate not so much to himself as to his two sons Muhammad and Ibrahim. As early as the year 250 (754), when al-Mansur

led the pilgrimage, the latter's suspicions were aroused, because they did not appear with the other Haggabides to greet him, and his suspicions fell more especially on Muhammad. After his accession al-Mansur tried to wind the Haggabides as to Muhammad's real opinions, but they spoke only good of him and endeavored to excuse his attitude. Only al-Hakam b. 'Ali advised the caliph to beware of this dangerous 'Alid. In order to remove all doubts, al-Mansur ordered 'Abd Allah to come to get into 'Abd Allah's confidence by means of presents and forged letters from Khawass, the usual center of 'Alid propaganda. At first 'Abd Allah was very cautious, but finally fell into the trap, and when 'Uthayb asked him for an answer for his supposed companions in Damascus, he did indeed refuse to give one in writing, but asked him to inform them by word of mouth that he greeted them and that his two sons would rise up in the near future. As soon as 'Abd Allah had in this manner convinced himself of the confidence intentions of the 'Alids, he at once informed the caliph, and when the latter in the year 190 (758) again made a pilgrimage, he invited 'Abd Allah to come to him and asked him if he could really come on his return. 'Abd Allah assured him of his absolute confidence, but when 'Uthayb suddenly appeared, he understood that he had been betrayed and took refuge in Khawass, al-Mansur, however, had him seized. 'Abd Allah's relatives shared his fate, but the caliph was not able to seize his two sons. When he again came to Medina in the year 194 (760) after having accomplished another pilgrimage, he took the prisoners with him to Basrah, and soon afterwards 'Abd Allah died there in prison at the age of 75. According to current accounts, he was murdered by al-Mansur's orders.

Biographical: *Tahrik*, ii, 433 et seq.; *ibid.*, 145 et seq.; Ibn al-Athir (ed. Tamm), v, 172 et seq.; *Wellhausen*, *Genl. d. Arab. Lit.*, I, 403 et seq. (K. V. ZIEGLER.)

ABD ALLAH b. ALI b. 'Abd al-Mu'izz al-Tamimi. The champion of the 'Alid dynasty, which are so valuable with respect to the history of Khawass, are very sparing in details about this personage. And yet he has given his name to the branch of the Wahabites, who opposed the relation between Ali and Muhammad, and who have developed principally in the Maghrib, where they still exist in great numbers. He is mentioned as having been a teacher of the *shu'ba* of the doctrine of the 2. half of the 1st century of the Haggas.

He maintained many controversies with the Haggabites, who gave themselves up to the worst excesses and disapproved the primitive doctrine of the 'Alids, and following the suggestion of 'Umar b. 'Ali, he went round the Wahabites, who wished to remain within the limits of common sense and the Sunna.

Wahabite chroniclers say that 'Abd Allah b. 'Ali took no part in the rebellions of the Khawabites against the caliphate but lived in retirement. Al-Buhārī in his *Ar-Risala al-Mawdu'ia* gives an account of a very dignified letter on religious polemics, which he sent to 'Abd al-Malik b. Marwan (comp. *ibid.*, *Mutalib d. Sirat*, *Genl. d. Arab. Lit.*, I, 174 et seq., 175 et seq.), who gives a German translation of two letters by 'Abd Allah in reply to a message, which this person had sent him by a certain Siman to Aqim.

ABD ALLAH 1. *Abū al-Ḥasan* al-Sulaymī, governor of Khurasan and one of the companions of the Prophet whose tradition is transmitted in the year 31 (651-652), he held the command of the part of the troops of Abd Allāh b. Amir (q. v.) which attacked Mecca and Esfahān in the following year. Abd Allāh b. Ḥashim, at the head of 1000 men, by an ingenious stratagem forced Kari's 4000 men and killed Kari. It was then that he obtained from Abd Allāh b. Amir the governorship of Khurasan.

After the death of Mu'awiyah b. Yazid (684-694), Abd Allāh, having recognized Abd Allāh b. al-Zubair as caliph, rebelled against the Umayyads. He also seized Mecca and Medina, where he appointed one of his sons as governor. As soon as his authority was established, he began to oppress the Christians although they had helped him in his struggles with the Umayyad forces, and a dangerous war broke out between them. Abd Allāh continued governor of Khurasan till the year 72 (792) when Abd al-Malik invited him to swear fealty to him, promising him the governorship of Khurasan for seven or ten years. Abd Allāh refused; a battle was fought near Mecca in which Abd Allāh b. Ḥashim was killed in the year 75, some time after Abd Allāh b. al-Zubair.

Bibliography: Tabari, i. 886; ii. 35-36; *Islāhīyat* (ed. de Goeje), pp. 356 et seq.; Ibn al-Aṣṣī, *Ḥisn al-Quds*, iii. 128.

(M. S. S. 1000000)

ABD ALLAH 2. *Abū al-Ḥasan*, well-known ascetic, (died about 86) (874-875), came originally from al-Ahwaz. His father Mahdī practiced as an *ḥakīm* in that place, whence his name Mahdī al-Ḥakīm. In that place these fondled once long heretical religious views ~~prevailed~~ to Islam, and the occult ~~practices~~ indeed as have had relations with the *ḥakīmīya* (q. v.) and the *ḥarīḥīya* (q. v.). The two became a learned theologian, who according to *Maṭṭī* exercised nearly all religious systems and evolved one of his own, which is, however, not quite definitely known to us. He takes his place in history not as a writer but as the founder of a religious-political party. Starting from the ideas which join the *ḥakīmīya* with the *ḥarīḥīya*, his own followers in the name of an 'Alid who had not yet made a public appearance, no doubt from the beginning with the religious desire to get himself in the latter's place. From a branch of the 'Alides, the descendants of 'Alī b. Abī Ṭālib, appears to have joined him, for he was received by them in Kufa after his solitary in 'Aḥmad al-Mahdī, which he had gone, but for some reason or other come to an end. Therefore, no doubt under compulsion, he had went to Salamiya in Syria, where after his death the agitation was continued by his descendants, till finally the whole movement culminated in the spring of 88 *Fāṭimīya* (q. v.). Abd Allāh and his successors worked through secret missionaries, who systematically endeavored to excite the expectations of the faithful, and thereby were able to direct their attention to 88 *Alid* of the 'Alid' (*Sūfi al-Zaman*) who was said to make his public appearance. He is also said to have given himself an air of supernatural knowledge or divine tricks, especially by using carrier pigeons. But as a matter of fact we know nothing with certainty as to his methods

of propaganda. In his own region missionaries belonged to al-Ḥashimī, usually called *Ḥashimī* (i. e. *Ḥashimī* *Ḥashimī* *Ḥashimī*, after whose the *Ḥashimīya* [see *Ḥashimī*]) were named, and a certain 'Alid, who endeavored to defend the opinions of the sect in dissenting writings which have not been preserved. Varying statements are made concerning the descendants of Abd Allāh [comp. *Fāṭimīya*].

Bibliography: *Fihrist*, pp. 186 et seq.; *Kāṣim al-Mak*, *Siyaṣat Nāṣir*, p. 184; *Maṭṭī*, *Ḥisn*, i. 391 et seq.; Ibn al-Aṣṣī (ed. Tardif), viii. 28 et seq.; de Sacy, *Recherches sur les religions du monde*, *première*, Wolf, *Die Oracula und ihre Verhältnisse*, 66 Goeje, *Siyaṣat Nāṣir*, *Siyaṣat Nāṣir* is the *Ḥashimīya*; *Ḥashimī*, *A literary history of Persia*, i. 396 et seq.; A. Müller, *Der Islam im Abendlande*, i. 589 et seq. (M. T. H. 1000000.)

ABD ALLAH 3. *Maṭṭī* (see *Maṭṭī*).

ABD ALLAH 4. *Maṭṭī*, *Maṭṭī*, *Maṭṭī*. After the death of Abd Ḥashim, a grandson of All, claims were laid to the imamate from several quarters. Some asserted that Abd Ḥashim had formally transferred his rights to the dignity of Imam to the 'Abbasīde Muḥammad b. 'Alī. Others thought he had spoken in favor of Abd Allāh b. 'Aḥmad al-Kindī and wanted to proclaim him Imam. As he, however, did not come up to the expectations of his followers, they turned from him to *Maṭṭī* *Maṭṭī* *Maṭṭī* *Maṭṭī*, a great-grandson of 'Alī's brother 'Abī Ṭālib, to be the rightful Imam. The latter asserted that both the godhead and the prophetic offices were united in his person, because the spirit of God had been transferred from the one to the other and finally come to him. In accordance with this his followers believed in the metempsychosis and denied the resurrection. In *Maṭṭī* 127 (101. 744) 'Abd Allāh revolted in Kāfa where many joined him. He gained especially many followers amongst the *Ḥashimīya* (q. v.). The latter captured the Citadel and expelled the prefect. In a short time, however, 'Abd Allāh b. 'Aḥmad al-Kindī, the governor of 'Isf, made an end to his things. When it came to fighting, the ever unshakable *Maṭṭī* deserted; only the *Ḥashimīya* fought bravely and continued the battle till 'Abd Allāh was granted an unimpeded retreat. From Kāfa he proceeded at first to Madā'ina and then to Mecca. His power was in no way broken. From Kāfa and from other places *Maṭṭī* *Maṭṭī* *Maṭṭī* *Maṭṭī* in to him and he was *Maṭṭī* *Maṭṭī* *Maṭṭī* *Maṭṭī* in winning over several important points in Persia. After he had ruled for some time in Isfahan, he went to Isfahān. The descendants of All had from before been honored as the rightful heirs to the imamate especially in the eastern provinces of the empire. It was therefore easy for him to extend his rule over a great part of Mecca, Ahwaz, Fārs and Kerman. The *Ḥashimīya*, who had fought against *Maṭṭī* b. 'Alī in the Tigris, withdrew to 'Abd Allāh's domain, and other opponents of the caliph also joined him. In the end, however, his power was not able to hold on. Amir b. Ḥashim, one of *Maṭṭī*'s generals who had been entrusted with the parents of the *Ḥashimīya*, made a raid into 'Abd Allāh's domain and brought his tale to a sudden end. In the year 129 (746-747) 'Abd Allāh was defeated at *Maṭṭī* *Maṭṭī* *Maṭṭī* *Maṭṭī* and forced to

see to Khawassah, where Abd Allah, the well-known general of the ‘Abbasides had him executed. After his death, some of his followers called al-Liyadhi (q. v.), maintained that he was still alive and would return, so that when he did, they, the assembled Muslims, believed his spirit had entered Ishâq and so al-Liyadhi of Andalus.

Bibliography: [Ishâq, c. 1879 et seq., the al-Ahli (ed. London), v. 248 et seq.; *Shahrazadâ* (ed. Gresson), pp. 112-113 (Hambrocker, 1701, Weid, Germ., d. *Shahrazadâ* Wellhausen, *Der arab. Arab und sein Osten*, pp. 239 et seq.) (K. V. Zettner-Steuern.)

‘ABD ALLÂH b. Muḥammad, thirteenth prince in Spain. ‘Abd Allâh, who succeeded the throne of Cordova after the sudden death of his brother al-Manḥūr in 275 (888), has been characterized as “one of the most negative phenomena in the whole history of Islam,” and in truth his twenty-four years of power were a most unhappy period for his subjects. In order to secure his life and his throne against imaginary dangers, the sanguinary tyrant treated his nearest relatives in the most cruel manner possible. His brother and predecessor al-Manḥūr was according to all appearances poisoned by ‘Abd Allâh’s influence. His brother al-Hakim was with a similar fate. His third brother Hisham was put to death on a trumped-up charge, and Abd Allâh employed the same means to get rid of his two sons al-Hakim and al-Muḥammad. He had them both executed on a mere suspicion. Whilst such horrors were happening in Abd Allâh’s presence, the country was divided by different parties, who fought each other, and at last the Emirate possessed little more than the capital and its environs.

Abd Allâh’s most dangerous rival was the Spanish popular hero ‘Umayy b. Hafṣ. Even at the beginning of his reign ‘Abd Allâh was obliged to offer him peace and to renounce his governorship of the provinces over which he ruled. The treaty of peace was, however, soon broken. When the Christians of Castile became weary of ‘Abd Allâh’s tyrannical rule, they broke out of the town and after they had succeeded in capturing the fortress of Puel, the present Aguilas, they turned to ‘Umayy and begged him to join them. The latter at once appeared at Puel, but was defeated by Abd Allâh’s troops in 278 (891). After a war lasting several years with varying success, ‘Umayy became a Christian, which, however, only rendered his position worse. In the year 285 (898) he made an alliance with Ibrahim, the chief of the Hama (Hammâd) in Seville. Thereupon Abd Allâh had induced to be attacked with a treaty of peace, but as early as 286 (902) hostilities again broke out. After ‘Umayy and Ibrahim had separated, ‘Abd Allâh succeeded in winning several battles, and at his death in 300 (Oct. 912) the war had already entered into a quieter stage. ‘Abd Allâh’s grandson, ‘Abd al-Rahmân b. al-Manḥūr, became his successor, but having had homage paid to him before his death.

Bibliography: Ibn ‘Adhâr, *al-Bayân al-Mughrib*, l. introduction, il. 124 et seq.; *Umayy*, *His. des Sarrasins d’Espagne*, l. 224 et seq.; A. Müller, *Der Islam in Portugal und Asturien*, il. 485 et seq. (K. V. Zettner-Steuern.)

‘ABD ALLÂH b. Muḥammad, the second important branch of Mecca of the family of the ‘Abbasids, succeeded his father as *shaykh* in 1274

(1854) and held this dignity peacefully until his death in 1292 (1877). The opening of the Suez Canal, which took place during his term of office, greatly facilitated the work of the Turks in extending their sovereign rights. Several missions which were brought on or prepared under ‘Abd Allâh’s government gave proof of this: Hidda, Moosa and Tâli were connected by telegraph with the outer world, Turkish administrative offices were installed in these towns, as well as in Medina, whilst the campaign of Yemen (1872) completely established the Turkish rule in Arabia.

Although ‘Abd Allâh was an less energetic than other sheikhs to use his office for enriching himself, yet he knew how to win the affection of the population of the Hijâz. His amiable, dignified conduct and tact in dealing with Bedouins and town-folk, as well as with the representatives of the Ottoman sovereign are to the present day praised as being unexcelled.

Bibliography: L. Suweid, *Hijra*, Medina, l. 120-123. (Sawad Hindawi.)

‘ABD ALLÂH b. Muḥammad, successor of the Mahdi in the Sudan. ‘Abd Allâh b. Muḥammad al-Tahî, the collector Khalfâ and successor of the Sudanese Mahdi Mohammed Ahmed (q. v.), was born, it seems, to the middle of the latter of the 19th century. He was a native of the South-West Africa and belonged to the tribe of the Arab-Sudanese Baggara (Baggara), particularly to the Khartûm and here again to the group of the Arab Sudan Surra. His father Mohammed al-Fayth was *shaykh* in the seventies with his whole family with the intention to emigrate to Mecca, but died on the way at Far Khartûm. Then ‘Abd Allâh went to the Khartûm to Mohammed Ahmed who had then not yet publicly appeared as the Mahdi, and was received into his service (q. v.). He soon became the Mahdi’s right hand and seems to have inspired him with many things, e. g. with his journey to Kordofân, where he prepared beforehand the elevation of the latter. He then, in August 1881, took part in the bloody fight between the Mahdi and Sulaymân ‘Abd ‘Azîz on the island of Aba, and here soon after followed his occupation as Khalfâ. He is called “the first of the four caliphs”, ‘Alî Bek al-Fayth, which title was solemnly conferred to a later proclamation between the capture of al-‘Ushîl and that of Khartûm. He belongs to me and I belong to him”, says the Mahdi to his edict. For the rest, his history is that of the Mahdi, as he always accompanied the latter and was present during the victorious campaign of the Mahdiyya (q. v.) till the capture of Khartûm. (20th Jan. 1885.) Months later (22nd Jan.) the Mahdi died suddenly, and naturally ‘Abd Allâh assumed the reins of government. The Mahdiyya proper was buried together with the Mahdi; the religious enthusiasm had to be replaced by a severe and cruel absolute government. To this end the Khalfâ, who was a stranger to the region round Khartûm, needed the help of his fellow-Urthuman, and his interior policy was therefore directed to bring the tribes of the Western Sudan (Kordofân, Darfur) willingly to him. But on the other hand to remove the tribes of the Nile region to distant outposts. Without any moral restraint, his rule was one of terror, of which eye-witnesses, such as Staud, Oetwilder, Neufeld and others, give most dreadful details.

6 And Akbar's principal object was to create a family dynasty, and, in deed, a religious Mohdism, to furnish an hereditary administrator for his family. Akbar's Station in his life - some theories in the Indian chapter - xxi and xxi, has given the best description of his empire and rule. Naturally limitations against Akbar Akbar were not lacking. He was too great else to neglect them, but in the long run the forces that held his empire together weakened more and more and only the ever present fear of death held his borders together, until the battle of Umerkot (Umerkot) brought about the complete downfall of his power. The empire he had inherited from the Shahids grew under his rule (spread) the south, the south and especially towards the east (Abyssinia), though he ~~did not~~ for longer left Umerkot. This growth was due to the English withdrawing from the Sudan and to the defeat of the Abyssinians. The battle of Tond (5 Aug. 1894) was the turning point, then came the famous halting of the railway, Kitchener's advance, the battle of the Akbar on the 24 April 1895, and finally on the 2 Sept. 1895 the battle of Umerkot. With a few faithful followers Akbar fled to Kandahar, where he died fighting like a warrior on the 24 November 1895.

Hobbes, *Leviathan*: Rudolph Wills Pashin,
Fire and Sword in the West (London, 1896);
Joseph Oberwalder, Aufstand und Revue des Hohen
im Saalbau (Munich, 1897); Harold Brown
Pashin, A History of Hobbes's Early Years (New York,
Macmillan) (Calm, 1897-1901). [For
Hobbes's works see the section containing
Hobbes.] (C. B. Beckwith.)

ABD ALLAH a. NIQUANISTA [See 188
AL-FARABI.]

ABD ALLAH AL-MUHAMMAD. 1922

'ABD ALLAH n. MUSA n. NUSRA, eldest son
 of the famous conqueror of the Maghrib and of
 Spain. He was educated by his father, when the
 latter set out for Spain, with the admiration of
 Ishiyā (93 = 712). He likewise took his father's
 place when the latter, having been deposed by
 'Isāb, left for the East, whence he never returned.
 Involved in the downfall of his family brought about
 by the caliph 'Abdullāh, who would not see with-
 out dissent: one son of Musa ('Abd Allāh) the
 governor of Ishiyā, another ('Abd al-'Alā) of
 Spain, and a third ('Abd al-Malik) of the Maghrib,
 he was deposed in 96 (714-715) and was replaced
 by Muhammad b. Yazīd, who took possession of
 his government in 97 (715). He died in obscurity.
 According to the *Al-Bihar al-Mawna al-Khazra*, l.
 33, 'Abd al-Mahdī (ed. Jayz al-Math. l. 106)
 and al-Nawālī, who give 90 (711) as
 the date of the arrival of Muhammad, the last
 named, after having captured 'Abd Allāh, threw
 him into prison, where he kept him until he put
 him to death by order of the caliph, 'Abdullāh
 (ed. de Gange, p. 231) mentions this execution as
 high in Safura, who, he thinks, published 'Abd
 Allāh (102 = 720) for having been so sympathetic
 with the Berbers, who assassinated the governor
 Yazīd b. Abd Allāh. The author of *Al-Bihar*
al-Mawna (ed. l. 106, pp. 85-10) has reproduced this
 story with minute details. (R. Basset)

'ABD ALLAH M. ALMULANI (See 105
RETAIN)

ABD ALLÂH n. AL-MU'AYY. [See **AL-MU'AYY**.]

'ABD ALLAH b. Mugh, one of the leaders of the insurrection against the caliph Wasil b. al-Tha'labi, and later governor of the opprobrious caliph 'Abd Allah b. al-Tha'labi. On account of the increasing discontent with the Tha'labid rule after the accession of Wasil b. 'Abd Allah intended to leave Medina, but was persuaded by 'Abd Allah b. 'Omar (q. v.) to remain in the town. When the inhabitants of Medina shortly afterwards revolted against the new caliph, they gave the government to 'Abd Allah b. Manjalah with him, however, the banished and influential 'Abd Allah is also named as one of the leaders of the insurgents. In the *Ushshih* 63 (August 683) the decisive battle between the troops of the caliph and the Medinan rebels took place in the *Marra*. 'Abd Allah participated in the fight, escaped the general destruction and fled to Mecca to 'Abd Allah b. al-Tha'labi, who appointed him governor of Kufa. In the year 66 (685) he was, however, expelled by the Arabian adherents of Muhammad b. 'Abi 'Ubayd, and went first to Hama and then to Mecca where he fought for the al-Tha'labi. He there died with his death in the year 73 (693), shortly before the al-Tha'labi.

Biddulophus Lin. Syst., v. 106 et seq.
Tatoul., II. 282 et seq.; Thonab-Ashbi (ed. Tatoul.).
v. 24 et seq.; Wells. Trans. & Challinor.
(K. V. ZETTERSTEDEN.)

ABD ALLAH (Abbasid). 'Abd Allah, son of the caliph 'Umar II. In the year 125 (744) 'Abd Allah was appointed governor of the Irak by Yazid II, but in a short time aroused the discontent of the Syrian Arabs in that place, who felt that they were unfavorably treated by the new governor compared with the inhabitants of the Irak. After the accession of Marwan II, 'Abd Allah is stated to be a descendant of 'Ali's brother 'Abbas rebelled in Kufa in Muharram 127 (October 744), but was expelled by 'Abd Allah to 'Omar, whereupon he removed his headquarters to another place. When Marwan transferred to al-Najaf to 'Abd al-Mu'tazil the governorship of the Irak, 'Abd Allah energetically refused to leave his post. Al-Najaf appeared in Kufa, where 'Abd Allah remained at 'Utra and it came to a hostile royal between them. In a short time, however, a common enemy appeared in the person of the Khazaffah chief al-Jahshak in Kufa, and then the two adversaries had to come to terms, and they had to join forces. In Rabi'ah 127 (April-May 745) they were defeated by al-Jahshak and 'Abd Allah withdrew to Wasil, where the victor captured Kufa. Then the old enmity between the two governors again blazed out, but for a second time al-Jahshak put an end to their hostilities. After a siege lasting several months 'Abd Allah was obliged to make peace with al-Jahshak. Subsequently Marwan had 'Abd Allah arrested. According to the most current account, he died of the plague in the prison of Marwan in the year 132 (750-751).

the white (ol. Tob.) p. 225 of reg.: Well-
Gard. d. Chulifer, Wellhausen, Maxrad, Reich
and von Seng, pp. 239 of 184.

(S. V. KETTERSTADT.)
 'ABD ALLAH b. 'OMAR b. AL-KHATTA'B, eldest son of the caliph 'Umar I, and one of the most respected of all Mohammed's companions, generally called bin 'Umar. 'Abd Allah was born several years before the Hijra, his mother's name was Zaynab bint Ma'qil. He became a com-

vert to Mecca in his boyhood at the same time as his father. At the battles of Badr and Uhud he was kept in the background by Muhammad because he was still too young, but he took part in the campaign of the Trench and fought in all the battles of the Prophet. Subsequently also his name is often mentioned in connection with military expeditions. First of all he followed Khalid b. al-Walid in the latter's expedition against the rebellious tribes in the interior Arabia, in the time of 'Abd al-Rahmān's reign, then he took part in the battle of Nakhlah, the date of which is usually given as 21 (642). He was further amongst the Medinan reinforcements, which came out to 'Abd Allah b. Mas'ud to assist her governor in Egypt, to subjugate the east of North Africa, and went afterwards — in the year 30 (650-651) — he marched to Tabuk under the command of Khalid b. al-Walid. Again in the year 49 (660) the 'Umayyad took part in an expedition against the Byzantines, which was undertaken by Yazid b. Mu'awiyah. As to human qualities, 'Abd Allah took up a strictly neutral position amongst the different parties which fought for supremacy. When 'Umar on his death-bed appointed, from amongst Muhammad's most tried companions, a trustworthy man to elect a new ruler, he nominated his son 'Abd Allah as consultative member. In the year 37 (658) the latter was present at the court of arbitration that was appointed to settle the dispute between 'Ali and Mu'awiyah, without, however, himself making any claim to the caliphate. He was indeed one of the candidates proposed by Abu Musa al-Ash'ari, but was not even entered suitably. After 'Uthman's death, 'Ali had requested the 'Umayyads to do homage to him, a thing the latter energetically refused to do, declaring that only they might do so when all Muslims would do so. Later on Mu'awiyah returned the same answer when he demanded homage for his son Yazid. When, however, the latter ascended the throne, 'Umar made no difficulties, but at once took the oath of allegiance. 'Abd Allah b. 'Umar was personally a religious man, who was everywhere held in great esteem on account of his simple and unworldly character. He is moreover esteemed as one of the most trustworthy authorities on the earliest history of Islam, and with reason, for through his intimate intercourse with Muhammad and many influential men of that period he had acquired an exact knowledge of all the important facts of that period. His traditions were handed down in posterity by his sons and other disciples. 'Abd Allah b. 'Umar died at Mecca in the year 73 (beginning of 693), after the pilgrimage, in the age of 84 according to general report.

Bibliography: Ibn Sa'd, *ib. 14* part, introduction; Tabari, i. 1358 ff. *cap. 1* Nawawi *fed.* Wüstenf., pp. 351 ff. *cap. 1* Muir, *Annals of the early caliphs.*

(K. V. ZETTERSTEDT.)

‘ABD ALLĀH *al-RĀWĪY.* [See *ib. 2* *asaf.*]

‘ABD ALLĀH *al-RĀWĪY*, a Khazrajite, belonging to the most esteemed clan of the Banu 'Adhri. At the second 'Abbasid assembly in March 623, 'Abd Allah was one of the 12 trustworthy men, whom the already converted Meccans unanimously to the Prophet's wish had chosen. When Muhammad had migrated to

Medina, 'Abd Allah proved himself to be one of the most energetic and upright champions of his cause. Muhammad appears to have thought a great deal of him, and often entrusted him with honorable missions. After the battle of Badr in the year 623, in which the Muslims were victorious, 'Abd Allah together with Khalid b. al-Walid had to hasten to Medina to bring the tidings of victory. During the so-called second campaign against Badr, at the beginning of 625, 'Abd Allah remained behind in Medina as lieutenant-commander. When in 627, at the commencement of the siege of Medina, the fidelity of the Banu 'Adhri, his allies, was suspected, the Prophet sent 'Abd Allah together with three other influential Medinans to visit and soothe the sentiments of his allies. After Bjathar had been conquered in the year 628 and its territory divided, Muhammad sent there 'Abd Allah as appointer. On sending the Meccan expedition in the year 629, 'Abd Allah was appointed by the Prophet as second lieutenant-commander-in-chief of the army, and when his superiors had both fallen, he sought and met his death as they had done fighting for the Faith.

Outside his military talents 'Abd Allah possessed other qualities which made him valuable to his master; he belonged to the few pre-Islamic men who could write, and was for this reason, together with some tribal followers, chosen as secretary by the Prophet. Muhammad appears to have esteemed him very highly more especially on account of his poetical gifts. In the *Ahmad* *ib. 14* it is expressly stated that the Prophet considered his poems equal to those of his favorite poets Hassan b. Thabit and Ka'b b. Malik. It is characteristic of 'Abd Allah's literary tendency that he abused the Karahites for their unbelief, whilst the two other poets always reproached them with their evil deeds. Only about 50 poems of his have been preserved and they are for the most part to be found in the *Mishām*.

Bibliography: Ibn Sa'd, *ib. 14* part, 79 ff. *cap. 1* Ibn Hishām *fed.* Wüstenf., i. 457-675; Tabari, i. 1460, 1610 ff. *cap. 1* Ahmad, *ib. 14* *cap. 1* Well, *Abbasid and Pre-Isl.* p. 330, (N. SCHUBERT.)

‘ABD ALLĀH *al-Sana'i*, called by Arabian historians, the al-Sana'i after his mother, was said to be a Jew from Yathrib having been converted to Islam during the government of the caliph 'Uthman. After spending about in the Hijrah, in Syria and Egypt, whence he was expelled, he proceeded to Egypt via Syria and there joined the regiment of 'Uthman's malcontents. He here evolved a peculiar dogma which was subsequently further developed by his followers and has since his name famous. It is, however, difficult to settle exactly what belonged to him and what to his successors, because, amongst others, al-Shahrastani in his account of it, does not entirely distinguish between the two constituent parts. If we keep to the accounts of Tabari and al-Buhārī, he taught the return (re-creation) of Muhammad. This must not be considered a polemization of the Prophet to 'Ali, as Wellhausen regards it, because he is said to have used this dogma on the example of Christ's parable and with reference to Kor. ii. 258. It is true that later, as Wellhausen with others asserts, the dogma of return coincides with that of pangenerals or re-birth, which they tried to explain by transmigration of the

and by comparison with the all-pervailing sunlight. He also introduced the doctrine that to every Prophet was appointed a plenipotentiary (nafi) and that Muhammad's was 'Ali; whence he deduced the duty of every believer to stand up for 'Ali's rights with sword and staff. And 'Ali is said to have therefore employed missionaries for the propagation of these ideas. He was amongst those who in Shawwal 35 (April 156) quitted from Egypt to Meccah, and afterwards he accompanied the caliph 'Ali, whom he, however, embarrassed with his excessive munificence, so that the latter banished him to al-Mada'in. We know nothing concerning the manner and the date of his death. If he survived his master's murder it is quite possible that he afterwards altered his doctrine of the return of Muhammad, making it more in harmony with the views of the extreme Shi'ites.

Hilfsangebänge: Tatars, i. 2029 et seq.;
Nobelen, Akuraj, in 354, 352; Scherzengaul (ed.
Functen), pp. 122 et seq. (Mandritzen, L. 200);
Welt, Bericht d. Chuditsen, L. 173 et seq.; A. v.
Kinnert, Bericht d. berred. Linn., p. 346; Welt.
hazzen, Die religiös-politischen Oppositionsgruppen,
pp. 91 et seq. (M. Th. Houtman).

ABD ALLAH (d. 645), **Abd Allah** b. **Abd al-Muttalib** and general **Abd Yalib** **Abd Allah** b. **Abd al-Muttalib** belonged to the clan of **Abd al-Muttalib** of **Koraysh** and was a foster brother of the subsequent caliph **Uthman** a chief partizan of the Umayyads. He was less a soldier than a statesman. The judgments of historians on his character vary greatly. His name is mentioned many ways with the beginnings of Islam. First he is mentioned as one of Muhammad's writers. He is supposed to have arbitrarily altered the revelation, at least by donating of doing so after his agreement from Islam, whereby he increased the hate of the Prophet. For this reason the latter desired to have him executed after the capture of Mecca, but **Uthman** obtained, through with difficulty, the Prophet's pardon. This story became afterwards very famous. **Abd Allah** later on showed himself grateful to **Uthman** for his intercession by agitating for the latter's election as caliph. He belongs to the **Umayyad** companions who took part in the conquest of Egypt under **Amr** b. **al-Ash** (642-43), and appears to have governed Upper Egypt independently under **Osar**, after the latter's quarrel with **Amr**. It is impossible exactly to fix the date when he was appointed governor of the whole of Egypt according to the **Tahqiqat**, as early as the year 25 (645-46), and therefore before the revolt of **Alexandria** under **Stennot**. As he was not able to suppress this rising, **Amr** was recalled, who, however, immediately after his victory had to hand back the government to **Abd Allah**. **Uthman** desired to ratify **Abd Allah's** appointment as financial prefect and **Amr's** as military governor, but the latter declined. **Abd Allah** was successful in considerably increasing the state revenues of Egypt much to the satisfaction of the caliph. Although his principal aim was the administration of the finances, he also became renowned as a general. **Abd Allah** regulated the relations between the **Muslims** and the **Nubians** and supported Muhammad's expedition against **Cyprus**. He himself undertook several expeditions against **Roman Africa**, the last probably in the year 25 (645-46), the most

important and most successful certainly in the year 27 (647-648). He subjugated the district of Canbuse to Isfahan. His most important military performance was the usual battle of Jihaz al-Sandil, equal in importance to the battle of Varrank [p. 41], in which the Roman fleet was completely destroyed. This battle took place in the year 37 (651-652), hardly later, as is given by some authors. Soon afterwards all over the empire there commenced fighting against 'Othman. 'Abd Allah appears as the principal champion of the régime represented by the caliph. He endeavored to ward the caliph and even left Syria in order to support him. His lieutenant at Sella h. Makhin was expelled by the Egyptian revolutionary party under Muhammad b. Badkhalaf and 'Abd Allah himself was forbidden to return to Egypt. On the frontier 'Abd Allah learned of the murder of the caliph, and fled to Shu'awiyin. Shortly before the latter's departure to Siffin, he died in Adukhin or Ramla in 36 or 37 = 656-657 (657-658). His supposed participation in the battle of Siffin and his late death in the year 37 (656-657) belong to the numberless myths connected with the battle of Siffin.

Histography: *Im Tagbuhind*, I. 88—955;
Mairtel, *Aufst.* I. 299; *Tubart*, I. 1639 et seq.
2593, 2785, 2813 et seq., 3877 et seq., 2826,
2867 et seq., 2980 et seq., 3937; *Im At-Athel*
(ed. Tornhi), II. 189-190, 1437; III. 67 et seq.,
90 et seq., 118 et seq., 220, 236, 290; *Idem*,
Ein At-Athel, III. 173. *Vatshel* (ed. Hfodman),
II. 69, 171; *Idelshort* (ed. de Goeje), I. 226;
Im Hühim (ed. Wobank), pp. 822 et seq.;
Nawari (ed. Wobank), pp. 345 et seq.; A.
Muller, *Der Islam in Mesopotamien und Arabien*,
I. 268 et seq.; Stanley Lane-Poole, *History of*
Egypt, pp. 20 et seq.; A. Butler, *Arch. Conquest*
of Egypt, pp. 265 et seq.; Wüstenfeld, *Die Staat-*
bilder von—*Exposit.* I. 13 et seq.; Wellhausen,
in the Arab. d. Kgl. Gesellschaft d. Wissensch.
in Göttingen, phil.-hist. cl., 1901, fasc. 4, pp.
6-7, 13, (C. 31, *Exposit.*)

ABD ALLAH ^(C. 11. HICKMAN.) a Jew from Medina, originally called al-Harith and belonged to the House Ka'abah. Muhammed gave him the name of 'Abd Allah when he embraced Islam. This conversion is said to have taken place immediately after Muhammed's arrival at Medina, but according to others, when Muhammed was still in Mecca. Another account which makes him accept Islam in the year 8 (629-30) is worthy of more credence — though Muhammadan celebration is badly accented, — for his name is wrought in vain in the battles which Muhammed had to wage in Medina. The few contemporary mentions in the *Maghazi* may well have been inserted in order to ~~confirm~~ the glowing tradition ~~of~~ the generally accepted tradition. He was with Umar in Dhu'lfa and Jerusalem, and under Muhammed stood at the latter's side in the fight against the rebels, whom he is also understood to dissuade from murdering the caliph Ali. Muhammed's death he did not owe the homage to 'Ali and replaced him not to march to Iraq against 'A'ishah; legend makes him meet Abu'l-wafa also. He died in 43 (663-64). In Muslim tradition he has become the typical representative of that group of Jewish tribes which honored truth and admitted that Muhammed was the Prophet predicted in the Lawrit (*Taurat*); whom they protected from the

intrigues of their co-religionists. The passions which 'Abul Allah' is said to feel for Muhammad and which only a prophet could arouse, the contents of the *Hadith* which tradition makes ascribe to him, and the story of Balaheya, which 'Ibn al-Hakim' put into his mouth, mostly have their origin in Jewish sources; if they do not really come from 'Abul Allah himself, they certainly came from Jewish renegade slaves. Within his contemporaries often reproached him with his Jewish origin, later on traditions were circulated, in which Muhammad was even said to be his adopting father, or in which the Prophet and reprobated compoundism give him high praise. Certain verses of the Kor'an are also said to refer to him. The *Qur'an* which he asked Muhammad were subsequently enlarged to whole books, and in the same manner several other works were founded on him, which are partly based on what he related in the *Hadith*. Together with his sons Muhammad and 'Ali, 'Abul Allah and Abu 'l-Malik handed down his traditions. 'Ali put in his Chronicle more especially Biblical accounts taken from 'Abul Allah,

Bibliography: Ibn Hishām (ed. Wüstenfeld), pp. 353, 395; Waki'at Arab al-Madina (Wak'at ha-medinah), pp. 163, 207; Tabaṭ, see index; Persian recognition of the name, report of Zolotarevskii, i. 343; al-Bukhari (ed. Kinkl), iii. 50; al-Quasbi (Duhir), 1304-1305, xl. 162; Abū ḥayyān al-Tawhal, Mahmud, v. 450; al-Fakhri (ed. al-Samiri), v. 227; Ibn al-Arabi, Sind al-Qasbi iii. 276; Ibn al-Jarir, Siyar, ii. 580; al-Nisaburi, Fawa'id al-Shams (Cairo, 1302), i. 302; al-Jalibi, Inshā al-Layl (1382) ii. 246; Rawanī (ed. Wüstenfeld), p. 347; Abu M. Mahasin (ed. Jayak. et al.), i. 241; Ibn al-Warid, Khawass al-Hayat (1303), pp. 118 et seq.; Aḥmad ibn al-Sufi, Akh al-Isha' (Cairo, 1326); Ibn al-Kutubī (ed. Dazy), pp. 174 et seq.; Wadd, Al-Manẓūmāt, Erzahlungen, p. 69 (Arab.); p. 397; Nāsikhah, Ghazal, d. Farisi, p. 138; Steinwunderlin, Poetik u. epologes, Literatur zu arab. Sprache, pp. 150 et seq.; idem, Arab. Literatur der Juden, pp. 8 et seq.; Hinrichsen in the Jewish Quarterly Review, v. 109 et seq.; Horowitz, in Zeitschr. f. Deutsch. Morgenl. Gelehrsch., lxv. 524 et seq.; Idant, in the Revue des études juives, Dr. J. Halberstam, (1903), p. 36; Casati, Annali, 8 213.

1. The first is the *Journal of the American Medical Association* (JAMA), which is the largest and most influential of the medical journals. It is published weekly and covers a wide range of topics in medicine, including clinical research, public health, and medical education. JAMA is known for its high standards of scientific rigor and its commitment to providing accurate and reliable information to the medical community.

'ABD ALLĀH p. 55 Tib. [See 1904-45 Tib.]

'ABD ALLAH *n.* Salazar. (See 1000 St.)

2.5.12.

'ABD ALLAH A. TAMAR, ~~historian~~ general and poet, born about 182 (795) and died in 330 (844). 'Abd Allah's father 'Abi al-Husain had already received the caliph al-Mahdi's great advice, and 'Abd Allah himself soon won the good grace of the caliph not only on his father's side, but also on account of his personal merit. In 300 (812-813) he was appointed governor of the regions between al-Kufa and Egypt, and at the same time received the supreme command in the battle against one of al-Ashraf's followers named Nafi b. al-Harith, who first made his appearance in the neighbourhood of Haleb (Aleppo), and in a short time extended his sway over a large district. It is true that 'Abd Allah already checked the further spread of this uprising, but Nafi's complete subjugation only took place in the year 304 (815), when he had in succession to 'Abd Allah. When the latter had put on and to

Nor's doings. use was made of him in Egypt. Dier- at early as 109 (814-815), a great number of Spanish fugitives had landed, and shortly afterwards brought that province, which was already in a tottering state, into a still greater confusion. In the year 110 (825-826) 'Abd Allah went to Egypt by order of the caliph and quickly succeeded in assuming order there. After establishing there a deputy government, he returned as early as the year 111, or according to other authorities not before the following year to Irak. While he resided at Mervat and raised an army in order to help the governor of Khuzistan against the mollah Babek and his followers, he was made governor of Khuzistan, in succession to his brother Tahir, who died in 113 (828-829). Like the other Tabirides 'Abd Allah ruled in this province according to the maxims of government recommended to him by his father Tahir (q. v.). In the famous writings which have been preserved by many authors. He ruled almost as an independent prince, although he formally acknowledged the suzerainty of the caliph, and as governor-general commanded the latter's troops. As often as he came to Bagdad he resided in the magnificent palace built by his father on the right bank of the Tigris (cf. Stricker, *Irakabad*, pp. 118 et seq.). At the beginning of the reign of al-Ma'mun, a certain 'Abd, Muhammad b. al-Kasbi, appeared as pretender to the throne, but was overcome by the troops of 'Abd Allah b. Tahir, surrendered to the latter and was ~~sent~~ by him to the caliph. This happened in the year 116 (834). Two years later a much more dangerous uprising broke out in Fakhriyah which belonged to the governorship of Shahrastan under the rule of 'Abd Allah. Through the intrigues of the Turkish general Asghar, who ~~was~~ envious of the great power of the Tabirides, the provoked ~~Alayir~~ b. Kasbi of Fakhriyah was induced to rebel against the caliph. For when troops assembled from all sides against him, he was betrayed by his own people and rendered harmless by 'Abd Allah. To his soldierly and statesmanlike talents 'Abd Allah added still other qualities. He was also celebrated ~~for~~ his political and managerial abilities and the confidence of the Hamdan, Ali b. Tammam, found in him a benevolent patron. Thus he was not ungrateful to the pleasure of the wife is ready to be inferred from the fact that an excellent sort of Egyptian melon has been named after him 'Abd-allah; in general the greatest luxury reigned in his palace. According to the usual account, 'Abd Allah b. Tahir died Monday, the 11th Rabi' 1230 (26th November 841) at the age of 48. Yet by some his death has been fixed so early as the year 122. This account of his end passes as incorrect, yet the week day seems to preponderate in favor of it (comp. Wartenfeld's *Tabirides*). He was ~~was~~ succeeded in his government by the caliph al-

Biddulphopsis: Lin. *Sp. Pl.* (ed. Waltson), No. 38a. *Talbot*, *Bl.* 1044 *et seq.*; Lin. *et* *Alph.* (ed. Tarnier), *Pl.* 256 *et seq.*; *Veget.* (ed. Homenet), *Bl.*; *Alm. T. Mahajan* (ed. Juyon, *et* *Math.*) *L. 600 et seq.*; *Walt.* *Gen. d. Cistiflor.*, *Bl.*; *A. Muller*, *Der Farn in Meerges. und Abundanz*, *L.* 506 *et seq.*; *Barthold*, *Turkistan*, pp. 214 *et seq.*; *Rothstein*, in the *Oront. Studien*, *Th. Norddeutsche Studien*, *pp.* 163 *et seq.*

(K. V. ZESTKOVICH.)

ABD ALLĀH = *Imam*, usually called *Abū Ḥabīb* & *Emir* of the *Sahā* (S. 1). The latter office he had since *Naḥḥ* & *Yam* (q. v.) obtained the dominion over *Siḥḥ* in the year 22 (642); the part in which the troops were against him from *Siḥḥ*, but were absent in 72 (693) vanquished and slain by the troops which *Abd al-Ḥakīm* had sent against him.

Reichsgeschichte, *Moslems*, *Arab.*, p. 682; *Sehri*, n. 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

ABD ALLĀH = *Imam*, also called *Imam* after his mother, *Shah* of the *Kharāḥīṭ*. Before the coming of *Muḥammad* to *Makkah* *Abd Allāh* had dominion over *Yam* and *Kharāḥīṭ* — the only case, says the *Ḥadīth* explicitly, in which these two tribes united under a common chief. — After the coming of *Muḥammad* *Abd Allāh* was obliged to follow the example of the *Quraish* and embrace *Islam*, in order not to be entirely cut aside; but he bore a bitter grudge against his rival, whom he now looked on as a political adversary, and ceaselessly endeavored to shake the latter's reputation. Therefore among *Makkah* authors, who neglect no opportunity of saying evil things of him, he is regarded as the head of the hypocrites (*munāfiq*) (q. v.). When in the year 624 the Prophet proceeded against the *Quraysh*, the allies of *Abd Allāh*, and a year later the head *Ḥabīb*, also allied with the *Kharāḥīṭ*, *Abd Allāh* dared not undertake anything serious on their behalf. Only when, after a long siege, they were constrained to yield to *Muḥammad*, did he intervene and oblige the latter to spare at least the life of the besieged. In the course of war before the battle of *Uhud* in 625, *Abd Allāh* was himself of the opinion, reasonable in itself, that they should remain quiet in the rear and allow the enemy to come on; this was also the opinion of the Prophet who, however, determined, but only on account of the urging of his men, to march against the enemy. Whether on the following day *Abd Allāh* actually first marched out with the army and then, after having, turned back with 300 men, the *Ḥabīb* names us, or whether he had remained behind from the first, as appears from *Korān*, is not doubtful; one thing is sure, he did not fight with the rest at *Uhud*. With regard to *Abd Allāh*, *Muḥammad* showed more favorable consideration and kept this community out of political business from then until the last moment. In the march to *Tabūk* *Abd Allāh* and *Ḥabīb* again played the same part. Nevertheless the Prophet, when his rival died shortly after the return from the same expedition, had *Ḥabīb* with great ceremony over his tomb and to pay him even homage due to an eminent ally.

Bibliograph.: *Abū Ḥabīb* (ed. *West.*, v. 113 et seq., 546, 558 et seq., 591, 653, 726, 734, 927; *Tabar.*, i. 1695; *Wellhausen*, *Abū Ḥabīb* in *Moslems*, p. 438; *Spranger*, *Das Leben und die Lehre des Muḥammad*, iii. 572.

(A. SCHMIDT.)

ABD ALLĀH = *Wahb* al-Rasbi, a *Ḥabībī*, bore the surname of the *Ḥabīb* with the collation of the *Ḥabībī*, because he had received callings from his many progenitors. *Abd*

Wahb belonged to the prominent men among the *Ḥabībī* and that he was chosen to be called to the *Ḥabībī* when they were separated from the *Ḥabībī* in 648. He fell early in the year 648 (June 648) in the bloody battle of *Nahāvand*.

Bibliograph.: *Moslems*, *Arab.*, p. 358 et seq.; *Tabar.*, i. 346 et seq.; *Wellhausen* (ed. *Giese* and *Rosen*) i. 115 et seq.; *Wellhausen*, *Abū Ḥabīb*, pp. 169 et seq.; *Wellhausen*, *Abū Ḥabīb*, pp. 17 et seq.

(M. TH. HOUTMAN.)

ABD ALLĀH = *Wahb* al-Rasbi, leader of the *Almoravids* (*al-murabitūn*). He owed his name to his mother *Tia* *Imam*, who belonged to the *Ḥabībī* or *Kharāḥīṭ* tribe, dwelling on the frontiers of the borders of *Uday* and the *Sahā*. *Abd Allāh* was instructed by *al-Aḥmad*, a pupil of *Abū Ḥabīb* al-Rasbi, to a chief of a colony of the *Ḥabībī* in the south of the Western *Sahā*, who wished to convert those people to *Islam*, as a man capable of fulfilling the mission. Accordingly he went to the *Ḥabībī* and began his missionary work. Great difficulties soon had to have stopped him at the very beginning. These obstacles determined him to take refuge with some companions on an island in the *Senegal*, where they founded a sort of ascetic community styled by *Muslim* writers *riyāṭ* (*hermitage*). They took from there their name of *murabitūn*, whence the word *al-murabit*. Their return having spread and their number having been increased by numerous admissions, they soon formed a formidable power, to the extent of being able afterwards to return by force the *Ḥabībī*, who had received them so badly at first. *Abd Allāh* became the head of the religious community, which was above all distinguished by its severe, ascetic rules; it appeared at the same time to be the commencement of the Holy War. *Abd Allāh* soon hurried his *murabitūn* against the infidel tribes of *Ḥabībī* and other *Ḥabībī*, and the word converted those who had received the *Almoravids*. Though retaining the original head of the *Ḥabībī*, *Abd Allāh* led the command of them to a native chief chosen from amongst them: the first was *Yahya* b. *Rasbi* of the tribe of *Ḥabīb*, then *Yahya* b. *Rasbi* of the tribe of *Ḥabīb*, then *Yahya* b. *Rasbi* of the tribe of *Ḥabīb*. *Abd Allāh* retained the power of the *Ḥabībī* the direction of the Holy War and the receipt of religious taxes, and sometimes inflicted severe corporal punishment on the emir. *Abd Allāh*'s end, however, appears to have been even livelier than his religious activities were extended from this point on. *Ḥabīb* became part of the early history of the *Almoravids*. It is sufficient here to recall that they conquered the *Almoravids* of *Siḥḥ* about the year 441 (1050-1051), the date uncertain. *Almoravids* immediately afterwards they moved *Almoravids*, whom belonging to the *Ḥabībī* kingdom of *Ḥabīb*. *Ḥabīb* about 449 (1057-1058). *Abd Allāh* brought them to his native country; first he the *Ḥabībī* kingdom of *Ḥabīb*, then the *Ḥabībī* kingdom of *Ḥabīb* with *Ḥabīb*, fell into their hands; and the *Almoravids* empire was founded. Everywhere *Abd Allāh* came to make present the strict rules of piety, which he had instilled among the *Almoravids* and which afterwards own epoch have not ceased to teach among the tribes of the *Ḥabībī* *Ḥabībī*. About 452 (1059) he gave battle to the *Ḥabībī* of the Atlantic coast (*Ḥabībī*).

in the course of which he met his death in a place called by the authors *Katifa* or *Katifa*, where he was buried. A chapel was built there, which was still much frequented in the time of al-Hakim. The true personality of 'Abd Allāh is difficult to be evolved; the use of his name in magic and in the art of the *Umayyad* gives him falsely the appearance of a magician.

Bibliographie: al-Hakim, *al-Muqaddim* (Droz, *de l'Asie centrale*); Ibn al-Zar, *al-Dharir*, Ibn al-Jahiz, *Kitāb al-Fihrist*, *al-Dharir*, l. 237 et 238; Ibn al-Dharir al-Hakim, *al-Muqaddim*, *al-Muqaddim*, *al-Muqaddim*, *al-Muqaddim*, pp. 102 et 103; A. Müller, *Der Islam im Morgen- und Abendland*, II, 511 et 512.

(R. DOCTRE.)

'ABD ALLAH b. al-Zuhair, a Kharidite general, who contested the caliphate of the Umayyads for nine years, was born at Medina in the year 1 (622) or, according to al-Waqidi, 20 months after the Hijra (Dahlan 2 = Feb. 624), killed in a battle against al-Hajjaj, near Mecca, on the 17th Muharrar 173 (10 Oct. 692); comp., however, Wellhausen, *Die arabischen Völker und ihre Sitten*, p. 224. Besides the fact that his father, al-Zuhair, belonged to one of the noblest families of Kharidite and was on his mother Safiya's side a cousin of the Prophet, 'Abd Allāh himself was through his mother Amina the grandson of 'Abd al-Muttalib and consequently nephew to 'A'isha. According to some Muslim authors, 'Abd Allāh was the first child born at Medina to Islam.

When barely thirteen, 'Abd Allāh was present with his father at the battle of al-Yamuk (14 = 635). Three years later he was with his father in the army of 'Amr b. al-'As, who made himself master of Egypt. He played a leading part in the conquest of Irbid, and in an engagement between him and the patrician Gregory killed the latter (29 = 649-50). The following year he was with Sa'ad b. al-A' in the expedition against Kharran, and in the same year was one of the theologians appointed by 'Uthman to write down the Koran. On the day of the House (18 Muharrar 55 = 17 June 656) 'Abd Allāh was one of the most valiant defenders of 'Othman. At the battle of the Camel (10 Muharrar 56 = 4 Dec. 656) he had the command of his aunt 'A'isha's infantry.

During the reign of Mu'awiya b. 'Abd al-Muttalib 'Abd Allāh concealed his ambition for the caliphate, only, when Mu'awiya requested him to acknowledge him as his heir presumptive, he refused. On the death of Mu'awiya (60 = 660) 'Abd Allāh declared openly against Yazid and refused to take the oath of allegiance. Being informed that Yazid had ordered his head to be cut off, 'Abd Allāh escaped at night, and set out with al-Hajjaj for Mecca. By Yazid's orders, 'Amr b. al-Zuhair, a brother of 'Abd Allāh and hostile to him, was sent at the head of an army against 'Abd Allāh. But the latter defied his brother's forces, 'Amr was taken prisoner and died under the rod.

'Abd Allāh, however, feared the rivalry of al-Hajjaj and treacherously advised him to undertake his journey towards Kufa, which was sure to be fatal for him. Directly the news of al-Hajjaj's death reached Mecca, 'Abd Allāh had himself proclaimed caliph by the inhabitants of that town and assumed the title of *Amir al-Mu'minin* (61 = 680-83). The people of Me-

cca being rebelled against the Umayyad caliph, 'Abd Allāh b. al-Zuhair was proclaimed caliph by the entire population of the Hijra. But the inhabitants of Medina were defeated by Muslim b. 'Uqba in the battle of al-Harra (27 = 10th Muharrar 62 = 27th Aug. 683), and Muslim b. 'Uqba, who took Muslim's place in command of the army, proceeded to besiege 'Abd Allāh in Mecca. The siege, which lasted 64 days (26th Muharrar = 1st Rabi' II 63 = 21st Sept. = 27th Nov. 683), had become very distressing for 'Abd Allāh, when, having learned of the death of Yazid, Muslim raised it.

The greater portion of the Musulman empire then joined 'Abd Allāh, and he was at once proclaimed caliph in Iraq, Southern Arabia and in a great part of Syria. He sent emissaries into Egypt, Palestine and elsewhere to induce the inhabitants to recognize him as caliph, and everywhere appointed governors devoted to his cause. But 'Abd Allāh suffered a blow in the defeat and death of al-Hajjaj al-Fihri, one of the principal agitators in his favor, in the battle of Marsh al-Hajj (end of 63 or beginning of 64 = 684). Having established his power, 'Abd Allāh set to work to rebuild the temple of the Ka'ba (65 = 684-685), which had been partially destroyed at the time of the siege of Mecca by 'Umayyad b. al-Mu'alla. Meanwhile he began to oppress the Kharijites. In the following year he caused Muhammad b. al-Hanafiya with all his family and seventeen relatives of Kufa to be imprisoned near the wall of Zamzam. A serious injury to 'Abd Allāh's power was the defeat and death of his brother Mu'awiyah b. al-Zuhair, his governor of Iraq (72 = 691). 'Abd Allāh soon found his authority limited to Mecca alone, to which al-Hajjaj had sent by 'Abd al-Malik, his vizier on the 1st Rabi' II 73 (25th March 692). The town and the temple were again bombarded, but 'Abd Allāh kept resolute for six and a half months, when his companions, even his two sons 'Isma and 'Ishak, being weary and at the end of their strength, surrendered to al-Hajjaj. 'Abd Allāh, urged on by his mother, a woman of truly Roman pride, returned to the field of battle and fought valiantly till he was slain. His body was fixed by al-Hajjaj to a gibbet at al-Hajjaj, and after it was hanging for some time, it was by 'Abd al-Malik's orders given back to his mother. Aqsa' buried it in the house of Safiya at Medina, near the tomb of the Prophet, 'Amr b. al-Zuhair and 'Umar.

'Abd Allāh is depicted by Muslim authors as a man endowed with very good qualities and very great faults. He was greatly devout, passing his time in prayer and fasting; he was a poet and one of the prolific traditionalists; above all he was very brave and courageous. On the other hand he was envious, covetous and ill-natured.

Bibliographie: Tabari, I, 225-226, 318; al-Hakim, II, 544 et 545; Anonyme arabe, *Chronique* (ed. Adhwan), pp. 34 et 35; Vahidi (ed. Roustan), II, 303 et 304; Mas'udi, *Muruj* (Paris), v. 130 et 131; Wellhausen, *Die Chroniken der Stadt Mecca*, IV, 129 et 130; Lohmann, III, 35 et 36; Quatremere, *Notice sur le vie d'Abd Allāh b. al-Zuhair* (Paris, 1810), p. 289 et 290, 335 et 336; Weil, *Gesch. d. Chalifen*, I, 112 et 113. (M. SELLER.)

'ABD ALLAH PASHA Murad Zaka Celal, an Ottoman general whose family originally

outside the capital. At Ibrahim's orders 'Abd al-'Aziz thereupon began to lay siege to the town, but withdrew when the then governor of Arzoum and Agha-Mahmud, Marwan b. Muhammad, intervened. Being opposed its gates to him, the following day the last caliph was defeated in Salas bay (Nov. 744) at 'Ain al-Jizir, and Marwan had himself proclaimed caliph in Damascus. As soon as he had obtained the title, 'Abd al-'Aziz b. al-Hadi b. 'Umar was crowned by the man illustrated by al-Walid II.

Arabian Geography, Tabari, II. 1704 ff. 1705; Ibn al-Athir (ed. Turin), v. 273 ff. 274; Weil, *Genie d. Chalifen*, I. 169 ff. 170.

(K. V. ZETTERSTEDT.)

'ABD AL-'AZIZ b. AL-HAKAM, the present sultan of Morocco, born on the 18th Feb. 1893 (15th February 1351), son of Lalla Rokya, who was bought as a slave for the sultan in 1878 at Cairo. The title 'Abd al-'Aziz, whilst yet a child, accompanied his father in most of his expeditions. As he grew up he won manifest, especially for an architect, a taste for images and drawing. He was always extremely rebellious against members of the Sultan's education was partly entrusted to Ahmed b. Akka, the chamberlain (hajib) known as the Akkawi, who, in strict sympathy with Lalla Rokya, kept him under a close guardianship. On the death of Sultan Hassan on the 9th June 1908, his Akkawi, in spite of the opposition of the grand vizier, who favoured the candidature of Sultan Muhammad, the brother of 'Abd al-'Aziz, succeeded in placing the latter on the throne. A little later the Akkawi Hajji al-Majidi Djalil, the grand vizier, imprisoned him took his place as grand vizier. A great revolt of the Rihaniya marked the commencement of the new reign. 'Abd al-'Aziz, however, remained very much of a child and took no part in the government. His Akkawi was omnipotent, in truth 'Abd al-'Aziz appeared to him interested in politics and it could not be truly said that he Akkawi had usurped the power of his sovereign. His Akkawi's health, which for a long time had been impaired by the strain due to being the sultan's favourite, was completely broken at the beginning of 1909; but in spite of that he continued to spend every day at the palace and only took to his bed at the very end; after a few days (Hassan died on the 13th of May 1909). His cousin al-Mahdi Muhammad succeeded him as grand vizier; he was a very learned man with a great reputation but utterly unfit for the life of business; that the high officials of the Mahkama must lead; the power was really in the hands of al-Mahdi al-Mahdibil (of the Mahdibil) formerly a ~~chamberlain~~ (chamberlain), the capture of his Akkawi, whom the latter on his death-bed had specially recommended to the sultan. Al-Mahdibil, who was an educated man, displayed, however, both tact and energy later. On the outbreak of the struggle between him and al-Mahdi, Muhammad, the sultan, who was indifferent as to religious questions, and with al-Mahdibil, who well knew how to tame the sultan's propensities for sport, plays, and dissensions generally. He set with valuable co-operation in an Englishman called Maclean, who had been long with the Mahkama as military instructor to the Moroccan infantry Sir Harry Maclean was at the same time the intermediary of the Mahkama in its intercourse with European

states. Lillards, tennis, golf, photography and fireworks became the ordinary amusements of the sultan. Many Europeans had the chance to the sultan's palace and passed to his amusements. One of them a Frenchman, Yern, has since published a book on his life (*Le Sultan Mohammed VI*, Paris, 1905). He appears there as a man of extreme skill, not very broad-minded, but after all exempt from fanaticism and as favourable to the progress of civilization as is possible for a sultan. In April 1901 al-Mahdibil was deposed; al-Mahdibil was unable to claim his position; he had Fajjal Ghannafi appointed in his place, who immediately did what he could to ruin him. He succeeded in sending him on a mission to England and Germany whilst 'Abd al-Karim al-Silmani, Minister of Foreign Affairs, went to France. During his absence he was intrigued against, and was obliged to return suddenly in order to save his head; he succeeded in doing it with an address which imposed upon his enemies. His the sultan's amusements, which had been denounced as irreligious by the ~~clergy~~ (clergy), had deeply irritated the population, principally that of the town and about all that of Fez. The party opposed to al-Mahdibil pressed the sultan to leave Marrakech, where he had resided for many years, to go to Fez, in which city they expected to be supported by the powerful party of Moroccan scholars who check-mate the Minister of War. The sultan started about the end of 1902, and after remaining for a long time at Rabat entered Fez. Not only did 'Abd al-'Aziz offend his administrators by the very unorthodox amusements, to which he devoted himself, but he was also to call forth their protestations on account of the tendency to infidelity which he showed. He attempted in fact, or at least he was credited with attempting, a kind of reorganization of the empire which was called ~~reform~~ (reform) and fiscal reform was the first ~~step~~ (step) he wished to try. Taxes, according to the new rules, would be collected by specially appointed collectors instead of by the ~~clergy~~ (clergy). This reform displeased both the ~~clergy~~ (clergy) and the population; it could not be enforced and for many years to the present time in fact, the tribes of Morocco have paid no duty, neither the new nor the old. The ~~reform~~ (reform) ended in making 'Abd al-'Aziz unpopular and was one of the incentives to revolt of which the ~~clergy~~ (clergy) made use. One man, whose real name was Hajji al-Mahdi al-Mahdibil, known into public notice in the district of Wad Innaam in the summer of 1902; he passed himself off as the brother of 'Abd al-'Aziz, Sultan Muhammad, formerly Khadim of Marrakech, afterwards in disgrace and imprisoned at Meknes (Meknes), but still very popular. He expressed also was to replace 'Abd al-'Aziz by a Sheriff who was not compromised with the Christians, and he had no pretensions — obviously at least — to ~~the throne~~ (the throne) for himself. Several columns sent out against him in 1902 having miscarried, he succeeded in advancing with rather important contingents to within two leagues of Fez. Having been repulsed, he retreated to Taza; al-Mahdibil, who showed great energy in the course of this affair, was commanded to pursue him, with the order not to return without bringing as his prisoner ~~the King~~ (the King) — so are called the agitators in Morocco, from one Hajji al-Kagi (of the Kagi), who rebelled in 1862. — Al-

Muchbil succeeded in entering Taza, he wrote to the sultan to join him there and the latter started to do so; but his route having been again cut off, he could not join his minister and so returned to Fez. The King had fled to the East; al-Muchbil's exhausted column with difficulty succeeded in returning to Fez. Having fallen into disfavor, al-Muchbil avoided a ~~same~~ fate by obtaining permission to make the pilgrimage to Mecca. It is common history how, on his return from this pilgrimage in 1906, he was deftly dismissed and replaced by Mohammed Geblle; the friendship of England enabled him to escape prison and the confiscation of his goods and he retired to Tangiers. As for the King, he continued to remain encamped in the enemy's country in the East and the King with varying fortunes, and he still remains there now (April 1906). The reign of 'Abd al-'Aziz is also notable for the famous Algerian affair (q. v.). (E. DOCTRE.)

'ABD AL-'AZIZ (Abul-'Aziz) MAHMOUD, a Turkish sultan. 'Abd al-'Aziz, the second son of Mahmud II, was born in 1832, and on the 25th June 1861 succeeded his Ottoman throne. At first he renounced a considerable part of his civil list, pretended to content himself with one wife and reduced his household expenses, but soon his licentious nature broke out all the more violently. His reign was indeed spared foreign wars, but on the other hand it was year by year sorely tried by troubles at home. Bismarck was to fight for its freedom, but was defeated and had to submit unconditionally (1867). Roumania contrary to the treaty of Paris elected a Hohenzollern as Prince (1866) and made its appearance as an independent State. In Greece national feeling was incensed at the presence of Turkish troops; in 1867 the Turks had after long and tedious negotiations to vacate the island of Belgrade and the other fortresses. As early as 1866 the Cretans had demanded from the sultan radical changes in the administration of the island, and when this was granted had insisted on being annexed to the kingdom of Greece. The indefatigable grand vizier Mehemmed Rusta 'Ali Pasha went himself to Crete to introduce most liberal reforms. But in spite of their pious failure in the battle-field the insurgents refused to come to terms. Greece also prepared for war. In 1867 King George married a Russian princess and then the Czar demanded categorically of the European Powers the union of the Cretans with their kinsmen on the continent. Nevertheless the Porte outlived prevented an ultimatum to the Athens Cabinet and the powers urged both parties to keep calm. Crete was moved to Turkey and this was the only renowned success of Turkish policy under 'Abd al-'Aziz. In 1867 and 1868 thanks to the financial distress of the Porte, Egypt became practically if not formally separated from the Ottoman empire, the dynasty ruling there acquired the right of direct succession to the throne and the government was elevated to the rank of Khedive.

In Oct. 1870 through Russia's declaration that she no longer considered herself bound by the prohibition to pass the Danubian, the Oriental question was again brought up in its entirety. The supple Russian ambassador in Constantinople, Count Ignatieff, was henceforth the centre for stirring up discontent amongst the subjects of the Porte — Slavs, Albanians, and even Arabs

and Egyptians. Meanwhile the government of the pashalik of 'Abd al-'Aziz got further and further into difficulties, so that in October 1875 it had to declare the State bankrupt. Through Russian influence sanguinary disorders had already broken out in Heraklion and Ikoniz in July 1875. Reforms which the Porte earnestly took in hand were wrecked by the religious hatred of Christians and Mussulmans. In 1876 the Bulgarians entered the lists and declared a semi-sovereign kingdom, and in May the whole country rose in open rebellion.

Under the impression of these events a widespread agitation amongst the theologians took place in Constantinople on the 10th May 1876, which brought about a immediate change of ministry. Shortly afterwards the article of the sultan knelt a conspiracy, at the head of which was Midhat Pasha, the life and soul of the reform, and in second command the energetic Minister of War, Hussein 'Awad Pasha, an Old Turk. On the 30th May the sultan was forcibly deposed and murdered on the 4th June by order of the conspirators, who forced a revolution in public opinion.

Bibliography: Millingen ('Othman-Self-Regent'), *Le Turquin sous le règne d'Abd al-'Aziz* (Paris, 1868); Mordehann, *Sketches and Documents of the Turkish Empire* (Leipzig, 1877, new ed., 1898); Felix Hamberg, *Gesch. der orient. Angelegenheiten seit dem Jahre 1870* and *der Berliner Frieden* (Berlin, 1893). (M. SIEGHEIM.)

'ABD AL-'AZIZ A. MAHMOUD, son of 'Aliph Mahmud I. 'Abd al-'Aziz was appointed governor of Egypt by his father, and after 'Abd al-Malik had ascended the throne, the latter continued the appointment. During his twenty years' reign in Egypt, 'Abd al-'Aziz proved himself a good ruler who really cared for the welfare of the provinces at home. When in the year 69 (189) 'Abd al-Malik, after the assassination of the rebellious governor 'Amr b. Sa'ad, was going to have the latter's relatives executed also, 'Abd al-'Aziz interceded for them and procured the intended exile to spare their lives. Towards the end of his life 'Abd al-'Aziz suffered from the ill-will of his brother 'Abd al-Malik. Mahmud had appointed him the latter's successor, but 'Abd al-Malik wished to secure the throne for his two sons al-Walid and Sulaiman, and therefore cherished the project of deposing his brother from the government and excluding him from the succession to the throne, when in the year 85 (754) he suddenly reached Damascus that 'Abd al-'Aziz was dead.

Bibliography: Ibn Sa'd, v. 175; Tabari, ii. 576 et seq.; Ibn al-Athir (ed. Torub.), iv. 156 et seq.; Ya'qubi (ed. Houtsma), ii. 306 et seq.; Well, *Gesch. d. Califon*, i. 349 et seq.; A. Muller, *Die Islam im Abessinien und Aethiopien*, i. 355 et seq. (H. V. ZATTEMEISTER.)

'ABD AL-'AZIZ A. MEHMOUD b. SA'DI, a Wahhabite ruler of Central Arabia (1765-1803). 'Abd al-'Aziz was born in 1721, and on the 23rd Oct. 1803 during a service in the Mosque of Harba was stabbed by a fanatic Shi'ite, who was engaged at the looting and destruction of the shrine sanctuary in Kerbela by the Wahhabites (1801). During his reign the dominion of the Wahhabites extended far over the frontiers of Central Arabia (Najd), but it was not 'Abd al-'Aziz himself who played the most important

part in bringing this about, but his son Sa'ad, who had been his co-regent since 1787. (For details see section on 'WATIMANIS, under which the bibliography is also to be found.)

(M. TH. HOUTMAN.)

'ABD AL-'AZIZ b. MU'AW. A. NUFAYI, a governor. When his father, the famous conqueror of Spain, left this country in the year 95 (713), he remained behind as governor and married the widow of the Gothic king Rodarick, named by the Arabs Rylis, Adh (Eglish), or Umm 'Amm after her son. According to al-Waṣṣṭi and other Arabian chroniclers, it was the marriage of this woman which caused the Arab troops to murder him in the year 97 (715) in the monastery of Santa Rufina near Seville, to day known as the Convento Capuchinos, formerly Convento de Santa Jovita y Rufina before the Puerta de Cardine. Others assert that they had received their orders from the Byzantine caliph Sulaiman.

Bibliography: Ibn al-Aṣṭir (ed. Toral), v. 14; Ibn 'Adīm, *al-Bayān al-Nawāḥid*, li. 32 et seq.; Ibn 'Abd al-Jakani, *Ḥaṣṣ al-Dawlat* (ed. Juncos), p. 183; Ibn al-Bayyān, ed. Houtman (*Rev. de l'Est. et l'Ind.*), p. 227; Dozy, *Hist. des Mérovingiens d'Espagne*, li. 40 et seq.; Well, *Arch. d. Châtellen.*, 1. 544. (K. V. ZETTERSTEDT.)

'ABD AL-'AZIZ b. al-WALID, was al-Caliph al-Walid I. Under the generalship of his uncle Muḥammad b. 'Abd al-Malik, in 91 (709-710), 'Abd al-'Aziz made the campaigns against the Byzantines, and is also said to have later taken part in the battles against the same enemy. In 96 (714-715) his father endeavored to exclude from the succession Sulaiman b. 'Abd al-Malik, who had already been appointed as his successor, in 'Abd al-'Aziz's favor; the effort proved fruitless though. After Sulaiman's death in 100 (717), 'Abd al-'Aziz was on the point of coming forward as pretender to the throne, but when he learnt that 'Umar had already been proclaimed caliph, he went to him and took the oath of allegiance.

Bibliography: *Fakhr*, li. 131 et seq.; Ibn al-Aṣṭir (ed. Toral), iv. 439 et seq.; Ya'qūbī (ed. Houtman), li. 345 et seq.; Well, *Arch. d. Châtellen.*, 1. 511 et seq.; A. Müller, *Die Islam im Morgen- und Abendland*, i. 463.

(K. V. ZETTERSTEDT.)

'ABD AL-'AZIZ EFENDI KAMA ÇELIK ZADE, ḥadīth-shāh and historian of the Ottoman empire, the son of Husein. He was appointed Isṭiṣṣāl ḥadīth by the sultan Murād IV (1623 = 1633), and then deprived of his office in the same year on account of a famine which he had not remedied; he was put on board a boat to be drowned at Prince's Island; he was saved through the intercession of the vizier, Barisuz Pasha, and was banished to Cyprus (Ḥisṣ al-Bayṭa, ed. Hugel, v. 233). It was on this occasion that he wrote his poem *Gulshān al-Niṣā*. By his intrigues he succeeded in obtaining the title of ḥumayrī muṣṭafī (7th Rabi'ulān 1059 = 14th Sept. 1649), he was deprived of his position as ḥadīth-shāh (8th Shawwāl = 15th Oct., then, through the influence of the Sultan-Walid, was made muṣṭafī in the place of Naḥṣī 11th Rabi'ulān 1061 = 2nd May 1651). He was forced by military troubles to march at their head, in connection with the alteration of the coinage, but succeeded in dispersing the crowd, he was again deprived of office after the assassination of the

sultan Keman, and later called to Edirne where he died on the 6th Rabi' I 1068 (14th Jan. 1659). He wrote a treatise on Musṭahān law which is a new redaction of the Naḥṣī's *al-Ḥadīth al-Naḥṣī* (Ḥadīth al-Bayṭa, i. 312), which he dedicated to the sultan Muḥammad, *Ḥawṣ al-Ḥadīth* (Rush, 1248 = 1833), a general history up to the year 1058 = 1648 (Ḥisṣ al-Bayṭa, li. 404), *Sulaiman ḥadīth* (Rush, 1248), a history of the sultan Sulaiman (Ḥisṣ al-Bayṭa, li. 113); a chronicle of events from the deposition of Burhān to the 18th of Ṣafar 1067 (25th Nov. 1657). Being arrogant and fanatical with depraved morals he made many enemies by his malignant jealousy.

Bibliography: *Hamamī-Turkīyat*, *Gird.* *Ḥamamī*. *Nuṣṣa*, see index. (C. L. HUERT.)

'ABD AL-DJABBĀR b. 'AMR AL-RAMḤĀN AL-'AZHĪ, a governor. 'Abd al-Jabbār, who had already taken part in the battles against the perils of the Umayyads, was according to the usual accounts appointed governor of Ḥimṣ in 120 (657-758) by Caliph al-Manṣūr, and there he soon made himself known through his cruelty. In the following year, however, the caliph grew suspicious of him, and after some correspondence, in which al-Manṣūr and his governor tried to outwit the other, the caliph sent an expedition against 'Abd al-Jabbār under his son Muḥammad al-Mahdī. When al-Mahdī's general, Ḥishām b. Ḥusayn, approached, the inhabitants of Ḥimṣ al-Rūdh revolted and took 'Abd al-Jabbār prisoner, whereupon he was taken to the caliph and executed after suffering terrible tortures.

Bibliography: *Tubāt*, li. 2003; li. 129, 134 et seq.; Ibn al-Aṣṭir (ed. Toral), v. 380 et seq.; Ya'qūbī (ed. Houtman), li. 433 et seq.; Well, *Arch. d. Châtellen.*, li. 36.

(K. V. ZETTERSTEDT.)

'ABD AL-DJALĪL AMR 'AMAYYĀN. (See AL-JUMHURĪYĪ.)

'ABD AL-FATTAḤ PŪMANI, Persian historian, lived probably in the 16th and 17th centuries. Having entered the government service at Gilān (Ch. Scheller, *Cron. pers.*, li. 93), he was entrusted with the supervision of the accounts by the sultan of Gilān, Behādd-ḥeg, about 1018 or 1019 (1609-1610), and was then sent by 'Adh Shāh to Irak. He wrote, in Persian, the *Tuḥfat al-Ḥisn*, a history of Gilān from 923 (1517) to 1038 (1628), which has been published by B. Horn.

Bibliography: *Adh al-Bayṭa Fānuṣ*'s *Gird.*, tom. Gilān 131 vol., of the *Shahnam*, *Ḥawṣ al-Nuṣṣa*, *Arch. d. Châtellen* under *al-Karṣhān* *Ḥimṣ*, pp. 21-270.

(C. L. HUERT.)

'ABD AL-GHAFFĀR b. 'ABD AL-KASIM. (See AL-KASIMĪ.)

'ABD AL-GHAFFĀR AL-ARJAL (See AL-ARJALĪ.)

'ABD AL-QHANI AL-NĀMILĪ, a mystic and very voluminous writer, born on the 5th Rabi' I 1050 (19th March 1641). Having lost his father at an early age, he entered the Sūfī order of the Rādīyā and of the Naḥṣīzādīyā and studied for seven years in Damascus in the house in the vicinity of the Umayyad Mosque the mystical works of Ibn 'Arabī and 'Asif al-Dīn al-Tirmidhī. At the age of 25 he made his first journey to Bagdad and stayed there some time. In his childhood, as he had already gained a certain

reputation as a writer, he made several literary journeys, especially in his native country, in order to get into connection with men holding similar views to those they might have him, and also to visit as many holy sepulchres and other places of pilgrimage as possible in this manner in the year 1100 (1688) he came to Lebanon, in 1101 to Jerusalem and Hebron; in 1106 (1694) to Egypt and the Hijaz, in 1112 (1700) to Palestine. In 1116 (1703) he again visited in Damascus at the Sakhira and died on the 24th Shabân 1143 (3rd March 1731).

‘Abd al-Āshāf’s literary importance is of our opinion justifiably based on his books of travel, 1. *al-Hijra min al-Madīna al-Sharīfa wa-l-Madīna al-Sharīfa* (comp. Flügel, in the *Zentralblatt für Bibliothekswissenschaft*, vol. 69 p. 109; v. Krieger, in the *Sitzungsberichte der phil.-hist. Klasse der Kais. Akademie d. Wissenschaften*, v. 319 p. 109) = *al-Hijra min al-Madīna al-Sharīfa*, a journey from Damascus to Jerusalem and back, from the 17th Jumādī II till 1st Shabân 1101 (29th March till 16th May 1690), finished on the 9th Shabân 1101 (14th September). — comp. v. Krieger, *loc. cit.* p. 310; Goldammer, in the *Zentralblatt für Bibliothekswissenschaft*, xxvii. 385 p. 109; 3. *al-Hijra min al-Madīna al-Sharīfa* to *al-Madīna al-Sharīfa* and *al-Madīna al-Sharīfa* to *al-Madīna al-Sharīfa*. It was not his intention in these works to give descriptions of existing conditions, but what appeared of more importance to him was, besides his own edifying experiences, information concerning the legendary history of holy places; he obtained such information more especially out of al-Āshāf and al-Āshāf. Nevertheless his account, furnished with a few positive dates for historical topography of Syria. The real centre of his literary energy lay, however, in mysticism, which he endeavoured to advance in communications in the works of earlier Sūfīs, and in innumerable writings from his own pen. He also several times took part in the discussions which his contemporaries carried on in questions of practical religious life. Thus in 1096 (1683) he wrote a defence of the Marwānī-Dervishes (comp. Ahlwardt, *Verz. d. arab. Handschriften d. Königl. Bibl. in Berlin*, N^o. 3383; *Deutsche Literaturzeitung*, N^o. 136); further he endeavoured to justify the tracing of the name of the Dervishes (Ahlwardt, *loc. cit.* N^o. 3384, 3322; *Äthiop. ... al-Hijra min al-Madīna al-Sharīfa*, li. 125). as well as their use of tobacco. He was also a poet and used not only the old *ḥamīdī* forms but also the popular *Marwānī* (comp. Hartmann, *Äthiop.*, p. 6). The first part of his *Diwān* is printed with the title of *Diwān al-Āshāf* in *Madīna al-Sharīfa* (Bibl., 1270; Cairo, 1302, 1303). His poem in praise of the Prophet with a detailed commentary on the rhetorical subtilties, entitled: *Naṣṣ al-Āshāf ‘alā maṣṣad al-Āshāf min al-ḥikma al-madīniyya* was published in 1299. In the last he is, however, still more popular as the author of a work on dreams entitled *Ṭawṣiṭ al-ḥayāt min al-ḥayāt*, in 2 vols. (Cairo, 1687, 1301, 1304, 1306, 1316, in margin of Ibn Sīd’s *Al-muḥḥab al-ḥayāt*). He also applied himself to the pseudo-science of prophecy, and wrote two pamphlets on the events to be expected under the rule of the Ottomans in the years 1159 (1746) and 1294 (1887, in *Slama, Catalogue des manuscrits de la Bibl. Nat.*, N^o. 1626 re imp.). Biographies of ‘Abd al-Āshāf

found in Murad, *Not. d’histoire* (Hildesl., 1294-1301, li. 30-31); *Madīna al-Sharīfa* (Cairo, 1297) p. 154-157 = list of his writings in the year 1105 (1693) = given by Flügel, in the *Zentralblatt für Bibliothekswissenschaft*, vol. 69 p. 109; another by *Madīna al-Sharīfa*, *Madīna al-Sharīfa*, N^o. 1660; concerning the writings still preserved comp. Brockelmann, *Verz. d. arab. Literatur*, li. 135 p. 109. (Brockelmann).

‘ABD AL-ĀSHĀF AND AL-ĀSHĀF. AND ‘ABD AL-ĀSHĀF. ‘ABD AL-ĀSHĀF, chief of the Zanata-Mastulides and founder of the dynasty of the Mastulides. His father, ‘Abd al-Āshāf al-Mahyū the chief of his tribe, having died in 502 (1197) ‘Abd al-Āshāf was chosen to his succession.

At that time the Mastulides overran the high tablelands of the Central Maghrib (Algeria), to the south of the Tāhert and Tlemcen mountains from the Zāh to Sijilmasa in a nomadic state. They had their summer camps in the oases of the Wādī Tā and of the Upper Mulāya, between Alkair and al-Wajāl. The regions to the north corresponding to these countries were occupied by other Zāmla, namely by the Banū ‘Abd al-Wād. Just contrary to these, the Mastulides had been always hostile to the Almohades. They then took part in the useless struggles carried on by the Banū Ghāniya, descendants of the Almohades, against the ‘Abd al-Muḥsin dynasty. So that in 605 (1209) they helped in crushing the Almohade general, ‘Abd Tharīq Misk, the emir al-Nāṣir, and in vanquishing Tāhert and al-Baḥa.

The Almohade emirs succeeded, however, in pacifying the Central Maghrib and the Eastern Maghrib. The great advantage of this to all the Arab and Berber tribes together for a Holy War against the Christians in Spain. This expedition was brought to an end in 609 (1212) by the disaster of al-Baḥa (Las Navas). The Almohades were cut to pieces; nearly all their chiefs were killed, or perished from the plague which broke out among them. The survivors carried the epidemic into what is now Moroccan territory, where, as say the Mohammedan authors, were so many victims that the country seemed to be emptied. The emir al-Nāṣir himself died from it at Marrakech in 610 (1213). His son and successor, ‘Abd al-Muḥsin, being too young and too weak to manage the Almohade chiefs, allowed them to command round him for prominence, and to bring in dissensions, confusion and anarchy everywhere. ‘Abd al-Āshāf chose this moment to invade the north-west of Morocco with his Mastulides.

He was conducted through his allies with the Banū ‘Abd al-Wād, with many Berber tribes, especially the Hūḡaya of the Rif. The Almohades were encamped with these the reports of their raids on the people’s respect to the Almohades obliged the emir al-Muḥsin to despatch an army against them. They left their baggage at Tāhert (Alkair), met the Almohades near Wādī Nūḡa, overthrew them, despoiled them, and forced them to go back to Fez naked (615 = 1217). In the same year ‘Abd al-Āshāf marched upon Fez. The Almohade governor of the town met him with a strong army of Rif and Tāhert Arabs and of Mikulas Berbers. The Almohade leader was beaten and killed. An enormous amount of booty, gained by ‘Abd al-Āshāf, was divided, but he gave up his share to his allies the Berbers of the Rif and

new ruler was to subjugate the provinces which had resulted in consequence of the fatal war. In Serbia and Moldavia the almost equally aged old Blagovitch (Blagovitch) and his son were the virtual masters of the country. The Egyptian Mameluks had proved themselves incapable of dominating them; and the energetic Agha Pasha Mahmud succeeded in the same year in getting the sultan into his power, and was completely stamping out the rebellious Mameluks in the support of the subsequently famous Ahmed Ali al-Lipsy in 1776.

A short time thereafter, Turkey was so minute in strength against Ismael Khan, the most powerful of the petty Persian princes, had annexed Ottoman ground. The sultan's army was attacked by the Persians at Kerak (December 1776) and driven back to Musul (Mosul) with considerable losses. Egypt, too, remained in the power of that experienced general, Khorra.

The plans of the European governments became more dangerous still to Turkey. Peace with Austria had hardly been concluded when Austria at one blow seized Bukowina. The Porte was helpless and finally renounced all claims to the lost provinces by treaty (May 1775).

Even the beginning the Porte seriously set the Powers in movement against the ratified Peace of Ruten-Kainardji, nay it even demanded from Russia more extensive modifications. The Coalition, however, supported in every way that Czar Nicholas, whom Russia had appointed and who was a philo-European, and as the great victory continued to resist, she entered Moscow which is the key to the Crimea (December 1776). Finally war was started by Turkey's recognition of the Russianophile Khan (March 1779). A result against her protégé gave Catherine in the spring of 1783 an excuse for annexing the coast of the Black Sea and the whole of Turkey. 'Abd al-Hamid submitted to this by the terms of the 6th January 1784.

Moscow seemed to be making a peaceful turn, when in 1784 all the Khan and tribes of Christian and Mohammedan faith in the Caucasus took up arms against the Russianophile Herakles, prince of Georgia. This land so rich in deeds of valor was stirred up by both parties and finally, as Russia insisted on settling the affair alone, broke out about a declaration of war by the Porte and the great struggle which encompassed the whole East. The attack by which the Turks immediately surprised the hero of this war, Suvoroff, the general in command at Kinturn, was repulsed with little trouble. The sultan's position became still more painful when Emperor Joseph II, who already invaded Serbia, declared war in Feb. 1778. Even Hassan Pasha, the Khan of Idku, as he was called, saw his empire first destroyed in the hands of the Cilicians there (June and July 1788). It was fortunate for Turkey that at least little Sweden overran Russia and that Austria, although fairly successful in Germany, did not very brilliant figure in either Serbia or Siebenbürgen. The great event of the war was the incomparable feat of arms of Suvoroff, the storming of Oukter (December 1788): 10000 Turks and innumerable booty covered the ramparts. Besarabia was thus as good as lost to the sultan. In 1789 no further collision had taken place, when in April 'Abd al-Hamid died from apoplexy.

The portrait which contemporaries sketch of the

emperor is not exactly flattering: physically clumsy, mentally undeveloped, he possessed neither the economic nor diplomatic. He was unable either to take advantage of the promising national and religious movement in the Caucasus, or to use with success the means that his vast and army afforded him.

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(K. Schmitt.)

'ABD AL-HAMID II, the present sovereign ruler in the Ottoman empire, son of Sultan 'Abd al-Majid, born the 3rd Rebi'ul 1258 (24th Sept. 1842), was thirty-three when the ministers, having deposed his brother, Murad V, called him to the throne of 'Osman (20th Sept. 1876 = 31st Aug. 1876). For particulars about the principal events in his reign, the inscription in Bosnia and Herzegovina, the war with Serbia and Montenegro, then with Russia, etc. see special articles.

'Abd al-Hamid II has continued the work of reform (*Islahat*): during his reign legislation has been perfected by the completion of the Medjelle as civil code, by the appointment of public prosecutors empowered to proceed, in the name of the State, against misdemeanors and crimes (taken from the French system), and by the promulgation of numerous laws. At the same time he raised the credit of the empire by constituting an international administration, representing the interest of the bondholders, i.e. the bearer of shares of the foreign debt, and authorized to receive the revenues of the State (indirect taxes), such as the salt tax, duty on spirits etc., which were granted to it; the tobacco tax, over which it had control at first, was later entrusted to a participatory administration. The execution of numerous primary Mohammedan schools, the building of a network of roads, unhappily not yet finished, the building of bridges, and the concession of certain railways (in Europe, the junction of the lines from Constantinople and Salonica with the European system, the line from Moscow to the junction between Salonica and Constantinople; in Asia, the Meisun-Adana line, the Angora line, the Konia line, extension towards Bagdad and the Persian Gulf, the Mecca line, finished as far as Mecca, and the Jeddah line to Jerusalem; a cog-wheeled steam railway from Beyrut to Damascus) and of the ports (Salonica and Smyrna) show the desire and firm resolution of the sovereign to maintain, in the face of a thousand difficulties, the progress begun by his predecessors and to continue their work.

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(K. Huet.)

ABD AL-HAMID LAMAR, a Persian historian, died 1065 (1653), author of the *Part*.

ABD AL-KĀDIR b. MUHYI'UDDIN AL-HASANI, the Emir, born in 1222 (1803) near al-Maklat (Mezzera). His family was one of the most influential in the Hadrami tribe, which, after having claimed for a long time in Shonka, removed and established itself in the 15th century in the basin of Oran. In addition to the emirate derived by this family from its primary source was added the reputation for boldness gained by Mansur b. Muhammad b. Muffar, the grandfather of 'Abd al-Kādir, and almost all of Muhyi'-'Din, his father. 'Abd al-Kādir, then, grew up in a religious environment. Without neglecting his training in arms and athletics, in which he was excelled, he applied himself especially to acquire the resources of reason and revelation. Like his father he became a Sufi and a theologian, and he always was so even when circumstances made him a warrior and head of the State. Having been sent by his father to Oran, he came back with the sentiment of the military and political weakness of the Turks. His father, who was almost openly recognized as their chief by the authorities in the north of the province, was arrested by order of Hassan Bey. He escaped, however, notwithstanding prohibition to leave Algeria and went to Arabia, taking with him 'Abd al-Kādir, who spent two years (1827-1829) in Ashab.

On their return to Africa in 1829, 'Abd al-Kādir and his father resounded at first to live in retirement. But the events consequent upon the taking of Algiers by the French furnished them with the opportunity of putting themselves at the head of the tribes and of going to the rescue of the adherents of the Turks. Thus it was that 'Abd al-Kādir having stopped his father from giving help to Hassan, the be of Oran, the latter was obliged to render his intention to France. Muhyi'-'Din, although he declined the honor of being the supreme chief of his compatriots, took command of the troops who were fighting with the French garrison of Oran. In the course of these expeditions 'Abd al-Kādir showed much courage and aroused the admiration of his compatriots by his skill on horse-back and his valour. Therefore, when Muhyi'-'Din declined to accept the title of sultan for the second time, he was easily able to persuade the tribes to recognize 'Abd al-Kādir as their leader, and the latter was proclaimed sultan on the 21st Nov. 1832. However, in deference to the spirit of Fez, whose unfriendliness he was afraid to excite, he refused to make use of this title and contented himself with that of emir.

'Abd al-Kādir's political life may be divided into three periods: 1. From the date on which he was proclaimed sultan in the Taha treaty (30th May 1832). — 2. From this treaty to the breaking of peace (20th Nov. 1839). — 3. From the recommencement of hostilities with France to his voluntary surrender (22nd Dec. 1847).

I. In the first period 'Abd al-Kādir strove to bring the whole western half of Algeria under subjection. Having made Mascara his capital, he proclaimed a Holy War through the whole province. At first he was unfortunate, for he had at once and the same time to fight the French and to subdue his Musulman rivals. He succeeded, however, in saving Tlemcen, but could not get the tribes of the Ficks, who were occupying the ridge, the "Machewer". His position became more advantageous through

the convention called by historians the "Comichel treaty" (26th Feb. 1834), which, being drawn up ambiguously with considerable differences between the French and the Arabic text, was entirely in the benefit of 'Abd al-Kādir. In reality he obtained free possession of the entire basin of Oran with the exception of Oran itself, Arzew (Arzew) and Mostaganema. He was authorized to appoint consuls in these towns as well as in Algiers and to provide himself with arms and munitions of war. Thus with the consent of France 'Abd al-Kādir became the legitimate ruler of all the Western Musulmans. The alliance with France also helped him to triumph over his Musulman enemies, who had risen against him on account of the convention (he had just concluded with the French). He at once hastened himself with subduing all parts of the country where the French were not yet established, and, despite the protestations of Governor General Drouot d'Elon, he took possession of Macta and Miliana, where he left garrisons and placed headquarters. Being recalled to the province of Oran by the defection of the Smalas and Douzars, who had just gone over to the French, 'Abd al-Kādir commenced hostilities against General Tadeu, who refused to give up the rebels, and the victory of the Macta followed (20th July 1835). This victory drove the French government to treat with energy and 'Abd al-Kādir took his capital, Mascara, invaded by a French column under Marshal Clauzel. His position was at one moment very precarious — repulsed by the Turks who were attacked in the "Machewer" at Tlemcen, he was defeated by General Bugeaud on the banks of the Sikka. But, thanks to his diplomatic ability, 'Abd al-Kādir managed to get General Bugeaud to sign (30th May 1837) the Taha treaty, which extended the dominion of 'Abd al-Kādir in Algeria even further than the Comichel treaty. He granted them, without any concession on his part, nearly the whole of the province of Oran, a considerable portion of that of Algiers, and the entire basin of Tizi, making together as much as two thirds of Algeria.

II. The two years which followed the Taha treaty were employed by 'Abd al-Kādir in strengthening his authority. The tribes of Tizi having refused to pay him taxes, he defeated them on two occasions and forced them to submit. Despite the clauses of the treaty, which kept the eastern province under the influence of France, he placed headquarters in Mediana and the Zibou as well as in Laghmat. The Marabout, Mohammed Tiliat, who was very influential in the Sahara, was the only man who tried to resist him. The Emir went in person to attack the Bey of Am-Mahid, the emissary of his opponent, and after a siege of five months (1st June—17th Nov. 1838), succeeded in taking it. The capitulation of this place, in which the Turks had never penetrated, showed the entire chiefs that not one amongst them was in a position to refuse to obey 'Abd al-Kādir.

Having thus created a Musulman state by diplomacy and war 'Abd al-Kādir attempted to organize it by substituting relative order in place of the anarchy which reigned in Algeria after the overthrow of the Turkish government (see ARABIA). He limited himself especially with the formation of an army capable of resisting the Christians. He added to the contingents furnished by the tribes, who were brave enough but undisciplined,

a regular army comprising infantry, cavalry and artillery, composed of soldiers enrolled as volunteers and paid in the Levies. The instruction of these soldiers was confined to Tunisian and Tripolitan subterfuges, and also to deserters from the French army. Abd al-Kadir drew up regulations as to uniform, food, pay, discipline, promotion, discipline and the decorations of the soldiers. To supply them with necessities of life he established mills of grain; he organised manufactures of arms; and had fortresses repaired or built, as much to guarantee the country against invasion by the Christians, as to keep the tribes in subordination.

(II). 'Abd al-Kadir and the French could not agree about the interpretation of certain obscure clauses in the Tafna treaty. Marshal Viallé opened negotiations with Abd al-Kadir for the purpose of modifying the guarantee of 1837, but they came to nothing. Soon the expedition of the "Porte-ble-Bleu" in the course of which a French army, led by Marshal Viallé and Duke d'Angoulême, passed through the whole province of Constantine from East to West, was taken by the Emir to be a violation of the Tafna treaty. He declared at Médéa a Holy War and began hostilities by ordering his lieutenant Ben Salem to invade Miliha, where the Turks were sacked and the settlers massacred (20th Nov. 1837).

From that time it was a fight to the death between the Emir and France. From 1838 'Abd al-Kadir lost many fortified positions, but it was in 1843 that the irreparable blows were given to his power by Marshal Bugeaud, who took all his fortresses one after the other. Thus he lost Boghara, Taza, Teydant, Mascara and the valley of the Chelif. He still held out in the West, but the occupation of Tlemcen and of the district of Neisema, obliged him to fall back towards the South. In the following year he received an irreparable blow; a part of his army (see the article) was taken by surprise by Duke d'Angoulême at Taguier on the 20th of May 1843. Closed in by 100 French columns and abandoned by most of his partisans, the Emir had to take refuge in Morocco.

However, he did not yet allow that he was beaten. Through intrigue he brought about a rupture between France and Morocco, in the hope that by means of this diversion he might again have the aid of it. But Sherif's army was defeated by General Bugeaud at the battle of July (22nd Aug. 1844), and by the treaty of Targiers (26th Sept. 1844) the Sultan undertook to render 'Abd al-Kadir harmless. This clause was not observed, and the Emir remained cantoned near the Algerian frontier, watching events. He took advantage of the insurrectionary movements which took place in 1846 to recommence hostilities and made a bold sally into the land of the Kabyles. But, being pursued by the French columns without any respite, he had to beat a retreat and regain Morocco. Finally 'Abd al-Kadir, in compliance with the repeated injunctions of France decided to send a strong army against him. 'Abd al-Kadir, who was at the end of his resources, offered his submission to General Lamoricière on condition that he should be permitted to retire with his family to Aïragnels or to St. Juan d'Acce. This request was received favourably and the Emir delivered himself up to the French on the 23rd December 1847.

Circumstances delayed the fulfilment of this

promise. The Emir had been taken across to Toulon, where he should have embarked for the East. He was still in Fort Lamalgne when the revolution of February 1848 broke out. The Provisional Government did not think it right to fulfil the promise made by Lamoricière and Duke d'Angoulême, and Abd al-Kadir remained in France in captivity. He was confined at Pau and then at Antibes, the 3rd Nov. 1848, and remained there until the 26th Sept. 1852, when Louis Napoleon went in person to announce to him his enlargement. After a short stay in Paris he went to Constantinople and to Russia, where he resided from 1853 to 1855; then, on account of the earthquake which destroyed this town, he went, with the authorisation of the Turkish and French governments, to settle at Damascus. In this town he led a retired life, dividing his time between study, religious exercises and the education of his children. In 1860 when the insurgent Druzes threatened to massacre the Christian population, 'Abd al-Kadir with the co-operation of Algerian immigrants rescued the French consul and nearly 1500 persons. The French government recompensed this conduct by giving 'Abd al-Kadir the Grand Cross of the Legion of Honour. In all circumstances besides this the Emir most scrupulously observed his promises to France. In 1870 he disavowed the intrigues of one of his sons; in 1871 he openly condemned the foments of disorder, who were using his name and led to an up rebellion among 20000 peoples of the East. When the revolt broke out he wrote, with success though, to his immigrants to induce them to lay down their arms. He died at Damascus in 1883.

Belonging by birth to the religious aristocracy 'Abd al-Kadir was above all a convinced believer. His faith was ardent; his mystic enthusiasm excited the admiration of his co-religionists, and even struck the few Europeans who had the opportunity of approaching him. More a theologian than a writer, knowing the Koran and religious literature from end to end, he made free use of spiritual weapons, adapted to serve his ends and fought his enemies with eloquence as much as with arms. But he was also clever enough to make use of a fanaticism, the sincerity of which he might not doubt, for his personal ambition. He was a Mahomedan in his faith, as much as in his good qualities; without doubt loyal but having recourse unscrupulously to perfidy; and artifice to assure the success of his cause, which he confused with that of Islam, just from an Oriental point of view, generous and humane, but bloody and merciless when he deemed it necessary to stimulate his enemies. In short he was a true descendant of the Maghribine empire founders in the Middle Ages, of 'Abd al-Muwadda for example, rather than a reformer inspired with Western ideas.

'Abd al-Kadir attached much importance to intellectual culture, and wrote poetry of different kinds himself. During his residence in Russia he wrote a philosophical treatise called *Diwan al-Hikma* on the 20th of July. In the first part of this work the author criticises the character and nature of Philosophy and Religion; in the second he reviews the history of the nations that have shown a marked taste for science. According to M. Morand, 'Abd al-Kadir also wrote an *Autobiography*

ality presents the diverse phenomena. And at times
to find of putting it into an order, a principle.
And at least after long periods, people have
into the presentation of his theories, so the in-
roduction he has recognized a development. His
work has had great influence in the university and
religious class in the greater part of Latin and
especially in East India.

[illegible]

ABD AL-KARIM Naguib, a Muslim historian, died in 1904. Abd al-Karim entered Sa'ad al-Din's service in 1890-1895 (1310-1315) and accompanied the prince on his march from Mecca to Karim from where he travelled to Mecca and returned to India by sea. He is the author of a history of Sa'ad's rule entitled *As-Sa'ad al-Munir*. Khayr Abd al-Karim: A translation, *Memories of a great Indian Historian: Sa'ad al-Din al-Karim*, translated from the Persian by P. Malhotra (London, 1934); *As-Sa'ad al-Munir*, transl. par Angles (Paris, 1932).

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ABD AL-KARIM MANTOU. 1500 MANTOU.

ABD AL-KARIM NASSIR HANNA, a Turkish general, born at Carpat in East Roumania. In 1876 he was victorious over the Germans, and in the Russo-Turkish war he had the supreme command of the Turkish army of the Balkans, but was dismissed for not being able to prevent the passage of the Russians across the Danube, and died at Khirler where he died in 1908 (1933).

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ABD AL-LATIF KADZAKHULLI {See
LATIF.}

ABD AL-LATIF, *Muhammad al-Din Abd*
Muhammed) b. *Yusuf b. Muhammad* b. *'Ali* al-
Hamauidi, also called *Imam al-Fayyaz*, one of
the versatile Arab scholars and prolific writers,
born at Hama in 557 (1162), died there in 620
(1223). In Hama he studied grammar, Fikh, tradi-
tion, etc., and was induced by a Maghribi,
who had come to the city of the caliphate,
devote himself to philosophy, natural and secret
sciences, which his great application enabled
him to master. In 585 (1189) he went to ab-
Mawad (Mezai) and thence to Syria and Egypt,
where he was held in great esteem by *Salah al-*
Din and his successors, and where he became
acquainted with the most celebrated men, e. g.
'Imad al-Din, al-Kadi T-Faqir, Abul-Hasan
and many others. In 602 (1207) he was again
in Damascus, but after some time he went
Anatolia via Aleppo and remained for a length
of time at the court of Prince *'Ali al-Din*
Isma'il Shah, who was a great enthusiast for
natural sciences. When, however, this prince suc-
cended the throne, he quarrelled with the Seldjuk
Kaisar, who took him prisoner and annexed
his lands. Thereupon (in 606 = 1211) *Abd al-*
Latif returned via Aleppo to his native town of

English, which he soon afterwards died. His extensive writings cover almost the whole domain of human knowledge at those days. In Europe he became known principally by a short description of Egypt translated into Latin, German and French: *Chaque V. de l'Égypte, Description de l'Égypte* par l'abbé de Voltaire, 1740.

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Mehmed Ali Pasha, Turkish sultan, born on the 21st May = 1235 (= 29 April 1823); eldest son of Mahmud II, whom he succeeded on the 23rd March at 1855 (20 July 1861). The first thing he did was to order the suspension of hostilities against Muhammad "Al" Wajid of Egypt, who had just won the victory of Nefeh; and the High-Serai refused to comply with his order and led his fleet into the port of Alexandria. He ordered the proclamation of the *Azhar* (the school of Ghalib) 21st September 1861, an imperial edict which confirmed, sustained and renewed the work of reform (improvement). Thanks to his efforts the Porte entered into the quadruple alliance which deprived Muhammad Ali of the title of all his countries (15th December 1869) = 25th July 1870. Serious trouble began between him & 1869, and the coming of Wallachia and Moldavia, which ended in the simultaneous occupation of both provinces by the Russian and the Turks (Paris-London convention, 1863 = 1870) was considered events in his reign before the question of the Holy-Places brought about the Crimean war. After Peace [1870] Within by an advanced position on the left bank of the Danube; but in Aug the Turks were defeated at Akrahish and their fleet was burned at Sinope by Admiral Nakhimov (1870 = 20 Nov. 1853) [1870]. His fleets after being at sea [1870] were surrounded in Kalmar, [1870] the [1870] laid siege to Silistria (1870 = 1854) and then withdrew after six ineffectual assaults; on France and England taking part in the war, the Russians were obliged to evacuate the principalities. In the following year Constantinople fell (25th March - Friday 1871 = 20 Sept. 1855) for which no making of Navy was no compensation; peace was signed at Paris (25th March - 1872 = 30th March 1866); the integrity of Turkey was acknowledged; the Serbs were allowed against exulting; the Russian pretensions over the principalities was abolished; Servia, Moldavia and Wallachia were made independent states under the suzerainty of the Ottoman empire; and to addison this international document made Turkey emphatically join the European concert.

A short time before the treaty of Fum's Abd al-Majid had promulgated the *Asasiyya* (10th *Thawth* II: 172 = 1st Febr. 1856), which recognised the civil equality of all his subjects, established a new arrangement of taxes and threw open the military service to those who were not *Thummalim*. Unfortunately the liberal inclinations of the sovereign clashed with a powerful reactionary party. Disorders took place at Sidon (2^d *Thawth* II: 174 = 13th July 1858) and at Lebanon (Sawwa II: 176 = May 1860); Fu'ad Pasha was sent to Commission the Extraordinary to the

later practice, when the French troops had just disembarked. 'Abd al-Madjid, a worthy successor of his father, a humane and well-meaning prince, lacked the strength necessary for overcoming obstacles, whilst his extravagances wasted the treasury. He died on the 15th Dhul-Hijjah 1277 (25th June 1861), and was succeeded by his brother 'Abd al-'Aziz.

Bibliography: Lamartine, *Nouvelles voyages en Orient*, pp. 61—69; L. Kasali, *Constitution et la Turquie*, pp. 431—445; Field Marshal de Moltke, *Leçons sur l'Orient*, Kasali translation, p. 372; G. Humez, *Général de l'Armée*, ii. 1—248. (CL. HUZZE.)

'ABD AL-MADJID n. 'ABD ALLAH. [See 'ABD AL-MALIK.]

'ABD AL-MALIK n. HIRSHAN. [See 'ABD AL-MALIK.]

'ABD AL-MALIK n. SATAR n. NOFAR n. 'ABD ALLAH AL-FARSI, successor of 'Abd al-Rahman b. 'Abd Allah (q. v.) as governor of Spain. It was not on account of his crimes and exactions but for political reasons that in 736 (end of 734) he was forced to abdicate his position in favor of 'Ubayd b. al-Harith al-Sakuni. When, however, the latter in 741 (741) fell dangerously ill during an uprising of the Berbers in Africa, he found himself obliged to restore 'Abd al-Malik to his former post. Meanwhile the troops sent against the Berbers by Caliph Hisham under the command of Kuthayb b. 'Iskaf were dispersed, a part of them under Balj b. 'Iskaf fled to Ceuta. From this place Balj sent to 'Abd al-Malik to ask him if he might call over to Spain. At first 'Abd al-Malik refused to hear anything of such a plan, but when the Berbers began to give trouble in Spain also, he was obliged, willingly, to put up with the assistance of Balj's troops. As soon as the Berber danger was over, 'Abd al-Malik did indeed lead on these troops again leaving Spain. Balj, however, would have none of this, and hostilities broke out. 'Abd al-Malik was defeated, captured and killed (743 = 741). He was 60 years old.

Bibliography: Ibn 'Adhar, *al-Doghan al-Maghribi*, ii. 28 et seq.; Ibn al-Athir (ed. Torrey), v. 130 et seq.; Dozy, *Hist. des Musulmans d'Espagne*, ii. 252 et seq. (M. T. HODGKIN.)

'ABD AL-MALIK n. AL-MANSHUR. Two 'Amirides bore this name together with the surname of al-Manshūr:

1. 'ABD AL-MALIK, the son of the famous Almansur, had already in his father's lifetime the title of *al-Malik* (since 991), and after 1001 later's death in 392 (1002) became his successor. His short reign (till 399 = 1008), was a happy one for his people.

2. 'ABD AL-MALIK n. 'ABD AL-'AZIZ AL-MANSHUR n. 'ABD AL-KAYMAN, grandson of Almansur, reigned after his father in Valencia 453—457 = 1061—1065. He was here seized by Ferdinand I, king of Castile and Leon, and was finally taken prisoner by his father-in-law al-Muwahid of Toledo, when the latter annexed Valencia to his own dominions 457 = 1065. [Comp. 'AMIRIDES.]

Bibliography: Dozy, *Hist. des Musulmans d'Espagne*, iii. 359; iv. 124 et seq. (C. F. SEYDOL.)

'ABD AL-MALIK n. MANSHUR, Umayyad caliph. According to general report he was born in the year 26 (646-647). His father was Caliph Marwan

I. His mother's name was 'Aisha bint al-Muharik. As a boy of ten he was an eyewitness of the storming of the palace of 'Uthman, and at the age of 14 he was appointed President of the Diwan of Medina by Caliph al-Walid. Here he remained till the outbreak of the rebellion against Mar'awiya's son, Yazid I, in 63 (683). When the Umayyads were expelled by the rebels, 'Abd al-Malik had to leave the town with his father. On the way they met the Syrian army of Mar'awiya b. 'Ubayd, and returned back with him, 'Abd al-Malik having previously given Mar'awiya most information concerning the position of the town and other details. Then the battle on the Harun took place and ended with the complete defeat of the Modinians. After the assassination of his father, 'Abd al-Malik ascended the throne in Ramadan 65 (April 685), but from the very beginning he had great difficulties to combat. In Mecca 'Abd Allah b. al-Zuhair had himself long since proclaimed caliph, and was at first nominally recognized in a great part of the empire. In the West the Byzantines gave the caliph trouble, and in addition to this there were several dangerous uprisings in different provinces. Nevertheless 'Abd al-Malik showed himself quite equal to the onerous task, and after some beating for several years, he at last succeeded in again uniting the Moslem empire under one sceptre. In Kufa, which at that time still obeyed the rival caliph Ibn al-Zuhair, a dangerous disturbance of the peace named al-Muhajir b. 'Abi 'Ubayd had appeared before 'Abd al-Malik assumed the reins of government. By all manner of intrigue he managed to form a party amongst the 'Abbas, which preached revenge for the assassination of al-Furat. In the year 66 (685) Ibn al-Zuhair's troops were defeated in Kufa and his governor 'Abd Allah b. 'Ubayd expelled so that al-Muhajir could now easily make himself master of the capital and of the whole province. In the following year his general Hisham b. Malik al-Ash'ari succeeded in inflicting a severe defeat on the army that 'Abd al-Malik sent against him. That was, however, the end of al-Muhajir's successes. Mus'ab, a brother of 'Abd Allah b. al-Zuhair and the latter's governor in Basra, united with the rebel commander al-Muhajir b. 'Abi 'Ubayd and marched against him, and in Ramadan 67 (April 687) a decisive battle took place at Harura, in which al-Muhajir was defeated and killed. Now the issue was between Mus'ab and the caliph. In 69 (688-689) 'Abd al-Malik set out from Damascus to march against Mus'ab, but was soon obliged to return, because 'Asar b. 'Abd al-Jadid had stirred up a dangerous revolt in the capital. 'Asar blocked himself in the residence, but when the caliph appeared before the gates, he nevertheless was let himself be persuaded to capitulate after having been promised life and liberty. Notwithstanding this 'Abd al-Malik soon afterwards had him seized and is generally reported to have executed him with his own hand. When order had been restored in Damascus the caliph started for the second time in 70 (690) against Mus'ab, but returned without having achieved anything. In the following year a new campaign was undertaken. The two armies met in the neighborhood of Maskin on the Euphrates and in the same year Mus'ab here met his death after a desperate battle. 'Abd al-Malik received the homage of the inhabitants of Iraq

and then returned to the capital. He had now his hands free to fight against his dangerous rival 'Abd Allah b. al-Zubair and was able to send an army to Mecca. The command was transferred to the energetic al-Hajjaj b. Yusuf. The latter invested the town, and after a siege of several months 'Abd Allah was killed in 73 (693) and Mecca fell into the hands of al-Hajjaj, who was rewarded with the governorship of the Hijaz. Order had, however, not been restored everywhere. In Central Arabia al-Najdjar had long been committing excesses, but in the long run were unable to hold their ground. Much more dangerous were the Kharijite sect, the so-called *Ash'ariyya*, who preached the Holy War against all heresies without exception and committed terrible atrocities in the Persian provinces. To vain did al-Muhallab endeavor to suppress these cruel fanatics, and it was only when the severe al-Hajjaj had in 75 (694) been appointed governor of Iraq and had by his energetic measures compelled the degenerate *Talaf* to place themselves under al-Muhallab's orders, that he succeeded after hard fighting in breaking the power of the sectarians, and in 78 (697) the 100 generals were finally able to cherish the hope that they had rendered the dangerous rebels harmless. But a couple of years later fresh trouble broke out. After the suppression of the Kharijite rebellion the general 'Abd al-Rahman b. al-Muhammed b. al-Ash'ari was appointed governor of Sijistan, where he succeeded in winning several important victories against the warlike neighboring nations. At however al-Hajjaj, who combined with his duties in Kufa the control of the eastern provinces, was dissatisfied with 'Abd al-Rahman's performance and required still greater feats of him and his troops. 'Abd al-Rahman, who in 700-701 revolted against the tyrannical governor and afterwards had himself proclaimed caliph. When in the same year he had defeated at Tuzur the army sent against him, his power grew to such an extent that 'Abd al-Malik had to condescend to negotiate with his rebellious subject, but the negotiations fell through. After lengthy preparations a decisive battle took place at Dair al-Hamam in January 83 (July 702) when 'Abd al-Malik was defeated and had to take to flight. — During the first few years 'Abd al-Malik's reign, the Byzantine also gave him much trouble. It is true that in this matter also all the details are not sufficiently clear, but it is at least certain that the caliph had to conclude a dearly-bought peace and had at the same time to engage himself to pay a considerable tribute. On account of a quarrel concerning *espagne*, the peace was soon after declared by the Byzantine emperor as null. Hostilities again broke out and lasted with but little interruption during the whole of 'Abd al-Malik's reign. His brother Muhammad especially distinguished himself as a general. This war was waged on partly in Asia Minor, partly in Armenia, and although the Muslims suffered severe losses, yet they became more and more dangerous to the Byzantine empire. After 'Abd al-Malik's death, the overgrown war was continued by his son and successor al-Walid. The far West also resembled with the lack of arms. After the death of 'Abd al-Malik sent Hassan b. al-Nu'man at the head of an army against Africa to subjugate the united Greeks and Berbers, and at

the same time appointed him governor of the province. His duty Hassan performed with great success, and when he left Africa, the conquests were continued by his successor Musa b. Nusayr, and the caliph's rule was firmly established in spite of these continued wars against the abroad and at home. 'Abd al-Malik found time to look after the peaceful development of his immense empire. He especially endeavored by means of reforms, which touched the whole community, to blend the diverse elements, of which the population of the Caliphate consisted. To this end the numerous officials of other confessions were expelled from the State service and replaced by Arabian officials. In the end, however, it proved difficult to keep to this principle, because there was a lack of suitable candidates amongst the Moslems. Arabic was introduced as the official language for the future. One of the most important measures were the reforms of the coinage. Up to 'Abd al-Malik's time Byzantine and Persian money circulated in the Caliphate, a fact which gave rise to numerous evils. 'Abd al-Malik first of all regulated the monetary system and had gold and silver coins struck with an Arabian inscription. It is not quite certain when this important reform was undertaken. In any case it must be placed shortly after the defeat of the rival caliph al-Zubair. Finally the postal facilities were improved. In his reforms 'Abd al-Malik found a powerful assistant in the cruel but energetic governor al-Hajjaj, who administered the important province of Iraq for twenty years. 'Abd al-Malik's brother 'Abd al-'Aziz had been appointed his successor by Muhammad. The caliph, however, wanted to transfer the power to his two sons al-Walid and Sulayman, and was already scheming to exclude his brother from the succession when news of 'Abd al-'Aziz's death suddenly arrived. Shortly after it in Shawwal 86 (October 705), the caliph died. 'Abd al-Malik's treacherous and cruel conduct towards 'Aziz b. Sa'ad throws indeed a dark shadow on his character, but this deed seems to stand alone. In any case extraordinary means were needed in his position at that time to break the resistance which was arising in all parts. For the rest he combined with his recognized gifts of statesmanship a poetical talent and an education, which was considerable according to the standard of those days. None of the Umayyads has in any case equalled him in statesmanship.

Abd al-Malik v. 163 v. 164.

[Abd al-Malik, see index; Ibn al-Athir, *ibid.* *Formis*, iv, 91 et seq.; Well, *Com. d. Chiffon*, i, 362 et seq.; Hugel, *Geogr. d. Araber*, pp. 150 et seq.; A. von Kremer, *Ueber die Orients unter d. Chiffon*, i, 116 et seq.; Malt, *Die Caliphate*, ii, 111, *descript*, and *fact*, pp. 334 et seq.; Kanke, *Ueber die*, v. 186 et seq.; A. Hiller, *Die Islam im Morgen und Abendland*, i, 175 et seq.; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 113 et seq. (K. V. ZETTERSTEDT.)

'ABD AL-MALIK n. 806, 807, 808 of two Semantides.

1. 'Amr al-Malik (Abu l-Fawaris) n. 806, prince of Khosro and Transoxania (343—350 = 954—961), successor in his father Nuh b. Naph. According to a more recent authority (Al-Jamil al-Kabir, *Ueber die*, ed. Scheller, p. 93, l. 19), he was only 35 years old on his accession. The war commenced by Nuh against the Byzantines was put

on and so in his reign by a peace which was disadvantageous to the Saracens (334 = 955-956) as the caliph put it. This peace was conditional on the recognition of an *amir al-Mu'alla* title is known of the conditions ruling in the country under 'Abd al-Malik; whereas the youthful amir had deserved the praise bestowed on him by al-Mu'alla (pp. 337 et seq.) cannot be judged from the scanty information we possess. The actual power seems to have remained in the hands of the Turkish *Protectors* who came into existence under 'Abd al-Malik; very significant is the examination of the governor of Khuzistan, *Isma'il b. Malik*, in Baghdad before the gates of the Palace. 'Abd al-Malik's early death is said to have been caused by a fall from his horse while playing polo; his son *Nasr* was according to al-Mu'alla (p. 337) not a ruler for the space of but a single day.

Biography: Ibn al-Azhar (ed. Torab.), ii. 151-152, 396, 398; *Qardir, Zain al-Adab*, MSS. Cambridge (Kings' College, No. 273, f. 100r-101r) and Oxford (Bodleian, Chancery, 88, 210, f. 124-125). — *Etica, Catalogus*, pp. 9-10; (extracts therefrom in Barthold, *Turkistan im Zeitalter des Mongoleninvasions*, i. 10 et seq.).

2. 'ABD AL-MALIK (Abu 'I-Fawz) in May 11, prince of *Transjordan*, son of Prince *Mu'alla b. Mansur*, successor in his brother *Mansur b. Nuh*, who was deposed on the 11th Safar 389 (17 Feb. 999). Having been defeated at *Marwa* on the 27th *Shawwal* 1 (16th May) by *Mahdi* (the *Qasbi*), 'Abd al-Malik had to abandon *Khuzistan* to his opponent and retire to *Baghdad*. In the autumn of the same year he was attacked by *Ishak Nasr* to his last possession, the endeavor to organize a national war against the approaching enemy failed; the Government's appeal, which was read from the pulpit, was received with complete indifference by the population; the leaders of the Turkish body-guard deserted to the enemy. On Monday, the 10th *Shu'ban* 386 (23d October 999) the *Ishak* entered *Baghdad* without striking a single blow and had 'Abd al-Malik with the other members of the dynasty taken in *Qasbi*.

Biography: *al-Mu'alla, Fa'iq al-Fann* (ed. with commentary by *Mansur*, Cairo, 1286), i. 298-320; Ibn al-Azhar (ed. Torab.), for the period almost entirely dependent on *al-Mu'alla*, ix. 102-106; *Qardir, Zain al-Adab*, MSS. Cambridge 2, 111. Oxford f. 135-139; *Udhar* (ed. Marley), pp. 804-806; *al-Mu'alla* (ed. Amman, Leyden, 1904), pp. 372 et seq., 408 et seq.

(W. Barthold.)

'ABD AL-MALIK b. *Shayb* a. 'Ali, a cousin of the caliph *Abu 'I-Abbas al-Saffar* and *Abd al-Mu'alla* b. *Mansur* in *Harun al-Rashid's* reign 'Abd al-Malik undertook several expeditions against the Byzantines. Such campaigns took place under his command in the years 774 (790-791) and 781 (797-798), according to some authorities also in 775 (791-792), whilst others state that in the latter year not 'Abd al-Malik himself, but his son 'Abd al-Karim held command. Besides this he was governor of *Medina* for some time and he also filled the same post in *Egypt*. In the end, however, he could not escape the suspicion of the caliph. In 787 (803) he was deprived of his liberty on insufficient grounds and had to remain in prison till *Harun's* death in the year 793 (809). The latter's successor *al-Amin* set him free again and in 796 (812-813) appointed him

governor of *Syria* and *Mesopotamia*. 'Abd al-Malik proceeded to *al-Raqqa*, fell ill soon after and died there in the same year. A few years later the caliph *al-Mu'alla* is said to have had his grave dismantled, because 'Abd al-Malik had during the war between *al-Amin* and *al-Ma'mun* sworn he would never do homage to him.

Biography: *al-Mu'alla*, *al-Mu'alla*, ii. 610 et seq.; Ibn al-Azhar (ed. Torab.), vi. 64 et seq.; *Yazid* (ed. Boustan), ii. 496 et seq.; *Wed. Gesch. d. Araber*, ii. 131 et seq. (K. V. Zettersteden.)

'ABD AL-MALIK a. *Zaid*. [See Ibn al-Azhar.]

'ABD AL-MUMIN a. 'Ali, a *Zaid* chief and founder of the *Almohade* dynasty, born towards the end of 1187 = 1194 (other dates are also given) in a village, a day's journey from *Tlemcen*. In accordance with a custom which was in his day *Abd al-Mumin* studied the *Koran* in his village and afterwards went to *Tlemcen* to complete his studies.

The character of the man is praised in his physical and moral qualities and the height of his intelligence. His attractive appearance, his equanimity, the modesty of his dress and the width of his judgment immediately struck the *Mahdi* the *Tlemcen* on his return from the East, and the religious reformer, who laid the foundation of the *Almohade* empire at once made him his disciple and constant companion. 'Abd al-Mumin was always able to effuse his own personality before that of the *Mahdi*, to whom he lent the valuable support of a fearless devotion accompanied by an honest and enlightened disposition, great courage, lively character. When the *Mahdi* retired to *Tin Malin*, he lived there a solitary life, spending his time between fasting and prayer, and left the care of governing the *Almohade* community to the struggle with the *Almoravides* almost entirely in the hands of 'Abd al-Mumin.

According to *al-Mansur*, 'Abd al-Mumin was in 517 (1123) the first time endowed with the title of *Amir al-Mu'minin*, which the *Mahdi* conferred upon him when he put him at the head of an expedition against *Marrashugh*. From this moment he was looked upon as the generalissimo of the *Almohade* army. Until the death of the *Mahdi*, 'Abd al-Mumin was the recipient of every sort of kindness and consideration from the latter, who often ordered him to preside in his place at *Fekhay's* solemn prayer.

It is quite evident that 'Abd al-Mumin was formally chosen by the Council to be his successor; a few days before his death the *Mahdi* said: 'We have chosen the one among you who is to be your chief, after having tried him in all circumstances and times for initiative and executive power; we have scrutinized his thoughts and their manifestation and have always seen that his faith is firm and his conduct prudent, wherefore I hope that I have made no mistake. We now 'Abd al-Mumin listen to him and obey him as long as he listens to and obeys his Minister; if he changes, we will follow him fully or partially, the *Almohades* have the blessing from God, that the Lord Almighty should give the power to whom he will amongst his servants.' (Comp. *Retat Africaine*, 1871, 274).

In spite of the very decided wish of the majority of the granades of the two assemblies (that of

Ten and that of the fifty) to follow the instructions of the Mahdi, it was necessary to make the Almohade community accept them. ‘Abd al-Mu‘min was to the eyes of these people, all Mohammedan heretics a heretic, on which account they were able to raise objections to submitting to his authority.

Thanks to the skill and devotion of many members of the Council of Ten, amongst whom must be particularly mentioned the Spanish ‘Abd Haf, ‘Uthm, the revered chief of the Minutia, the Maghade were ready about two years after the death of the Mahdi to pay homage to ‘Abd al-Mu‘min. It was only then that the news of the death of the Mahdi, which had till then been kept secret, was published, and ‘Abd al-Mu‘min was proclaimed as the Mahdi’s successor (524 = 1130 or 526 = 1132).

Having thus become the supreme head of the Almohades, ‘Abd al-Mu‘min kept the smallness insisted by the Mahdi (see ALMOHAD); he was inspired by their advice and made them approve of his projects and actions. For many years ‘Abd al-Mu‘min continued the policy followed in the Mahdi’s time, which consisted in preventing the Almoravids from entering the mountains of the Mahdi and Maghade, by harassing the enemy with incursions in the plain. When he thought the time was come to take the offensive, he led his warriors to the conquest of the Almohade provinces. He began by subduing the southern provinces of what is now Morocco; then, returning north, he undertook a gigantic expedition, which lasted about 10 years and finished in 541 (1146-1147) at the capture of Marrakech.

Seeing the success of ‘Abd al-Mu‘min, ‘Uthm b. ‘Ali, the Almoravid sovereign, had decided to shake off his apathy; he had led his capital, Marrakech, to march against his foe. But, having taken flight he fled from Tlemcen, where he had hoped to be able to hold the Almohades in check, to Oran, where he was accidentally killed. Thus Tlemcen and Oran fell successively under the power of the Almohades (530 = 1144-1145). Then it was Fez’s turn (540). On this occasion ‘Abd al-Mu‘min is reported to have said to those who asked him the ramparts of the town, a great part of which had been destroyed, should be repaired. ‘We have no need of surrounding walls, our ramparts are our swords and our justice!’ (Ibn Abi Zar, *Al-Faraj*, ed. Fez, in 1893). These words give a very good summary of the policy of his great conqueror. In 541 (1146-1147) ‘Abd al-Mu‘min seized Agades, Tadmec and Marrakech, the famous capital founded by Yusuf b. Tashfin. According to Ibn Khaldun, the taking of Marrakech only took place after eleven months of siege, in the beginning of 541 (1147). The Almoravid throne was then occupied by a child, ‘Uthm b. ‘Ali, grandson of the founder of the Almoravid empire, who, in spite of his tears, was pitilessly executed by order of the Almohade caliph.

During this time Spain was the scene of a general revolt of the Andalusian Muslims (the agreement) against the Almohades. On the solicitation of the leaders of the revolt ‘Abd al-Mu‘min sent there an army, commanded by Ibn ‘Uthm. For some years ‘Abd al-Mu‘min’s power increased in this state: little by little by a series of victories he established his authority there. The Almoravid idea alone remained in the hands of the last

representatives of the Almoravid empire. ‘Uthm b. ‘Ali, until the reign of ‘Abd al-Mu‘min’s third successor, the caliph al-Sayid (comp. A. Del, *Deuxième Empire*, Paris, 1903).

As soon as his authority was firmly established in the farthest end of the Maghrib and all the revolts suppressed and matters in Spain progressing to his utmost desire, ‘Abd al-Mu‘min undertook his first expedition into Ifriqiya (540-541 = 1145-1146) and by the capture of Bejaia (Bullaya) and of al-Salam swept away the kingdom of the Banu Hammud; he made an Almohade province of it and put one of his sons at the head of it.

In consequence of the conquests made by Roger II, king of Sicily, on the coasts of Ifriqiya and Tripoli, ‘Abd al-Mu‘min left his capital in 554 (1159), putting ‘Uthm b. ‘Ali in his place at the head of the government, and marched rapidly upon Eastern Ifriqiya, which he completely subdued before he returned to his capital (555 = 1160).

In 556 (1161) he went to fight to establish the rule of the country. In 557 he prepared a great expedition against Spain, where the Almoravids had been against the Almohades. It was in the same year that he brought a strong body of his companions, the Kharid, to Marrakech to act as his body-guard.

‘Abd al-Mu‘min at Fez (549 = 1154) chose his son Muhammad as his successor. But, having fallen ill just as he was concentrating his troops to go to Spain, he annulled that decision by an official deed which was published throughout the empire; it was then without doubt that he chose ‘Uthm b. ‘Ali b. ‘Uthm, another of his sons, as presumptive heir to the Almohade throne. ‘Abd al-Mu‘min died at Fez a few weeks afterwards (Munqid II 558 = May-June 1163). His body was taken to the Mahdi where it was buried by the sons of the tomb of the Mahdi.

The long reign of ‘Abd al-Mu‘min was glorious and the first caliph of the Almohade empire had realized all his hopes and had founded the empire, of which the Mahdi had dreamed. He had destroyed the Almoravid government in Africa and Spain and had extended the boundaries of his empire as far as Gambia. Only in the Islamic faith was there an Almoravid sovereign.

‘Abd al-Mu‘min founded many towns and restored a great number of them. Besides he fitted up and explored several expeditions to shelter his fleet. He was the first Muslim sovereign to make a kind of ordinance for the purpose of making regulations with respect to property and taxes. The towns and provinces of his empire were placed under the control of governors chosen generally from members of his own family or from that of ‘Uthm b. ‘Ali. From every pulpit in this immense empire prayers were said in the name of the Mahdi and Caliph instead of that of the Almohade caliph of the East as had formerly been the case.

Biography: See ALMOHAD; R. Bar, *Documenta geographica* (Paris, 1898), p. 22, note 2; also, *Madrasat al-Faraj* (Paris, 1901), pp. 30 et seq., 92 et seq. [A. Del.]

‘ABD AL-MUTTALIB, the last Sheriff of Mecca, of the powerful Sherif family of the ‘Umayyad which was in power for about 200 years. He was the son of ‘Uthm, who was exiled from the Hijaz after the defeat of the Wahhabites. In 1243 (1827) he took up the duties of Sheriff for

the first time, but was shortly afterwards at the orders of the Egyptian viceroy Muhammad Ali replaced by Muhammad b. ‘Awa of the ‘Abdill family. He spent the whole of his long life (he only died in 1880) in endeavouring to wrest the power from the ‘Abdills that were favored both by Muhammad Ali and later by the Turkish government. He tried to bring this about partly by open fighting, partly by intrigues and bribing Turkish dignitaries, for which he being repeatedly under honorable imprisonment in Constantinople afforded him good opportunities.

It was only in 1767 (1851) that he succeeded in casting out his adversary thanks to the influence of the grand vizier, who was on his side. As, however, he could not get on with any of Turkey's representatives in Arabia, he was again removed from office in 1772 (1856). After six months of continuous fighting he yielded to superior force, and set off for Constantinople for the second time.

After the noble sheik Husayn had fallen by an assassin's hand, ‘Abd al-Muttalib returned for the third time (1797 = 1880) as Grand-Sheik, but again his endeavours in vain to enforce the Turkish will in respect of the mediæval tradition of the authority of the sheik. Husayn ‘Agha succeeded in arresting him by surprise in 1799 (1882), and thereafter he lived quietly under strict surveillance in his country house to the east of Mecca. The lower orders hated and respected him as the illustrious representative of the unshattered hierarchy of former times.

Bibliography: C. Smoek, *Reign of ‘Abd al-Muttalib*, I, 158—160, 165—169, 174—177.

(Smoek, Hukumat.)

‘ABD AL-MUTTALIB b. (1590), the Prophet's grandfather. Only tradition concerning him, which is perhaps of historical value, is that which relates how he looked after his grandson after the death of his son ‘Abd Allah (q. v.).

All other stories about him are Meccan or Medinian legends. His real name is said to have been Shaiba. It is told of his mother Salma, who belonged to the Banu Naufal in Medina, that she had stipulated with his father Hashim, that she should give birth to her child in Medina. Hashim died shortly after while travelling, and Shaiba grew up in Medina till he was recognized by the family and brought to Mecca by his uncle al-Muttalib, whence he received the name ‘Abd al-Muttalib, i. e. Muttalib's servant. Another uncle of Shaiba's, Nawfal, wished to withhold his inheritance from him, but was compelled by Shaiba's relatives on his mother's side to give it up (compare further *Asna* for these Medinian traditions etc.). Advised by a vision, he associated the clinking up Zamzam spring out, in spite of the opposition of the Qurayshites, was able to make good his ownership. He consequently possessed the privilege of giving drink to the pilgrims. In the Arabian legend (compare *Asna*) he is the Shaikh of the Qurayshites and at their conference was treated with great respect by Abūhā (his to the story of his row to sacrifice a son, see ‘ABD ALLAH b. ‘ABD AL-MUTTALIB). Still more exaggerated legends about him are to be found in Yā‘qūt (cf. *Muṣannaf*, II, 8 et seq.); he has even become a religious reformer who introduced many customs afterwards confirmed by the Korān and Hadith. — Abū ‘Hārith is given in his *Kauz*.

Remarkably enough al-Muṣallī in the *Asna* (I, 121) gives amongst the Meccan tribes the Banu ‘Hārith b. ‘Abd al-Muttalib as being subordinate to the Banu Hashim and the Banu ‘Abd al-Muttalib, while they, being according to the common genealogy a branch of the Hashimites, are coordinate with the Banu ‘Abd al-Muttalib. Springer has in this account set it down as questionable whether ‘Abd al-Muttalib cannot possibly a mythical personage. The second part of the name without doubt designates an old Arabian deity.

Bibliography: Tabari, I, 937 et seq., 980, 1082 et seq., 1087 et seq.; Ibn Hishām (ed. Wüstenh.), I, 53 et seq., 71, 91 et seq., 107 et seq.; Springer, *Das Leben und die Lehre des Abūhārith*, II, 121; Wüstenh., in the *Zeitschr. f. Deutsch. Morgenl. Gesch.*, VI, 30—33; Comma de Perceval, *Revue des Études des Arabes et de l'Égypte*, I, 359; Mide, *The Life of Mahomet* (12 ed.), I, 101 et seq.; Cariani, *Annali dell' Islam*, I, 110—120.

(P. Hume.)

‘ABD AL-RAHİM b. ‘Alī. [See ‘ABD AL-RAHİM.]

‘ABD AL-RAHİM b. MUHAMMAD. [See ‘ABD AL-RAHİM.]

‘ABD AL-RAHİM KHAN KUTUB KHAN, known to his contemporaries as Khan Mirza, was the son of the emperor Akbar's first palace minister, Bahān Khan, and belonged to the household tribe of Black Sheep Tukumans. His mother was a daughter of Humayūn Khan Afshar, whose elder daughter the emperor Humayūn had married some months of policy. He was born in Lahore on the 14th Sha‘b 964 (16th Dec. 1556) and died at the age of 27, in 1036 (1627) in Dihli, where his tomb still stands near that of Shaikh Nizam al-Din Auliya. His chief wife was Shah Banu, sister of Mirza ‘Asir Kaka, at least one of his sons was by a mother of an Umarkot family. He survived his four sons; one of his daughters married Prince Daryal and one of his grand-daughters, Prince Khurram (Shah Jahan). ‘Abd al-Rahim became one of the most distinguished men of his time, both in arms and letters. He was four when his father was murdered and thereafter was brought up by the emperor Akbar. In 980 (1573) he, being then a youth of sixteen, accompanied Akbar to Gujarat and there had assigned to him, under the tutelage of Salyid Ahmad, of Barha, the district of Pagan, which his father had been awarded.

In Rabi‘ II 981 (August 1573) he was one of the small party who made with Akbar a historic journey of great rapidity to Gujarat and he shared the command of the centre in the battle of Sorath, which destroyed the power of the rebel Bay-kara Mirza. He is described by Nizam al-Din Ahmad, in the *Fahrasat al-Akhbar*, as being at this time a young man of great parts and promise. In 984 (1576) he was made governor of Gujarat under the guidance of Visier Khan Harawi. In 988 (1580) he was appointed *mir* ‘ard and three years later, 1004, to Pagan Salma who was then 23 years old. In 991 (1583) he was deputed to put down Shah Muzaffar Gughat and, at this time, Nizam al-Din Ahmad was *mir* of the province and partner and chamberlain of the Mirza's seat of arms. In the 1st Muharram 991 (16th Jan. 1584) when he was 28 years old, he won the battle of Sarkish and followed (led by that of Nadur, the

was completely breaking down the opposition of Magharr. He was himself made *khalifa* in recognition of his services.

He next obtained leave to serve under the emperor against Musa Mohammed Hakim, but later returned to Cordoba in 908 (1588) he was welcomed with much honor to court and in the following year presented to the emperor his Persian translation of the *Book of Kings* and also was appointed to the *malik* and made governor of Ishamir. In 909 (1549) he was appointed governor of Malian and Blackar and sent to annex Sindh from Yusuf Beg Arghun. With him *Shah* went Muhammad Muhiy al-Din, the father of Nizam al-Din Ahmad. In the 20th Muharrum 1000 (13th Nov. 1591) he defeated Yusuf Beg and having made conditions of which one was the marriage of his son, *Shah* Nawaz (1744), to a daughter of the defeated Arghun, he returned to Court.

His services were now directed to the Dekkan, and, with short breaks of absence, continued to direct for nearly thirty years. He was first associated with Prince Musad, but without effective cooperation. In Jumadil II 1005 (January 1597) he won one of the great battles of Akbar's reign, defeating a largely outnumbering force under Sahib Khan of Balghar.

In 1007 (1599) he, with Prince Danyal, who had married his daughter, *Shah* Begum, went again to the Dekkan. The campaign was mainly fought against Alpaid Nagar and the heretic *Chand* *Shah*. Under the emperor *Shah* Begum, he served with Prince Khurram in 1025 (1616) again in 1030 Dekkan. 'Abd al-Rahman was proficient in Arabic and Persian, in Turki and in Hindi, writing all with fluency. He was a poet with pseudonymic *Arghun*; he was the generous friend of 'Abd al-Hakim Nishawandi who named the *Ma'asir al-Rajai* after him. He was professedly a Sufi but was suspected of practicing *Isma'ili* and of following his father's *Shi'a* tenets.

Bibliography: 'Abd al-Hakim Nishawandi, *Ma'asir al-Rajai*; *Shah* Nawaz Khan, *Shah* Begum; Abu 'l-Fazl 'Allami, *Akbar nameh*; Nizam al-Din Ahmad, *Zafar-nama*; also other contemporary historians; also Hirschmann's translation of the *Arsh al-Akbar* i. 334; Elliot and Dawson, *The History of India*, v. 434.

(A. S. DAVENPORT.)

'ABD AL-RAHMAN, the name of five Spanish Umayyads:

1. 'Abd al-Rahman I b. Mu'awwaz b. Hisham escaped from the slaughter which the 'Abbasids in 750 perpetrated on his family, and after long wanderings in North Africa came to Spain, where in 756 he founded the independent Umayyad (subsequently also Saladin) of the Umayyads at Cordova. By his statesmanlike cunning and restless energy, which with all his determination and strength of character yet for the most part never degenerated into the often so needless cruelty and blood-revengefulness of the Arab. 'Abd al-Rahman became master of the complicated situation. This came to pass, however, only after infinite difficulties with the help of his protector and — although he himself was a North Arab — of the South Arabian opposition party of the Yemenites. He put aside the weak Emir Yusuf, who was not intelligent enough to adapt himself to the new state of affairs, and also the latter's energetic general and brave soldier Somal, in spite of the fact that

he had always been loyal. Subsequently he was able by means of a strong and just administration and a wise home and foreign policy, but especially by raising a standing army, mostly of Berber mercenaries, to hold in check the rivalry of the proud Arabian aristocracy and the longing of the democracy for independence of the Berbers. With good reason does his 'Abbasid adversary in Huesca, the powerful al-Basir, call him the 'Falcon of Koush'. — 'Abd al-Rahman fully ~~swore~~ words with Charlemagne too in the Spanish north-eastern marches, so that the great duke of Cordova proved himself the equal of the two greatest rulers of that time, the great king of the Franks and the 'Abbasid caliph. He reigned from 756 to 788 (756—788). — 'Abd al-Rahman also the founder of the Great Mosque of Cordova.

2. 'Abd al-Rahman II b. al-Hakim, the fourth Umayyad emir of Cordova (808—238 = 822—852). In spite of continual wars with the Christians and revolts at home, he was a zealous patron of all arts and sciences.

3. 'Abd al-Rahman III b. Muhammad b. 'Abd al-Aziz, the eighth Umayyad of Cordova (808—550 = 422—961). 'Abd al-Rahman III was the first Spanish Umayyad to assume the title of *al-Aziz al-Nasir* (the Victorious-Caliph). And he had good claim to this name; he put an end to the eternal civil war between Arabs, Spaniards and Berbers in Andalusia, protected the frontiers against Leon, Castile and Navarre, founded the magnificent residence of al-Zahra' at Cordova, commanded the West of the Mediterranean with his navy and exercised a sovereign influence over North Africa. Art and science found in him a discerning patron and under his benevolent protection. Arabic Spain became under him and his successors the most civilized and best governed country of the Middle Ages.

4. 'Abd al-Rahman IV al-Mu'tazil, great-grandson of 'Abd al-Rahman III, caliph of Cordova (408 = 1018).

5. 'Abd al-Rahman V al-Mu'tazil, also a great-grandson of 'Abd al-Rahman III, caliph of Cordova in 414 (1023). [Comp. Umayyads.]

Bibliography: Hasey, *Hist. des Umayyades d'Espagne*, I. 298 et seq.; II. 65 et seq.; 379 et seq.; III. 326 et seq.; 336 et seq.

(C. P. SEYDOL.)

'ABD AL-RAHMAN b. 'Abd al-Aziz al-Mu'tazil, a governor of Spain, first temporarily in 103 (728), then from 112 to 114 (730—732). After defeating Duke Eudo of Aquitaine at Toulouse, he penetrated far into France, but was together with the greater part of his army annihilated by Charles Martel at Roncevaux 114 (October 732) between Tours and Poitiers. The battle-field is called by the Arabs *Bala*, al-Balad, the Ravement of the Martyr (ravement = paved Roman road) or briefly al-Bala.

Bibliography: al-Balad (al). Codex ar. Bihara, No. 1021. Meibom, i. 245; II. 9; Well, *Geogr. u. Histor.*, I. 646. (C. P. SEYDOL.)

'ABD AL-RAHMAN b. 'Abd al-Rahman b. 'Abd al-Aziz, son of the first caliph. His mother, Umm al-Khawas, was also that of 'Abd al-Rahman, which was changed to 'Abd al-Rahman only on his conversion, which took place very late, for he fought side by side with the Meccans at Jedd.

Koran. Art. 16 is therefore said to refer to him. He accompanied his father at the battle of the Camel and was taken on with him to al-'Aq when the latter marched against his brother, Muhammad b. Abi Bakr, the governor of Egypt, but 'Abd al-Rahmân was not able to save the latter's life. Afterwards he was, with Husayn b. 'Alî, 'Abd Allah b. 'Umar and 'Abd Allah b. al-Kubair, considered the head of the Medina opposition, which refused to pay homage to Yazid b. Mu'awiyah. He died in 55 (673); according to a few less trustworthy accounts, he died 3 or even 5 years later.

Biographical: Ibn Kuthayb (ed. Wüstenf.), p. 86; *Sikawt* 104; *Wustanf.*, p. 377; *Abd al-Ahîd*, *Ush-shihâd*, II, 304; *Tahiri*, I, 1940 et seq.; *Springer*, *Das Leben und die Lehre des Muhammad*, II, 330 et seq.; *Weil*, *Gesch. d. Araber*, I, 275 et seq.; *Wellhausen*, *Die arabischen Stämme*, p. 89 et seq.

(M. Th. Houtsma.)

'ABD AL-RAHMÂN a. 'AR. [See **AL-RAHMÂN**.]

'ABD AL-RAHMÂN b. 'AWW, a Karamite of the family of Zuhayr, originally called 'Abd 'Amr (for 'Abd al-Kabir). He was early converted to Islâm, took part in both the Hijras to Abyssinia and to Madinah, and was present at the battle of Badr as well as at the other battles. He was the leader of the troops which Muhammad sent against Hishâm al-Musâ'ibî, and after the conquest of this oasis he married the daughter of the defeated father. He belonged to the Isn, to whom Muhammad, according to Muslim tradition, had promised Paradise. He had acquired a considerable fortune in trade, and his authority was correspondingly great. After 'Umar's death he was one of the six, who had to elect a new caliph. Remaining all elation for himself, he voted for 'Othmân. He died in the year 31 (652).

Biographical: Ibn Sa'd, *Isl.*, 87 et seq.; *Ibn Kuthayb* (ed. Wüstenf.), p. 121; *Tahiri*, see Index, *Ush-shihâd*, II, 303 et seq.; *Ibn al-Judayr*, *Ush-shihâd*, *Springer*, *Das Leben und die Lehre des Muhammad*, I, 428 et seq.

(M. Th. Houtsma.)

'ABD AL-RAHMÂN b. HANÛ a. 'AR. 'Umayyad b. 'Qasim b. 'Araf al-Fihri, governor of Sicily, died in 137 (755). When his father, whom he had in his youth accompanied on raids in Sicily and other places, had fallen in the Berber revolt (142 = 740), 'Abd al-Rahmân fled to Spain, but afterwards returned to Africa and rebelled in Tunis in 146 (744) against 'Umayyad. The Umayyad governor Hanyal b. 'Aswad thereupon quitted Mauritania, and the 'Abbaside opening was in progress, it was not a very difficult task for 'Abd al-Rahmân to seize the reins of government and to keep them; the 'Abbasides were causing enough of trouble to confine him to his governorship. Then when the caliph 'Umar al-Muqarrif threatened to enforce his sovereignty, 'Abd al-Rahmân, who continued making war against Sicily and Sardinia, and the Berbers, renounced all homage to him. Through wishing to settle the succession on him 'Abd al-Rahmân incurred the enmity of his two brothers Ilyas and 'Abd al-Warîth, who were afterwards murdered him.

Biographical: Ibn 'Adhar, *al-Bihar al-Muhammadiyah*, II, 48 et seq.; *Ibn al-Athir* (ed. Tornik.), I, 335 et seq.; *al-Nawâzî* (*Genr.*, II, 30 et seq.), II, 454 et seq.; *Ibn al-Kutayb*, *Ush-shihâd*,

al-Bihar, I, 248 et seq.; *Thaq.*, *Isl.*, *Ush-shihâd*, I, 246 et seq.; *Fourquet*, *Les Arabes*, I, 323 et seq.

(M. Th. Houtsma.)

'ABD AL-RAHMÂN a. HAYHAM, emperor of Morocco, born in 1792. 'Abd al-Rahmân was the son of Malik Hayham, governor of Mogador, brother of the sultan Muhammad II. He was nominated him on two occasions in his successor (in the death of Malik Solaimân on the 4th Rabi' I 1238 (1822 Nov. 1822)). 'Abd al-Rahmân had little difficulty in having himself proclaimed sultan. The Dukkari bandits were the 40000 miltaria accumulated by his predecessor; two claimants, Ibrahim d. Yezid and Sulaimân, his own cousin, who was proclaimed sultan by the people of Tafilalet, almost immediately. Morocco remained not less disturbed and the sultan had to spend the first years of his reign in repressing rebellions. He broke out over the country. The Zemmur, who had revolted, were vanquished, and their chief, Muhammad b. al-Qasbi, was imprisoned at Mogador in 1240 (1825). Some years later the Wadaya, who were angry because the sultan had created three of their khalifa, shut themselves up in al-Medîd and underwent a 40 days' siege there. Being victorious, thanks to his negro guard, 'Abd al-Rahmân sent the Wadaya to Marrakech, Tafilalt and Casablanca (1247 = 1831). In 1244 (1828) the Sherif took up arms against the governor of Marrakech, but was to please by the sultan himself in a 40 days' battle. In 1250 (1834-1835) the Murabbits 'Abd al-Rahmân b. Talyûn made himself master of Fez and maintained his position there for some time, the being obliged to capitulate, he was exiled to Tafilalet and twenty-six of his partisans were hanged there. At the end of 'Abd al-Rahmân's reign fresh insurrections broke out at Tafilalet (1273 = 1856-1857) and amongst the Zemmur, to the south of Marrakech, against whom the sultan led an expedition in person (1276 = 1858).

In spite of difficulties with which he found himself confronted in the interior of Morocco, Malik 'Abd al-Rahmân, adhering to the policy begun by Malik Isma'îl (q. v.), attempted to extend his kingdom at the expense of his eastern neighbours. He commenced by supporting the Tahirîs against the Turks of Algiers, then he tried to take advantage of the fall of the Turkish State in 1830. After the capitulation of Algiers he sent his nephew Malik 'Alî to invade the province of Tlemcen. His designs were frustrated by the opposition of France. The occupation of Oran and of Mostaganem by French troops, and the diplomatic representations of the French government forced him to abandon his schemes of conquest. He nevertheless continued his intrigues in the West and even in the centre of Algeria. Being forced, in consequence of Count Morny's mission to Tangier to recall his representatives, whom he had established at Miliana and Médina, and to abandon his claims to the province of Oran, he still kept in touch with the malcontents of the West. In spite of his promises of neutrality given to a French envoy, Colonel Lataze, in 1836, he encouraged 'Abd al-Kâdir. When, as a result of the campaigns of 1841, 1842 and 1843, the emir was driven from all the positions occupied by him in Algeria, 'Abd al-Rahmân allowed him to

take refuge in Morocco. Soon, at his instigation, he entered into open conflict with France. Being unsupported by England, upon whom they believed they could rely, the Moroccans were defeated, Duguid's troops occupied Wajida (Tijda) and dispersed the Moroccan army at the battle of Figig (14th August 1844) whilst Prince de Joinville's fleet bombarded Tangier (14th Aug.) and Mogador (15th Aug.). The treaty of Tangier (26th Sept. 1844), put an end to the hostilities. Abd al-Rahmān promised to abandon the cause of the emir and to implore him if he would succeed in seizing him. Another convention of the 18th March 1845, settled the boundary between Algeria and Morocco. Morocco kept the lower stream of the Muluya and, in the Sahara, the oases of Figig and Tadm.

In consequence of these events relations between France and Morocco became cordial again. The sultan decided in 1847 to have nothing more to do with Abd al-Kādir, compelled him to leave Moroccan territory and thus forced him to give himself up to General Labrousse (see ABD AL-KADIR). Claims presented as the occasion of acts of violence committed against Frenchmen or French protégés at Tangier, Mogador and on the littoral were refused to it. It was necessary however to bombard the port of Sala (Saleh), the inhabitants of which had pillaged a French ship in 1832. Similar acts of violence forced different European Powers to have recourse also to naval demonstrations. The English blockaded the ports of Morocco in 1825; the Austrians cannonaded the entrance to the river of Tetuan and bombarded Azila in 1829, but attempted to land at Larache without success. The assassination of the head of the municipality of Ceuta, Don José Velasco, and the murder of Darrou, the Spanish consular agent, raised very strong protestations from Spain.

Despite these manifestations of hostility to foreigner Morocco became more accessible than formerly to European commerce. Sweden and Denmark ceased to pay tribute for the protection of their ships from piracy. The treaty of commerce and amity entered into by France and Mūsā Muhammad in 1767 was renewed in 1825. England after having, in 1824, renewed the treaty of 1801, negotiated in 1853 a convention, which was changed into a treaty of commerce in 1856. The advantages conceded to the English by this treaty (the abolition of monopolies in importation — the limiting of the duty on exports to 10%) were afterwards granted to the other European nations. But at the same time a reactionary movement against foreigners made itself felt. After 1842 the coast could only hold communication with the Makhzen through the ports of Tangier. Hostilities arose on account of the exportation of wool. The population complained on the Makhzen al-Salām testifies, of the raising of the price of commodities, which is attributed to the monopolies taken in favor of the Christians and to the progress of their influence in the empire of the Sheriff.

In spite of these reservations, the same historian nevertheless considers Abd al-Rahmān as one of the most remarkable sovereigns of Morocco. "He was," he writes, "a second Mūsā Ibn 'Alī and restored the dying dynasty to life". He compelled him on having freed himself from the influence of the viziers and of having directed his government personally. He praises his activity,

piety, humanity and his attention to the rebuilding of Mecca. Finally he points out his merit in building (the restoration of the port of Tangier — the adornments and repairs of the mosques at Fez, Marrakech and Salé — the building of the Mūsā Muhammad al-Wusūl mosque at Marrakech — the planting of the Agdal park near the capital, etc.). 'Abd al-Rahmān died on the 29th Muharram 1276 (6th September 1859).

Abd-Raghib: *Almunt al-Salām*, *Almunt al-Salām* (Cairo, 1312) iv. 172-210; Godard, *Monarchie et Etat en Maroc* (Paris, 1860), ii. 585-629; Rouard de Card, *Travels en France et en Maroc* (Fez, 1860); Pellissier de Reynaud, *Monarchie africaine* (Paris, 1854), (Cl. V. 186).

ABD AL-RAHMAN MUHAMMAD XXII, Shaikh al-Islām, son of Tulumsh Khilji Husam (died 1055 = 1645); born in 1003 (1594-1595), Shaikh al-Azhar (1050 = 1640), at Constantinople (1054 = 1644), Shaikh al-Azhar at Anatolia (1059 = 1649), then in Roumelia (1082 = 1672), at first refused and then accepted the title of Shaikh al-Islām (1065 = 1655) in place of Abū Sa'īd Muhammad Efendi. During the troubles of Rūmānā 1066 (April 1656), known as the events of the Palace (Cenar wa' al-), having seen Kaiz 'Abd Allāh massacred by the insurgent Shakh (Hammam-burgall, *Ilal al-Famīr ottoman*, i. 350; *Journal* and *Variétés*, *Levant*, p. 260; *Travels*, i. 559), he tendered his resignation to save the sultan Muhammad IV and at his request was made Shaikh al-Islām, then at 'Akkā and at Gize, near Cairo; he died at Qumāt 1081 (Oct.-Nov. 1670). He was famous in wrestling; his writing in the *fat'h* style was remarkable.

Bibliography: *Muhammad Zāde Salāmūn* Sa'īd al-Islām, *Ikhtār al-mu'arraf* (Constantinople), p. 62. (Cl. IV. 187.)

ABD AL-RAHMAN or *Abd. al-Rahmān* (See *ABD AL-RAHMAN*.)

ABD AL-RAHMAN or *Abd. al-Rahmān* (See *ABD AL-RAHMAN*.)

ABD AL-RAHMAN or *Abd. al-Rahmān* or *Abd. al-Rahmān*, the son of Khilji of the Syrian chronicles, seemed to have inherited the ascendancy and military facilities of his father, "The Sword of God". When barely 18, he commanded a division at the battle of al-Yarmūk, and later at Jiftin, where he distinguished himself by the side of Mu'awiya. He figured also at the head of the principal expeditions in Anatolia. The memory of his father, who died and was buried at Hama (Hama), and the government of this important province in which Mu'awiya had appointed him, had given him a preponderant influence in the district. His name was mentioned by the Arabs of Syria as a possible successor to Mu'awiya. Having become suspicious, the caliph ordered his Christian physician, Ibn Uthayl, to rid him of this future rival of his son Yazid, promising him as a recompense, the management of the finances of Hama. The following seems to be proved in these narratives: first, the appointment of Ibn Uthayl — reported by Wellhausen (*Das Arab. Reich und die Stämme*, p. 85) — immediately after the death of 'Abd al-Rahmān (40 = 656-667); then the assassination of the Christian official by a Makhzumite, probably the nephew of 'Abd al-Rahmān, urged thereto by the indignations of the people of Medina. The other details

appears to be to be inscriptions, especially the intervention of Marwān, which is sometimes pointed to prove that this prince made use of religion. We admit, however, that relations between him and 'Abd al-Rahmān were certainly strained and that the distrust with which the growing popularity of the son of Hishām inspired him was real. The 240-41 of the bishop of Hama, which, according to Theophanes (p. 535), took place about the same — Iaquim (*Chron. Eccl.*, ii. 842) adds that the bishop was burned by the Muslims, — is connected with these events, thus making up for the deficiency due to the silence on this point in the works of the Byzantine chroniclers and the Arab authors. We think that the sudden death of 'Abd al-Rahmān immediately after his return from a conquest from Antiochia followed at once by the appointment of a Christian official, and the execution, true or false, laid to the charge of the latter must have caused a lively commotion in Hama. A Mahomedite took advantage of the general discontent to assassinate the bishop, under the pretext of avenging his relative. It is very probable that a string of the populace took place on behalf of the family of the great Khalid, a rising in which the bishop lost his life. If we admit the authenticity of Iaquim's inference, this local outbreak of fanaticism was one of the first acts of intolerance belonging to the reign of Mu'awiyah.

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'ABD AL-RAHMÂN AL-MANSHUR M. YAKHWARD, the son of Amr, of Cordova, after the premature death of his brother 'Abd al-Malik b. al-Manshur (p. 10), he became in the year 300 (908) imperial administrator (Wazir) with the surname al-Nash for the Umayyad pretender-caliph, Hishām II. He was born about 376 (986) of a Christian princess, the daughter of a certain Sanchez, for which reason he is sometimes called Sanchez, i. e. little Sanchez. On account of his origin he was not little loved by the Mussulmans, and they inspired many evil deeds to him; he is said to have poisoned his brother, to have been addicted to drink, etc. He offended them most deeply, however, by having induced the caliph Hishām to prohibit him his accession to the throne. When therefore in the same year (309 = beginning of 1009) he undertook a campaign against Alfonso V. King, there broke out in the capital, Cordova, a revolt under the leadership of the Umayyad Muhammad b. Hishām al-Mahdi. On hearing the news 'Abd al-Rahmān immediately started to return home, but was abandoned by his troops on the way back and killed by al-Mahdi's orders (4th Rabi'ah 309 = 4th March 1009).

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'ABD AL-RAHMÂN AL-MUHAMMAD. (See M. KHALID.)

'ABD AL-RAHMÂN AL-MUHAMMAD AL-AGHATH, a Kindite general, who revolted against al-Hadhdhadi. Being descended from the old kings

of Kinda, 'Abd al-Rahmān was at first the recipient of much kindness from al-Hadhdhadi, who sent so far as to marry his son Muhammad to 'Abd al-Rahmān's sister. In 76 (693-694) al-Hadhdhadi sent him with an army to defend Marān against Ghafiq. In 80 (699) after the defeat of al-Hadhdhadi in the battle of Ramlah for Zuhayl camp, Wellhausen, *Das arab. Reich und sein Zerfall*, p. 149, notes king of Khashirah, al-Hadhdhadi gave 'Abd al-Rahmān the command of Sijilmas and the command of an army magnificently equipped, and known for that reason as "The Army of Peace-makers", to make war against Ramlah. 'Abd al-Rahmān's campaigns were complete with success, but al-Hadhdhadi nevertheless sent him tough letters blaming his conduct. Urged by his soldiers, he openly revolted and declared war against al-Hadhdhadi (81 = 700). Before setting out for Tadmur 'Abd al-Rahmān concluded a treaty of alliance with Ramlah, who pledged himself to help him in case of need and to afford him a place of refuge in his country. In the beginning 'Abd al-Rahmān was victorious, but presently, at the battle of al-Zawiya, his army was routed. He fled to Sijilmas, where the caliph 'Abd al-Malik sent his son 'Abd Allah and his brother Muhammad to negotiate with him, even proposing the recall of al-Hadhdhadi. 'Abd al-Rahmān did not accept the offer of the caliph and thus declared himself as his enemy. The battle of al-Bayt al-Hamidi (Sha'ban 82 = Sept. 701; comp., however, J. Perier, *Les Arabes d'Espagne*, p. 186, note 3) was disastrous for 'Abd al-Rahmān, so that of Sijilmas completed his downfall. He fled towards Sijilmas and on his arrival at that the prefect, Yazid b. Numan, loaded him with chains, intending to give him up to al-Hadhdhadi. But Ramlah, true to his promise, came to free him and took him to his own country. Once more, however, at the instigation of his army 'Abd al-Rahmān returned to Tadmur to try his luck against al-Hadhdhadi, but he was returned to Ramlah. Finally, Ramlah himself, yielding to the promises and especially to the entreaties of al-Hadhdhadi, gave 'Abd al-Rahmān up to the custody of the latter. When 'Abd al-Rahmān reached al-Hadhdhadi, he threw himself from the top of his tower and was killed (85 = 704; comp. Perier, *loc. cit.*, p. 225, note 2). The chronology of the events is not quite certain; comp. Wellhausen, *loc. cit.*, pp. 150 et seq.

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'ABD AL-RAHMÂN AL-RUSTAM, founder of the new Tahiri and head of an Abbāside dynasty, which held its own ground in Central Baghdad from 160 or 162 to 296 (776 or 778 to 908). 'Abd al-Rahmān was of Persian descent; according to the chronicles of the Abbāside sect he was the son of Rustam b. Rahmān (comp. Vahid, *His. al-Islam*, i. 315) b. Shahr b. Hishak (ibid. i. 315). This genealogy, which is evidently incorrect and mutilated, is given by the historians to establish the fact that 'Abd al-Rahmān was of royal stock and was descended from the dynasty of the Sassanides.

'Abd al-Rahmān was born in Tadmur, his father, Rustam, having taken him with his mother on a

pilgrimage, died at Mecca. ʿAbd al-Raḥmān, being yet a child, accompanied his mother, who had married a pilgrim from the Maghrib, and was brought up at Kairawān.

He became one of the five missionaries who spread the Abūḥite doctrine in the Maghrib after a course of study under ʿAbū ʿUbayd Muḥim b. Abī Karīm al-Baḡr.

When Abū ʿIshāq, the first Imam of the Abūḥites, had taken Kairawān from the Wari-ḡlīyah barbarians, he confided the government of this place and of several parts of Ifrīqiya to ʿAbd al-Raḥmān (Sifr 141 = June 758), who in Dī-māḥ 1 (Sept.) of the same year the Abūḥith revolt broke out from him. Abū al-Raḥmān accompanied by his son ʿAbū al-Wahhāb and his retainers fled to Central Maghrib, and, after evading the pursuit of Ibn al-Aghlabī, founded the town of Tāhert, 120 present Tagdempt, at the foot of Djebel Ghazal (or Khadi). The new city grew up, its population being Abūḥite emigrants from Ifrīqiya and Ifḡal Nafṣa.

When the Abūḥites of Tāhert thought themselves strong enough, they raised ʿAbd al-Raḥmān to the Imāmate (360 or 362 = 770 or 772). Arab chroniclers say that ʿAbd al-Raḥmān had in 344 led a strong contingent of Abūḥites from Tāhert to Fes, where an immense concourse of Berbers were besieging ʿUmar b. Ḥammād.

ʿAbd al-Raḥmān's reign seems to have been fairly peaceful. He applied himself with a simplicity, which recalls that of ʿUthmān ʿUmar, to make justice prevail in his country. The Abūḥite communities of the Fes recognized the validity of his Imāmate and sent several embassies to him to bring him money and presents. It is said that he died, being then very old, in 368 (784). His son ʿAbd al-Wahhāb succeeded him.

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(A. DE MORTIMER.)

ʿABD AL-RAḤMĀN al-Sifr (his full name is ʿABD-ḤUSAYN ʿABD AL-RAḤMĀN b. ʿUWAYN AL-ḤUSAYN), one of the most eminent astronomer and astrologers of the Arabs, born at Nāḥ in December 903 and died in May 956. He was a friend, teacher, and astrologer of the Khāḡīd al-Khāḡīd, who proudly treated of three of his teachers: in grammar, Abū ʿAbī al-Ḥusayn al-Farāḡī; in the knowledge of astronomical tables, Sharrīf Ibn al-ʿAlam; and in the knowledge of the positions and movements of the fixed stars, ʿAbd al-Raḥmān al-Sifr. He wrote: 1) *ʿAḥd al-ʿAbūḥith* (The Book of the fixed stars, illustrated with figures); 2) *ʿAḥd al-ʿAbūḥith* (The Book of the fixed stars and positions of radiations — this last word is an astronomical technical expression); 3) *ʿAḥd al-ʿAbūḥith* (Introduction into the judgment, i.e. by aid of the stars); 4) *ʿAḥd al-ʿAbūḥith* (A Treatise on the stars). No. 1 is to be found in Arabic in Berlin, Paris, Oxford, London (British Museum, India Office, St. Petersburg (Institut des Langues Orientales), Constantinople (Aḡa Sōḡa, in Persian);

a French translation was published by Schlegel: *Description de l'Égypte* par Abd-Allah-Kadim al-ʿAbūḥith, St. Petersburg, 1874; the text and translation of the introduction was published by Gosselin de Preval in the *Nouvelles et anciennes*, vol. 230 ff. 100. The title of No. 2 is probably *ʿAḥd al-ʿAbūḥith* has no meaning, and Abū ʿUbayd has only *ʿAḥd al-ʿAbūḥith*. It is probably that a portion of No. 3, still extant in Paris, London (India Office, Madras, Bombay), No. 4 is found in Paris, Constantinople (Aḡa Sōḡa, St. Petersburg (Institut des Langues Orientales) — The son Abū ʿAbī al-Raḥmān al-Sifr wrote in 956, in the first year, the illustrated astrologer, preserved in Paris, Munich, Götting, Bologna (Marigli), Cairo.

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plain the position of the civil brothers at Dost Muhammad's death. Abd al-Rahman himself has consistently maintained that in questions of succession the position of the mother is paramount, and that primogeniture should be the rule if possible and that Dost Muhammad's own mother was a Kirghiz, and not an Afghan. He considered that Shēr 'All injured his own prospects by appointing 'Abd Allāh Dīn as his heir, and he adhered to those views in arranging for the succession of Isfahān to his own throne, although Muhammad Khan was the son of a mother of higher rank. 'Abd al-Rahman was born about the year 1844, shortly after Dost Muhammad had recovered his kingdom, and spent his early years in Kabul. After 1850 his father Afjal was absent in Afghan Turkistan as governor of Balkh. 'Abd al-Rahman joined his father when he was nine years old, and spent the next ten years in Turkistan; his own autobiography is the principal authority for the events of these years. He relates that he did not learn easily to read and write, being devoted to outdoor exercises, and when he was about 18 years old he had apparently forgotten anything he had learnt, for on receiving a private letter from the daughter of his uncle A'zam, he was ashamed of being unable to read it. He prayed for enlightenment, and in the night saw in a vision a holy man, who told him to rise and write. This he did, and in the morning he found himself able to recall what he had learnt, and very soon he was able to read and write. Hashim (1876), however, says that he could read and write but little, and no doubt it was always a labor to him, only overcome by his strong will. His military education was more thorough and more congenial to him. His first instructor was, as he says, an Englishman named Campbell, who was taken prisoner at Kandahar in 1850 (1834) to Shah Shuja's attempt of that year. This man was in reality a Persian, or as Kaye (*Afghan War*, 1874, i. 131) calls him an Indian, and appears to have been a brave and able man. He had become a Musulman, was known as Shēr Muhammad Khan, and was now commanding Afjal's troops in Turkistan. 'Abd al-Rahman expresses great admiration for him, and was under his tuition three years. At the end of this period the capricious Afjal allowed himself to be influenced against his son by 'Abd al-Rahim in distant relation, and threw him into prison for a year. He was then pardoned and restored to favor, and Shēr Muhammad Khan having just died, was made general in his place. His uncle A'zam came to Turkistan as commander-in-chief about this time, and 'Abd al-Rahman was under his orders, but in spite of his youth he seems to have taken a real part in the operations, which extended Dost Muhammad's power through Khashghān, Badakhshan and Herat, and all the territory south of the Oxus up to the Panj. The first war was against Mir Asaf of Khashghān, who refused to admit the empire's authority. He was defeated and took refuge in Badakhshan. He investigated a rising in Badakhshan and obtained assistance from the Mir of Kabul, who sent a detachment of Balkh, and from the Mir of Badakhshan. 'Abd al-Rahman was besieged in Tashkhan, but emerged successfully from his difficulties. His father, however, ordered him to retire to Khashghān which he did successfully. Peace

was made, evidently against his will, and he was as he says for a year occupied in the organization of the army at Tashkhan. After this was made not again and continued in a desultory manner till the death of the emir Dost Muhammad after the capture of Herat in 1863, when 'Abd al-Rahman was nineteen years old. He was then at Khashghān in Khashghān, his father was at Tashkhan and A'zam was with the emir when he died, but quickly died as Shēr 'All was too powerful at Herat to be opposed. 'Abd al-Rahman was for a time in a dangerous position as the Khashghān chiefs were roused by the news of the great emir's death, but he won a decisive victory at Narin and succeeded in maintaining his authority. These troubled years of fighting and intrigue developed his strong character and prepared him for the part he was to play in the internecine struggle of the next few years.

II. Shēr 'All succeeded Dost Muhammad as emir without immediate opposition, but Afjal and A'zam began at once to intrigue against him. Open war soon burst out. A'zam was defeated by Rāfi Khān, Shēr 'All's general, and took refuge in British India. Afjal then made an attempt, and contrary to 'Abd al-Rahman's advice, gave back Khashghān to Mir Asaf in order to secure his neutrality. He was defeated by Rāfi Khān at Nadighah in the Hind-Kush mountains, and was shortly afterwards imprisoned treacherously by Shēr 'All. 'Abd al-Rahman states that he had himself shortly before proposed to his father to imprison Shēr 'All in a similar manner, but that he refused to avail himself of the opportunity. 'Abd al-Rahman evidently despised his father for what he considered a foolish mistake, and points out that Shēr 'All was not interrupted by any such fantastic ideas of honor. 'Abd al-Rahman then fled across the Oxus, and took refuge with the emir of Badkhan who received him unwelcomingly. When the Russians took Tashkhan and the emir left Badkhan for Samarkand 'Abd al-Rahman opened up communications with his uncle A'zam who was at Bawalplah, but made his escape and met him at Nadighah. Uncle and nephew collected some forces, and made a bold dash at Kabul, taking advantage of the absence of Shēr 'All at Kandahar where he had been engaged in war with his own whole brother. He had been successful, but had lost his eldest son, and had wounded Rāfi Khān his last general, who came over to 'Abd al-Rahman. Kabul was taken without difficulty and 'Abd al-Rahman then marched against Shēr 'All, defeated him at Sahlan, and took Ghazni, releasing his father who was confined there. Afjal now became emir (his name struck in 1865 dated 1283), Shēr 'All retained possession of Kandahar and Herat, and Faiz Muhammad the governor of Balkh, who had at first helped 'Abd al-Rahman, now declared for Shēr 'All. -- A'zam, who was a man of stronger character than Afjal, more earnest and tyrannical, while Afjal had lost all energy and became a confirmed drunkard. The treacherous assassination of Rāfi Khān, to whom so much of their success had been due, was great unpopularity, and it was only the ability and determination of 'Abd al-Rahman which upheld their throne for a time. The defeat of Shēr 'All at Khashghān in Jan. 1867, and the subsequent capture of Kandahar were mainly due to him, and after this he fol-

lowed Shêr 'All into Turkistan and defeated him and Fâiz Muhammad in the Kandahâr Valley. Fâiz Muhammad was killed in this action. 'Abd al-Kahmân remained in Kabul, and he doubtless hoped to succeed his father who died in Oct. 1867, but found it advisable to support his uncle who succeeded. He was not however trusted, and was compelled to lead an army to Bâgh again in the heart of winter. He and his troops suffered greatly from the cold, but for the time he was successful, and suppressed all opposition with the utmost severity. The whole garrison of Mîrîsk, 2500 men, was massacred. Akka and Malmûra in the west of the province were also taken. Shêr 'All still held possession of Herat and his son Yâ'qub now recovered Kandahâr. Shêr 'All joined him, and their army advanced up the Tarnak valley towards Gharnî. 'Asm left Kabul to meet them, and his favorite Ismâ'il Khân, against whom 'Abd al-Kahmân had in vain warned him, treacherously seized Kabul in his absence, and made it over to Shêr 'All. 'Asm was joined by 'Abd al-Kahmân near Gharnî but they were overthrown at Zana Khân, and forced to take to flight with a few followers only.

III. Shêr 'All was now (at the end of 1870) established as emir over the whole of Afghanistan, and retained the position till 1879. After the defeat of Zana Khân 'Abd al-Kahmân for some time led a wandering life of great hardship. He describes his adventures in detail with spirit and humor, and it is not too much to say that this part of his memoirs bears comparison with the celebrated autobiography of the emperor Shîah. He met his uncle at a place called Malmûra in the translation (i. e. 204); evidently not the Malmûra of Turkistan, but some village near Gharnî, and thence they found their way to the West country on the Indian frontier. Subsequently they went through Khob and Paghla, and by way of Caghal to Fâllak on the Helmand River and on into Sistan. They then entered Persian territory and went by way of Mîrjân to Meshed. There 'Abd al-Kahmân left his uncle as the Shîah's guest. He was ill at that time and died shortly afterwards at Shahrîd. He left a son named Isâq, who was yet to be a cause of trouble. 'Abd al-Kahmân travelled over the Kora-Kum desert, undergoing great hardships by the way, to Shîwa, which was still independent although 'Abd al-Kahmân, with his usual foresight, warned the Khân that he would not maintain his independence for long and advised him to come to terms with Russia, — advice which was not followed. Ultimately he arrived at Samarkand, and after an interview with the Russian governor went on to Tashkent, where he was received by Gen. Kaufmann, the Russian General. He asked for assistance against Shêr 'All. This was refused him but he was given an allowance for his maintenance and a house at Samarkand, where he continued to live for the next eleven years. He waited quietly for his opportunity, which did not arrive as soon as he had hoped. Shêr 'All had met Lord Mayo, the viceroy of India in 1869, and very exaggerated reports were circulated in Central Asia as to the results of the meeting, but his friendship with the English did not last long, and he showed greater friendliness towards Russia. This did not improve 'Abd al-Kahmân's position, and perhaps rendered him more willing

to accept English help when the occasion arrived. So he remained until the year 1880 when the events following the British invasion of Afghanistan and the flight and death of Shêr 'All led to the revival of his hopes.

IV. The history of the year of 1879-80 will be dealt with elsewhere (see Appendix A). It is sufficient to note here that the fall of Yâ'qub and his removal to India left the throne vacant, and that an offer was made to 'Abd al-Kahmân by Sir Lepel Griffin on behalf of the British Government to recognize him as emir of the whole country with the exception of the Kandahâr province, which it was proposed to maintain as a separate state. 'Abd al-Kahmân accepted the offer with some reservations, and was soon justified in his action from his own point of view. Aiyâsh the second surviving son of Shêr 'All invaded Kandahâr from his base at Herat, and won the battle of Shatward. This led to Gen. Roberts' march from Kabul to Kandahâr where he defeated Aiyâsh on the 1st Sept. 1880. The English Government then gave up the scheme for a separate state of Kandahâr, and 'Abd al-Kahmân received possession of it in April 1881. Aiyâsh, however, was able to collect another army, and again invaded Kandahâr, but was finally defeated by 'Abd al-Kahmân in Sept. 1881, and without the aid of bribery. He fled into Persia, and 'Abd al-Kahmân in the next twenty years ruled a united Afghanistan. During this period his external boundary was to some extent modified: (1) by the action of the Anglo-Russian boundary Commission of 1885 and 1886 regulating the extreme northwestern and northeastern frontiers; (2) by the regulation of the British and Afghan spheres of the doabostable land occupied by unsheltered hill-tribes, under the Russian treaty of 1893; and (3) by the annexation of Kohistan in 1896.

The first of these events is generally known as the Peshawar dispute. The boundary of Afghan Turkistan to the N. W. was imperfectly defined by the Anglo-Russian agreement of 1873, and after the annexation of the More Oasis by Russia it became necessary to lay down a more definite line. A joint commission was appointed for this purpose, but before any delimitation could be made some fighting took place between Russians under Alkhonov and the Afghans under Shâm al-Dîn, in which the latter suffered severely. At the time of the collision 'Abd al-Kahmân was at Rawalpindi in British India, where he was received by the viceroy Lord Dufferin. The action of the Russians was much resented, and at one time it seemed possible that the incident might lead to war between England and Russia, but 'Abd al-Kahmân was not willing that it should be regarded as a *casus belli*, and did not insist on the inclusion of the Sikh Turcomans in Afghanistan. He accepted the line finally laid down by the commission, which left Peshawar to the Russians, while the Sikh tribes which they had also occupied was returned to Afghanistan. Nevertheless he was much displeased at the methods followed, and always considered that he had not received his treatment, but he did not allow his feelings to divert him from the main object of his policy which was to maintain the independence of Afghanistan, and he clearly perceived that a war between England and Russia would not contribute to this result.

would have not of them to gain his own ends, but he never allowed them to take the lead, and was and under their influence, as his success is believed to be. In his lifetime he never again and again on the folly of fighting and war between Sunnites and Shītes, and he seems to have been on the whole just in his dealings with the Shīa Muslims. Nor does the conquest and conversion of the heathens of Kābilistan seem to have been accompanied by religious persecution. His remark regarding the feud between the Persians and Tartars is characteristic. He says: "The Persians and Tartars are enemies although they are both Muslims, yet their priests being servants of the Devil instruct them to kill and sell each other.... Though these two races call themselves Muslims, they treat each other as heathens through ignorance. Thus the unbelievers triumph over the faithful, because the latter are disunited. The fault is not in killing, it is we who are full of faults." Great efforts were made by the emir to improve the condition of his country by the promotion of trade and manufactures. His methods were not always those best calculated to succeed, the heavy transit duties being a severe tax on traffic, but on the whole there can be no doubt that Afghanistan made a great advance in prosperity during his reign.

Military organization received much attention and the manufacture of arms and ammunition was organized under the direction of English experts such as S. P. Yane, A. Martin, and others. The main spring of ‘Abd al-Rahmān’s policy was his determination to preserve the independence of Afghanistan from the powerful European neighbors, and his keen intellect made it clear to him that in order to effect this object it was necessary to remain on good terms with both England and Russia, with England to which he was bound by treaties and through which his relations with the rest of the world were conducted, and with his great northern neighbor Russia. This intention he carried out consistently, and though often displeased at the action of both powers he always succeeded in avoiding a rupture; while clinging tenaciously to everything he believed to be his by right. His character can be best studied in the frank self-revelation of his autobiography, one of the most remarkable and attractive works ever produced by an Oriental monarch.

‘Abd al-Rahmān suffered for many years from gout, and towards the end of his life this was complicated by the appearance of Bright’s disease. On the 14 Oct. 1901 he died from the immediate effect of a paralytic stroke, after declaring Hādih Allāh, his eldest surviving son to be his successor. Hādih Allāh and Nayr Allāh are the sons of Mīrī Qāhūr, a girl of Wāghān whom he married at Samarkand. Mīrī Hādih whom he married afterwards is a member of his own tribe, and her son, Muhammad ‘Umar was at one time thought to be the emir’s favorite. But whatever his preferences, he adhered in his will to his declared principle, and designated the eldest son as heir to the throne.

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(M. LAMMERTH DARES.)

‘ABD AL-RAZZĀK — ‘ABD AL-‘ALĪYĀ AL-‘ABDĀLĪ AL-MĪKĀTĪ AL-TĀTĀWĪ, a Persian lexicographer, born in Tatta, but a Sayyid by descent; died after 1069 (1658). His principal work is a Persian dictionary, usually called *Furkān*, or *Rāzīdī*, which was compiled in 1064 (1653-1654) and published in 1875 in the *Mushtak* edition. Spilch revised the preface (*Muhtasab*): *Grammaticae persicae proscripta & eegula* (Halle, 1876). ‘Abd al-Razzāk dedicated an Arabic-Persian dictionary, *Mustafid al-lughāt* (1048 = 1636-1637), to the Shāhshāh (editions: Caserta 1808, 1816, 1836; London 1835, 1897; Bombay, 1879 = 1862-1863).

Bibliography: Hoshnawar, in the *Journal of the Soc. of Bengal*, xxvii. 30 et seq.; Hama, Cat. of Pers. MSS., pp. 501, 510; Petersen, *Pers. d. pers. Handschr.*, Kgl. Bibl. Berl., No. 198-200. (M. TH. HOSHAWAR.)

‘ABD AL-RAZZĀK KĀZĪ AL-DĪN AL-‘ABDĀLĪ AL-‘ABDĀLĪ AL-KĀZĪ AL-KĀZĪ (or KĀZĪ AL-KĀZĪ), celebrated Sufi author, died, according to Hādih Khānī (ed. Flügel, iv. 427), in 730 (1329). Hādih Khānī, however, confusing him with the hero of the same name, the author of the *Asfār al-Asfār*, says in another place (ii. 175) that he died in 887 (1482) and, besides, gives his name as Kāzī al-Dīn Abū ‘Alī al-‘Abdālī al-Kāzī. Hādih al-Dīn al-Kāzī al-Samarqandī. Little is known of ‘Abd al-Razzāk’s life; according to Hādih (*Nafahāt al-umr*, quoted by Dr. Guyard), he was a pupil of Nūr al-Dīn ‘Abd al-Qādir and a contemporary of Rukn al-Dīn ‘Alā’ al-Dawla, with whom he carried on a somewhat acrimonious controversy, and who died in 736 (1336). The immediate cause of this correspondence was a conversation which ‘Abd al-Razzāk had with a certain emir Iqbal Shāh, a pupil of ‘Alā’ al-Dawla’s, who was sent to Saldūziya on the vexed question of the authority of the ‘Arabī, Hādih then gives a long letter which ‘Abd al-Razzāk wrote to ‘Alā’ al-Dawla on this question, in which he says that he has just read ‘Alā’ al-Dawla’s book, the *‘Uruna*. As this work was written in 721 (1321), the date 730 (1329) gives as that of his death must be assumed as the correct one. We have then to place ‘Abd al-Razzāk in the Lashkār province (Kāshān) under the Shāhān of Persia, and especially in the reign of Abū Sa‘īd (716-736 = 1316-1335).

He was the author of a large number of works, several of which have been published. So far back as 1828, Fackel used the *Asfār al-Asfār* in the *speculatio Philosophica der spätem Orient* (pp. 13-22, 26 et seq.) and translated some passages, without knowledge of the author. In 1845 Sprenger published at Calcutta the first half of his *Asfār al-Asfār*, or *Diwan* of the *Asfār* of the *Sufi*. An analysis of the second part had been given by Hammer-Purgstall, in the *Zeitschrift der Literatur* (xxviii. 43 et seq.). This book was also used by Flügel, and cited under the author’s name (see: *ibid.* pp. 7, 11, 15, 26, 73). It is of special interest because in the preface he states that it

was written after he had finished his commentary on the *Maqasid al-Faṣṣḥa* of al-Hamawī in order to explain the Sūfī technical terms which occur but are inadequately explained in that work, and also in his commentary on the *Ḥaṣṣ al-Ḥikma* of Ibn 'Arabī (Cairo, 1309) and in his *Taḥṣīl al-Ḥikma*. According to Ḥajjī Khalīfa (II, 175) the *Taḥṣīl* of 'Abd al-Raḥmān extend to nine volumes only, yet Berlin MS. No. 822 contains three: the *Ḥamān*, but apparently in abridged Arabic *Ḥaṣṣ al-Ḥikma* introduction, treatise on predestination and free will first translated into French (Paris, 1823, revised edition 1873), then the last published by St. Guyard (1879); it will be dealt with in detail below. The treatise seems to have existed in situ, for Ḥajjī Khalīfa (III, 429) gives three answers to it by Ibn Kamāl Badī al-Zāhid Ḥalī and Ibn Khallaf al-Sayyidī. A commentary on the *Taḥṣīl* poem of Ibn al-Fāriḥ (Cairo, 1310). The works as yet unpublished are: *Kitāb al-Surūd*, on the idea of an eternal being; *Kitāb al-Kawāṣim*, on the traditional curves by 'Alī to the question of Kamāl b. Zayd al-Ḥafṣa (comp. the Berlin MS. No. 7462; Ḥajjī Khalīfa IV 38, *Ḥamān* II, 4, 83); a commentary on the *Maḥṣūf al-muḥṣaf* of Ibn 'Arabī and *Taḥṣīl al-Ḥikma*. Ḥajjī Khalīfa (V, 387) adds *Ḥaṣṣ al-Ḥikma*. For MS. reference will suffice to Brockelmann, *Gesch. d. arab. Litt.*, II, 203, 204 at 179, 345; the *Ḥamān* cat. No. 76, 2, and Palmer's *Trinity College* cat. p. 116.

It will already be tolerably clear what 'Abd al-Raḥmān's interests and positions were. He was a part of the school of Ibn 'Arabī, the great theosophist of the Western Arabic type, though with touches of independence, and he gave much labor to defense and exposition of his master. In the three great divisions of Muslim thought, the splendors of tradition (*naṣṣ*), of reason (*akl*), and of the unveiling of the mystic (*ḥaṣṣ*), he took his place with the third. It may be significant that his name never indicates to what legal school he adhered. Like many mystics, he may have regarded such matters as beneath notice or he may, like Ibn 'Arabī, have been a isolated Zuhārī in law, as he was evidently a theist in theology. His law is plain through the title itself of his exposition of the Korān, *Ḥamān*, not *Ḥaṣṣ*, and is shown in detail in his *Ḥaṣṣ al-Ḥikma* and his treatise on *Ḥamān*. In the last we have the normal combination of the Aristotelian universe, the Neo-Platonic metaphysics and theology and the Korānic mythology of Muhammad. These all appear, too, in the *Ḥamān*, but perhaps 'Abd al-Raḥmān is more anxious to keep the last element prominent, and to proclaim thus his *Ḥamān* orthodoxy. Certainly, he strives to avoid the absolute mingling of the last with the first, and the consequent annihilation of the first, and to lay a possible basis for individual responsibility, for freedom and reward and punishment hereafter. His method in this is as follows. In order to bring out clearly the forces leading in any event and the close interweaving of all causes and effects to make up the great organism of the universe, he begins with a description of the universe as *Ḥamān* Sūfī believe it is the Neo-Platonic chain. Above is God, the One, the Alone; from him proceeds, by a dynamic emanation, the Universal Reason (*al-ʿaql al-awwal*), called also the Primary or

Universal Spirit (*al-rūḥ al-awwal*) and the Highest Knowledge (*al-ʿilm al-awwal*). This is a spiritual substance and the first of the properties which the divine essence implies. From it two other substances are produced, one spiritual (*al-rūḥ al-thani*) which is the substance of the world of the Universal Reason, considered as apart from God and inhabited by particular intelligences, equivalent to fractions of the Universal Reason, which are the angels of revealed religion; the other is psychical, being the Universal Soul (*nafs*). Finally come the material elements with their natural forces and laws. In the Universal Reason are the seeds of all things, as universals, and this Reason, in its types, is known directly by God. God's omnipotence (*al-quwwa*) is manifested through these angels or intelligences, and their world is therefore called the World of Power (*ʿalam al-quwwa*). But they also, in their perfection, reveal the imperfections of other beings. Their world again, therefore, is called the World of Repairing (*ʿalam al-taḥṣīl*). Some, however, take the other sense of the root *ḥakm* and render it, the World of Constraint, because they constrain other beings towards perfection. This world is also called the Mother of the Book (*umm al-kitāb*; *Ḥamān* III, 59, III, 3), from it comes all knowledge of divine mysteries, it is above all forms of time and change. The world of the Universal Soul, on the other hand, is called the World of Being (*ʿalam al-wujud*), is a step nearer the particular, material world. The *Ḥamān* which enter in the Universal Reason become in a general conception, and these are further specialized, determined, limited, brought near to what we know, by being engraved on the individual reasonable souls, which are the souls of the heavenly bodies, corresponding to the angelic intelligences, the fractions of the Universal Reason. This world, from its likeness to human imagination, is called the Imagination of the World (*al-ʿaql al-thani*) and the Near Heaven (*al-samāʾ al-duniya*). From it come all beings in order to appear in the World of Being (*ʿalam al-wujud*), it moves and directs everything, measuring our matter and assigning causes. The heavenly bodies, then, have reasonable souls just like our own, these are the imaginative faculties of the particular reasonable souls, into which the Universal Soul descends. On their changes all changes in this world below depend (comp. al-Raḥmān's scheme, in *Ḥamān* of *Amur*, *Ortus*, Ser., II, 116 at 107).

Further, this constitution of the universe corresponds to man's body, man's soul to microcosm just as the brain is the seat of man's ruling spirit, so the Universal Spirit or Reason is seated in the throne (*ʿarsh*) above the sphere of the fixed stars. The fourth heaven, the sphere of the sun, which strikes all, is the seat of the Universal Soul, in man this is the heart, wherein is his particular, reasonable soul. So the fourth sphere is like the breast, and the sun like the physical heart. The individual soul of the man corresponds to the animal spirit in the heart, which is the source of human life.

Next, as to the place of predestination in this scheme, for that there are three worlds, *ḥaṣṣ*, *ḥamān* and *ʿalam*. *Ḥamān* means the existence of the universal types of all things in the world of the Universal Reason. *ʿalam* is the arrival in the world of the Universal Soul of the types of

existing things, after being individualized in order to be adapted to matter, these are joined to their causes, produced by them, and appear as their fixed image. *Isfah* is, broadly, Providence and covers both of the above, just as they contain everything that is actual, it is the divine knowledge, embracing everything as it is, universally and absolutely. It is not in any place, for God's knowledge, in His essence, is nothing else than the presence of His essence before His essence, which is essentially one and goes with all the qualities which inhere in Him. Further, while the essence (*hakeef*) of *Isfah* is part of the 'universe' of God, its entelechy (*hamul*) is in the world of the Universal Reason. The Universal Soul is sometimes called the Preserved Tablet (*al-lahf al-mahfuz*), for on it are preserved unalterable all the general conceptions which are on their way to the individual heavenly realm.

It is the world, then, of *Isfah*, of the Soul, which sets everything in motion. This is by the yearning of the reasonable souls of the heavenly bodies towards their spiritual source, the Universal Reason. They try to assimilate themselves to Him, to subsume themselves. Step by step, they mount upward with each advance they receive a new impetus from that source, drawing them on further. With each movement, there flows from them an influence upon matter according as it is adapted to receive it, and thus there is a series of changes in the material world, corresponding to those in the world of the Soul. These changes may be either absolute, of creation and destruction, or, between those extremes, simply of condition. The duration of existence constitutes the *Koranic* *asfal*, and all these are fixed by *Isfah*.

Finally, this creation of *Korah*, III, 1-6 will show how 'Abd al-Razzak applied Scripture. "By the Mount and by a Book inscribed in a Parchment Outspread, and by the Frequented House, and by the Raised Roof, and by the Flowing Sea." The Frequented House is the Spirit of the fourth sphere, that of the sun. Therefore Jesus, the Spirit of God, has been placed there, whose miracle is the raising of the dead. The House is the *arza*, the seat of the Universal Reason. The Book inscribed is *Isfah*, which is in that Reason; and the Parchment Outspread is the Reason itself. The Raised Roof is the nearest heaven, where are the individual celestial souls; it is mentioned immediately after the Frequented House, because from this heaven the forms descend on the earth, and from the Frequented House comes the breath of the Spirit, by the combination of which the creation of animated beings is achieved. The Flowing Sea is the sea of primary matter which spreads everywhere and is filled with forms.

Now, then, is such a scheme related to predestination and free will? It is highly complicated, consisting of a remote first cause and an infinity of intermingling and crossing, nearer, secondary causes. It is possible to look at these last only, and so to assign absolute creative and deciding power to our own wills. Or to look only at the first cause and become fatalists. We must preserve the balance and hold by both. The complete cause of anything into which human will can enter must have as an element in it among so many others, free will. It sets all the others in movement. Under this conception, though never

clearly stated, is evidently implied that man has in him an element of the divine deciding power. If there is freedom in the divine nature, there must be also in its emanations. For the *Arak* the causes of the divine nature were against the creation had overcome everything. 'Abd al-Razzak lays stress on the multitudinous intermingling causes of the world, its constantly developing processes, to show that in life, purpose and will there must be multiplicity. The divine is spread down through the sublunar things, it does not simply rule from above. Again, amongst the many causes working in the world and upon man are the restraints and inducements of religion, the promises and threatenings of the prophets. These we should permit to have their effects upon us as parts of the whole scheme, the process of training under which we are. But again, why should training be necessary? Why are there good and evil? Here, again, is an implication, once partly clearly expressed. Matter is of very differing nature, growth and form. It can receive only a corresponding soul, therefore souls also vary. Character and disposition is a combination of both, and it is for the soul to overcome its material body and itself too. This evidently is the fundamental thought, but 'Abd al-Razzak does not give much space to it. Rather, he uses the old theological catch. The most to the best possible creation, otherwise God would have created a better. Further, if all things were equal, there could be neither order nor organization. This would also be fatal on these less perfect things they ruled out of existence. All things should have a chance; it is for them to use it. God knows their differences and will allow for them. The mind and the greatest one are from ignorance, and God will as treat them. In the life to come the same thing is to go on. Some will attain felicity, others because they might have done better, will undergo punishment by punishment, but that will not be eternal. Here, perhaps, 'Abd al-Razzak is most unsatisfactory. He passes over into the normal Muslim conception although it is not at all clear that his system can permit individuality apart from matter. Freed souls, we should expect, would either return into the unity of God or be sent back again to another material life. Like so many in Muslim theology and philosophy, this Unzati was adapted to an audience, and was not perfectly ingenious. Yet behind its caution of statement the real system is tolerably plain. It is nearer orthodoxy than that of the *Arak*, but not so near as the *Arak* would suggest.

Bibliography—St. Grenville, in *Journal des Savants*, 1. 323 et seq. which is the main source; Brockelmann, *Gesch. d. Arab. Litt.*, II, 203-204, who made of him two different persons. (MASON, etc.)

'ABD AL-RAZZAK KAMIL AL-DIN AL-HAFI AL-SAMARKANDI, a Persian historian, author of the well-known *Mafta al-madain wa-wajid al-shams*, born at Herat in 816 (1433), and who died in 887 (1482). His father was Isfah and Isfah at the court of Sultan Baysunghur (r. 1412-1435). 'Abd al-Razzak went to India as an ambassador (returned in 838=1444), and in 850 (1446) as *qutub*; he died in the reign of the sultan Humayun Bahadur (r. 1530-1556) at the *Shahjah* of Shahjahan. His work appears with a

king of Tlemcen was called Zaiyan. The two names Band 'Abd al-Wad ('Abdalwadides) and Band Zaiyan (Zaiyanides) may be used indifferently for all the kings of this dynasty, although sometimes it was thought, but wrongly, that only the first five of the kings should come under the name of Band 'Abd al-Wad (637-737 = 1239-1336) and all the others under that of Band Zaiyan.

Almost all the Muslim historians have ascribed a noble genealogy to the 'Abdalwadides, without, however, being able to establish the fact directly. Abu Hamud's historiographer, after having asserted the nobility of the family, adds that he has done so only on the verbal testimony which has been given him; he says that in default of exact and duly established knowledge one must on this point agree with the generally admitted opinion.

The 'Abdalwadides belonged to the Berbers who were settled in Maghrib long before Islam; they were not of the nobility. Ibn Khaldun and Vaghtaurissan, the first king of Tlemcen who spoke Berber, did not hesitate to express doubts about the nobility of the 'Abdalwadides, or to make reservations on the subject which say more to us than all the assertions of past chroniclers. Besides these, more recent chroniclers, written after the fall of the kingdom of Tlemcen, such as *al-Bihar al-shar'iyah* (*Revue des études de l'Algérie des Orientalistes*, 14th session, Algiers, 1905) deny their title to nobility.

The attainment of kingly power by the members of a family of a portion of the Band 'Abd al-Wad in 637 (1039) brought this Berber tribe, the name of which within this would hardly have been known, into notice; for nothing certain is known of the history of the 'Abdalwadides before the founding of the kingdom of Tlemcen. In fact we have only the fantastic accounts of the Muslim chroniclers who were contemporary with the kings of Tlemcen, and who sought to exaggerate the lustre of the tribe and the part it had played in the general history of the Maghrib after the introduction of Islam. It was at the beginning of the 13th century of the Christian era that the 'Abdalwadides really took part in the political history of Northern Africa. Their capital, Tlemcen, became an important city full of mosques, schools and magnificent palaces. The monuments and ruins which are still found at Tlemcen have preserved the memory of this ancient splendour for us. The list of works relating to the 'Abdalwadides is enough to show how much everything that has reference to Tlemcen and its kings has been studied. Apart from certain details which still remain obscure, the political history of Tlemcen and the history of its civilisation at the period of the 'Abdalwadide kings are now well established in the main, thanks to the Arab chroniclers, inscriptions and archaeology; but comparative future archaeological and epigraphical discoveries will perhaps throw some more light on and bring new knowledge of the history of the kings of Central Maghrib. It may, however, be said that few of the Berber dynasties have been the object of so many researches and scientific works as that of the 'Abd al-Wad.

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'ABD AL-WAHHAB. (See MUHAMMAD 'ABD AL-WAHHAB and WAAHABITES.)

'ABD AL-WAHHAB a 'ABD AL-KAHMAN a. ROSTAK, second son of the Abūshāh dynasty of the Rostakides of Tāher. He succeeded his father in 108 (724-725) and died in 203 (817-818). At the time of his accession the town of Tāher, founded by 'Abd al-Kahman, had already greatly developed. The great merchants of Ispahān, of the Maghrib and even of Egypt and the East, who were sure of finding justice and safety in this town, had brought their wealth there. 'Abd al-Wahhab himself, before he attained to power, had devoted himself to commerce and had acquired a considerable private fortune.

This influx of people who were strangers to the other and the preponderant part (but certain persons, who relied upon the powerful chiefs of nomad tribes, sought to take in the town caused divisions in Tāher. A group of ambitious men, led by Yazid b. Fradin, with whom a certain Sharaf b. al-Ma'rif associated himself later, contested the right of 'Abd al-Wahhab's intimate and claimed that he could not govern without the assistance of an assembly of the leading men of the town.

These dissidents took the name of Nakhar. 'Abd al-Wahhab was obliged to submit them by force of arms; but his victory was completely re-established harmony. He himself only escaped by his vigilance and energy from being assassinated and even then his son fell, murdered by the dissidents. He had also to repulse a rising of the Wasilite Berber tribes, the Howāza and the Lowāza. When he had restored peace to his kingdom, he went to Diēbel Dumar and to Diēbel Nefes where he spent years.

It was while he resided there that the Howāza and the Nefes took possession of Tripoli, but the town was retaken by Abu'l-'Abbas 'Abd Allah b. Husayn b. al-Aghlab. 'Abd al-Wahhab besieged him there in 196 (811). During the siege Husayn b. al-Aghlab died; his son Abu'l-'Abbas, wishing to leave Tripoli, concluded a treaty with 'Abd al-Wahhab. The city and the were retained by the 'Abbasides and the country by the Abūshāh princes.

Abūshāh chroniclers add that the Imam sent Hasan b. Salim to lay siege to Gabes. The outlying tribes, the Maghira, Zaouia, Zuhāra and others as well as the island of Lijeha were under his authority.

'Abd al-Wahhab appointed governors at Sirt and in the country of Kaniha. At the request of his subjects, he chose as commander of the Nefes the son of Abu'l-Kharrāb, the first Imam of the Abūshāh, called al-Samāh, who was his sister. He performed his duty with distinction and loyalty; but his son Khalīl later caused the Imam and his actions trouble.

Bibliography: Abu Zakariya al-Warqānī, *al-Sira* (Chronique d'Abū Zakariya, Iran, Mar

qasray, Paris-Algiers, 1876), pp. 47 et seq.;
al-Ishāqī, *At-tarā'if al-sharīf al-Barrānī*, *At-tarā'if*
al-sharīf al-Barrānī; al-Shamshūnī, *At-tarā'if*; Ibn
Sīdī, *Ushūl al-Qur'ān*, *At-tarā'if*, 1874, pp. 30
et seq. (A. 10; *Al-Bihar*).

ABD AL-WAHAB (Abū al-Ḥabib al-Malik al-Muḥammad) b. al-Malik al-Muḥammad al-Ḥabib al-Ḥabib, of the family of the Ḥabibīyah (q. v.), ruled in Yemen after the death of his father Ḥabib in 883 (1478) till 894 (1488).

Bibliography: Johnson, *Hawaii* 2d
ed., pp. 218-219.

ABU AL-WAHID b. 'ALI AL-TAHIRI AL-
MARAKIBI, AND AL-JAMALI, mentioned Muhyi-
Din, was born in Morocco in 581 (1185), and
subsequently emigrated to Spain and Egypt. The
date and place of his death are unknown. In
622 (1224) he wrote a history of the Almohades,
entitled: *al-Mu'ajiz fi tashih al-haqiq al-Muhammadiyah*
(edited by Storey; transl. into French by Fagnan;
Comp. Brockelmann, *Gesch. d. arab. Litt.*, 1, 322).

ABD AL-WAHID AL-KASBI, ninth Al-mahide emperor, son of and successor to Al-Nasir. His father (al-Mahide) the mother, Hishah, who was a Christian captive, helped by his cleverness in having the young prince, then only fourteen years old, proclaimed emperor.

The death of al-Mu'tasim took place suddenly on the last day of Ray (17th Oct. 1232) according to the author of *MS Akhbar*, or at the beginning of Ray according to the *Khudud*, who he had just raised the siege of Cusa—where his brother Ali al-Mu'ti had stirred up a revolt against him—and was marching on Marash, which had fallen into the hands of Yalghah al-Nasir, one of the pretenders to the throne 'Ali al-Wahid, who was with his father, had immediately proclaimed his successor by the army and partisans who accompanied him, and marched quickly upon Marash, taking care to conceal the fact of his father's death. After having beaten the pretender Yalghah al-Nasir, who had advanced to meet him, he entered the city without meeting with much resistance and was immediately solemnly proclaimed sultan under the name of al-Rashid.

When he attained the power the Almohade empire was fast going to pieces. After the death of al-Nasir, who was the last ardent figure of the Almohade empire, or, rather, after the failure of his expedition to Las Navas de Tolosa, the unity had struck for the decadence of the Almohade dynasty. The sovereigns allowed themselves to be guided by their ministers, often unscrupulously; the many members of 'Abd al-Mu'min's family all longed to cut for themselves an independent fief or a kingdom out of the empire. The fight against the Banu 'Ishāniya had in Ishāniya resulted in the descent of the famous Shaukh Abu Isāq 'Umar to become independent and to found the Hafsids kingdom of Tunis. The Almohade possessions in Spain had passed little by little into the hands of the Christians and, above all, into those of the Moors.

One of al-Murshid's brothers, as has been said, occupied Centa, one of Her nephews rounded off Marrahah, his capital; the Berber and Arab tribes were everywhere restless, taking the part sometimes of one sometimes of another of the pretenders and adventurers.

Al-Ak'abba had rejected the greater part of the religious precepts of the Mahdi Ibn Tahir, which

formed the very foundation of the Almoravide empire (comp. Goldziher, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, all. 30 et seq.; A Bel, *Les Nations du Maroc*, Paris, 1903; *Le Maroc d'aujourd'hui*, edited by Luciani, with a preface by Goldziher, Algiers, 1903); he had probably made use especially in the Christians, which scandalized his subjects. He had gone so far as to build him a church at Marrakech with permission to ring bells in it. This policy had alienated a great number of his partisans among the Muslims.

At-Raghib — or rather his advisers — saw that in order to bring the dissidents over it would be necessary to make a change of policy: he re-established the institutions of the Mahdi, which did some good. Nevertheless the Ghul Arifs and many other tribes of the Blackers sent for Yahya to al-Najaf, the pretender to the throne who was first cousin to al-Raghib and belonged to the tribe, of which they took possession. At-Raghib, who had gone to make war in the South-East, near Baghdad, returned and reoccupied his capital (1232 = 1233-1234). After this initial success he went to take possession of Foz, where the head of his opponent Yahya was brought to him by some Arab who had assassinated him.

In 615 (1237) the people of Seville, having repudiated the sovereignty of the Uad, tendered ~~their~~ submission to al-Rashid, as also happened at Corda.

Being continuously occupied with the defence of the capital and Thane and with the pacification of further Maghrib, al-Kashid was unable to hinder Yaghlumkhan by Zaiyan from proclaiming himself independent at Tlemcen and founding the "Abdalwaddie kingdom of Central Maghrib" there. In spite of his efforts al-Kashid did not succeed in stopping the powerful Wadda Warth, parties of the Zouata, who invaded his country and established their influence there by a series of victories won by them against the Abdalwaddies. It was the Almoravides who were to become from that time the most formidable enemies of the Almohads. After several years of a bitterly conducted struggle, they succeeded in their turn in wresting further Maghrib and Spain from the last successors of 'Abd al-Mu'min.

Al-Hashid died after a long illness of ten years on the 10th Jumadil II 640 (5th Dec. 1243), being interred in a cistern at his palace in Maraghah. He was only twenty-four years of age. Although the chroniclers say nothing on this point, it appears that he was his mother's son, in reality, governed the kingdom.

Sibthorpograph: Ilm Abt Zar², *whig²az*
(*el. Pes.*) pp. 184 *il. seg.*; Ilm Khaldun, *Tsur*
(*Alf. de Ber.*) l. 344 *il. seg.*; *il. 237 il. seg.*
al-Yasbakh, *Tarikh al-muhammadin* (Tunis, 1829),
pp. 19 *il. seg.*; 184; Imra. Fagnan (Coulazaine,
1895) pp. 40-41, 209; Ahmed al-Saltan, *Kims*
whig²az (Cairo, 1302), 6300 *il. seg.* (A. Ber.)

ABD AL-WASII (Abbas) s. Abd al-Jabar, a Persian poet, one of the panegyrists of the Schah Sultan Sanjar. A native of the province of Ghazvin, he lived at first for some time at Herat, and then went to Gishna, where he entered the service of Sultan Bahman Shah, son of Alauddin, of the dynasty of the Chaghataids; after four years, when Sultan Sanjar came to Gishna to support Bahman Shah, who was in his reign on his mother's side, he took advantage

lage of the occasion to address an ode to him. It is said that he died in 355 (1203). His *Diwan* was published at Lahore in 1862.

Bibliography: Dawlat Shâh, *Fajr-i-Ashraf al-Din* (ed. Brown), pp. 73-79; Muhammad 'Amî, *Libat al-shu'arâ* (ed. Brown), i. 104-110; Kudrî Khân, *Madhuz-zahab*, i. 185-192; Hammer-Purgstall, *Gesch. d. Arab. Reichthums Persien*, p. 101; Kihâ, in *Grand d. Iran*, Philol., ii. 261. (H. HUART.)

ABDÂL (A.; plur. of *Abdal*, 'abundant'), one of the degrees in the Sufi hierarchical order of saints, who, unknown by the names (*risâlat al-ghayb*), participate by means of their powerful influence in the protection of the arrangement of the universe. The different sects in the Sufi hierarchy disagree as to the details about this hierarchy. According to the most generally accepted opinion, the *Abdal*, forty in number, take the fifth place in the saints' hierarchy issuing from the great *Asf* (q. 4.). They are preceded after the *Asf* by: 1) both assistants of the latter (*al-musawwif*), 2) the five 'pillars' or 'pillars' (*al-awâ'id* or *al-awâ'id*) (q. 2.); 4) the seven 'incomparables' (*al-awâ'id*). After the *Abdal*, who, as was said above, are the fifth degree, come: 6) the seventy 'preferables' (*al-musawwif*); 7) the 300 'chiefs' (*al-khawâ'id*); 8) the 'nurses' (*al-awâ'id*), 500 in number; 9) the 'wise', or the 'abundant' (*al-awâ'id* or *al-musawwif*), of an unlimited number; 10) *al-Khawâ'id*, &c. Each of these ten classes is confined to a special region and a particular sphere of action is assigned to each of them. The locus which happens in single cases are filled up by the promotion to that class of a member of the class immediately below it. The *Abdal* (also called *al-Khawâ'id*, 'the guardians') have their residence in Syria. Their merit and intervention bring about the necessary rain, the victory over the enemy, and avert general calamities. Every individual of them is *Abdal* (sing.); still *Abdal*, which grammatically corresponds to another plural (*Abdal*), is a more used designation for a single one.

Bibliography: Flügel, in the *Erkenntn. d. Dialectik*, *Morgau. Gedichte*, ix. 38-39 (where the older sources are indicated, Volkmann, *Arab. xliii. 184 et seq.* (after Muntz); Hasan al-Ashraf, *al-Nafahat al-shar'iyah*, ii. 99 et seq. (where is to be found the most frequently accepted opinion of the classes); A. von Kremer, *Gesch. d. Arab. Islam*, pp. 172 et seq.; Hergiz, *Die drei letzten marabouten Odi Abu-Midun* (Paris, 1834), introduction; Blochet, *Études sur l'histoire musulmane*, *Ann. de l'orient*, xi. 1902, i. 524 et seq. (J. GÖTTSCHEW.)

ABDÂL, the former name of the Afghan tribe now known as *Abdâl*. This tribe belongs to the Sarban branch of the Afghan race, and is believed by the Afghans to derive its name from *Abdal* (commonly called *Ardal*) b. Tamî b. Sharahatun b. Sarban b. Kâzî, who received his name from Khosrow Anshirvan, an *Abdal* or saint of the Christian order, in whose service he was. The *Abdal* as the result of wars with the Ghaznawîs had abandoned their original lands near Kandahar, and had long been settled near Herat, but were restored by Nadir Shâh to their old home, and when Ahmad Shâh was crowned king at Kandahar after Nadir Shâh's death, his tribe served as a nucleus for the new empire. Influenced by a Lâpî named Jahar Shâh he took the royal

title of *Durr-i-Dunyas* 'pearl of pearls', and the *Abdal* tribe was henceforth known by the name of *Abdâl*. The two principal clans were the *Payzai* and *Bakhtai*, to the first of which belonged the royal section, the *Sadru*. The name *Abdal* was commonly used for some time after these events, but gradually fell into disuse, and was replaced by *Abdâl*. It is seldom used now. [For further history of the tribe see *ABDÂR*.]

Bibliography: Elphinstone, *Central Asia* (London, 1822), ii. 95; *Madhuz-zahab* (an Urdu treatise of Abd al-Karim's *Tarîkh-i-Afghân*, Kanpur, 1892), pp. 3-6; *Afghanistan* (Lahore, 1876), an English treatise of Muhammad Hayat Shân's *Hisâr-i-Afghân*, p. 37; Malcolm, *The history of Persia* (1829), i. 403; Hargway, *Travels* (London, 1862), p. 98; — comp. also H. Dorn, *Hist. d. Afghani*, ii. 42.

(M. LINGGERSCHMEIDT, DARMST.)

'ABDÂL ('Abdal), plur. *'Abdal*, collective name for the inhabitants of the mountains of Lâhij (Lahij) in South Arabia (see *LAHJ*).

ABDÂR (i. e. descendant of 'Abd al-Dâr b. Kays b. Kilâh b. Murâ, of the great family of the Korayshites), his real name *Abd al-Muhammed* b. Muhammad b. 'Abd al-Azhar b. Sâ'ib (or *Sâ'ib* or *Wâ'ib*), known chiefly for the description of a journey called *al-Khifâ al-maghribî*.

We have no information about this learned traveller: it is only known that he was a native of Yemen and that he was living not far from Meccah, in the Hâza tribe, where his family was, when he started for Mecca on the 25th Dhûl-Kâ'd 688 (18 Dec. 289).

On his journey are known only those, under whom he studied during his journey, taking advantage of the sweet stops of the caravan, and who are therefore mentioned in his *Khifâ*: *Shari al-Din al-Dimyâtî* (al-Dihlî, *Tadhkirah*, ii. 278; Brockmann, *Gesch. d. Arab. Literatur*, ii. 73); the celebrated traditionalist and jurist *Abd al-Jalîl* (Nasîrî, *Umm al-muqaddim*, i. 143, Cairo, 1322; the *al-Sûbî*, *Yahyâ al-Shaykh*, i. 5-22, Cairo, 1324); *Yala al-Din b. al-Muhammîd* (Abn Farûh, *al-Dihlî*, p. 205, Fez, 1317; Ahmed Nâsîrî, *Nasîr al-Dihlî*, p. 191, Fez, 1317); *'Abd Allah b. Hâsim* and *Tamî al-Karîmî* at Tanis, *Abd al-Din al-Karîmî* b. al-Azhar at Kairuan, *Abd al-Hasan al-Karîmî* b. al-Karîmî and others. Among his pupils only his son Muhammad and *Abd al-Karîm b. Rihwân* are mentioned.

His *Khifâ*, the writing of which was only begun at Thaur, is an instructive and useful book not only because of its contents in topographical information, but more especially for its archaeological details and its studies of the customs and fall also of the Moslem scholars of the 7th century of the Hegira.

Looking at things from a lofty standpoint and merely stopping for geographical details, *al-'Abdal*, who was a citizen in Arabia, was specially interested about the state of Moslem science, searched out men of letters, whose companionship would interest him, and to consequence lost no opportunity of devoting himself to literary exercise, which was full of verbal eccentricities, alliterations, puns, metaphors, &c. His style, however, changed on leaving Cairo. It became temperate and clear, and to a certain extent it ceased to be declamatory.

"alphabet etc., handed down to them by tradition. All that they have said about it is, however interesting it may be, to be put down as fabulous. According to some, the kings of Adnan had been the order of the Arabic alphabet up their own names; according to another tradition, the first six words are the names of human, and finally according to a third, they were the names of the days of the week. Delvaux de La Seye has pointed out that in these traditions only the first six words are novel and that, for instance, Friday is not ~~there~~ but ~~Friday~~; and to assist that Arabic originally had but ~~one~~ letters to wit, on the grounds of this vague tradition, scientifically admissible (comp. de Sacy, *Grammaire arabe*, ed. 1, § 9). For the rest there have been also amongst the Arabs judicious grammarians, as al-Muhammad and Sibawaih, who were not satisfied with the traditional explanation of the ~~alphabet~~, but frankly declared that the words must be of foreign origin.

Relying on the properties of the letters as
 compensating numerical values, the mystics early
 made use of the words *gematria*, etc. as inter-
 pretations and magic charms. To each of the letters
 1 to 22 there corresponds according to this system

a name of God and certain other powers of nature, and on the basis of this mutual relationship of universal and letter on the one side, and the symbols corresponding to them on the other, a whole system of practical operations has been created. Thus for instance the introductory formulae of the incantations are added together as numbers letter by letter and the resulting total again brought into relation with the world of the *Æther*. An analogy to this use of letters is found in the Jewish magical Cabala of the Middle Ages.

Hittolography: Hughes, *Dict. of Lithol.*
n. v. *Plumb*; Lane, *Arch. Engl.*, lxx., n. v.
Lithol. Tuff *abundant*, n. v. *High*; *Sikrist* (see
Plumb), l. 4-5; *Causey*, *Arch. Amer. Mus.*, l.
Arch. (2d ed.), l. 100. (Wall.)

[illegible]

ADEN RAGEL = 108 And RAGEL (See ALPHABET)

ABENCERAGES (also **ABENCERRAGES**), an Arabian noble family, whose name occurs only in the mythical history of the 300 days of Granada, and who are said to have been treacherously murdered by Boabdil in 1492 at Alhambra. The myth no doubt refers to creations under Alphonse XI (1461-1482); e.g., Müller, *Der Islam von Morgen und Abendland*, II, 672, 676, who, however, also emigrates (as does Schach, *Wissenschaft und Kunst der Araber in Spanien und Sicilien*, 1812, II, 135. The etymology to derive the name from Ibn Sarrāj, "the son of the saddler" (so the cause of a former victim, whilst in my opinion only the family of the Bank Sirāj), whose native town was Cordova, and who probably emigrated

in Orinda, etc. is taken into consideration. The pronunciation of the word in Spanish also supports this: Abenagárphe (French: Abenagage); comp. in n-Afághu, and in the *Wörterbuch Afghano-Arabisches* auch in Sísáji b. Sísáji; *Wörterbuch Afghano*, p. 315. ff. 36, 370, 403, 441.

ESHR, Aomori, capital of Wada) in Central Souda, 14th north lat. and 11th east long. to the south of the old capital Wada. It was founded in 1850, has from 20000 to 30000 inhabitants. Temp. Wada, where also will be found a lithography.]

ADHAR, an ancient town in Persia, between Herat and Zabul, fortified by a double acroty, is under the Sobhuden. In the year 24 (643), it was conquered by the Mohammedans under al-Hak b. Asid, the governor of Bal. Though in the Middle Ages it was a fairly important town, it has now sunk to the position of a insignificant place.

Ichthyography. Richard de Meynard, *Planches
piscines*, hist. et littér. de la Perte (Paris, 1861)
p. 12; Ch. le Strange, *The Lizard of the Eastern
Geltshire* (Cambridge, 1895) p. 121 ff. seq.

al-ABISARI Abu al-Aswad al-Murayri, a Wasa,
a philosophical writer, concerning whose life nothing
is known; died in the year 563 (1164); according
to Luckhowne as early as 1203). He was the
author of two greatly read and often commented
works on scholastic philosophy: 1) *Kitab al-
Fihri*, in three parts, o. Logic (*al-Mantiq*); 2)
Physica (*al-Fadl*); 3) Theology (*al-Hikma*).
Amongst the commentators the best known is
that of the Indian Mir Husain al-Malhatti, written
in 580 (1175); printed at Calcutta, lithographed
at Lucknow (n. 1) — 2) *Kitab al-Fadl*, so-
adaptation from the *degeneration* of Porphyria. Of
the commentators that of Shams al-Din Ahmad
al-Fahar (died in 534 = 1139) was printed in
1800 at Constantinople and further glosses to the
commentaries of Zakariya al-Auzari (died in 720 =
1320) by al-Idrisi (died in 1178 = 1704) were
published in Cairo in 1305, 1306, 1310. Besides
the above, al-Abisari wrote three small astro-
nomical treatises; comp. Brockelmann, *Gesch. d. arab.
Lit.*, I. 461. {Brockelmann.}

ABUR, plur. of *Abu* [u. v.].
ABIB is the designation used by the Arabs for the month of *Abib* which occurs in the calendar of the Egyptians or Copts (*Parab. Abib*); comp. also the *Abib* festival of the ancient Hebrews (*Exodus*, viii. 4).

'ABID (A), plur. 'abāst m 'abād, worship
of God.

'ABID b. al-Mu'ayy, a pre-Islamic poet of the tribe of Asad b. Shaddad (Mudar). More exact data concerning his life are not known; he was a contemporary of al-Nabigha al-Madhyani, and lived, highly esteemed as a poet, a great deal at the court of al-Hira. His poems which have been handed down to us are distinguished by their fluidity of language and lively descriptions. Several anecdotes about him are to be found in the *Kitab al-Aghani*, which also tells of his violent death at the hands of King al-Mu'awizh b. Mar al-Sami'.

Bibliography: Brockelmann, *Gesch. d. arab. Litt.*, t. 20; Ibn Kollizim, *Al-far al-af'ar* (ed. Ibn Hisham), pp. 143 et seq. (A. HAFSEN.)

ABIK (A.), a runaway grown-up slave.

ABISH, a Selghuride princess, a daughter of Abake, said to be Abu Bekr. After the death of Selghurids (1204) she was appointed to rule over Isfah by Halaqu and married his son Menges Timur, who, however, ruled in name only, for the Mongols were the actual masters of the country, and died in Tihut in 1287. The dynasty of the Selghurids (p. 8) became extinct with her.

История славян, IV том, *Ист. древ. славян*, III, 402.

ABIWARD, a town east of Niza (Niz), probably the present Mahanadabul, and lying to the west of Mera, once belonging to the Persian province of Khorasan, now to Russian Turkistan. Abiward is mentioned as the seat of a Syrian bishopric in the 6th century. For its name (also abbreviated Abward) comp. Kishke, in the *Zeltun*, d. *Demuth*, *Geograph. Gesch.*, xxvii, 147, and Marquart, *ib.*, xlii, 628.

Uebungen, p. 43. *Barbar de Bernard, Dieten. gloss. hist. et liter.*, 2e to Paris (Paris, 1807), p. 43. G. in *Straperg, The Land of the Eastern Caliphate* (Cambridge, 1905), p. 394; *Geograph. Hist. des Mongols de la Pers.* (Paris, 1838), I, 152 and especially in note 48. — *Zeltun*, d. *Demuth*, *Geograph. Gesch.*, xlii, 403, 407.

AB-ABIWARDI MUHAMMAD, a famous Arabi-Muzayyan, an Arabian poet and genealogist, of Hamayad descent from the branch of the younger Mu'awiyah, a descendant of 'Abdman b. Abd Kufayn, born to Abiward in Khorasan, or according to al-Sam'ani in the village of Kufan in the neighborhood of the latter town, for which reason he is also called al-Kufani, died from poison at Baghdad in the year 507 (1123); *ib.* in 557 = 1161-1162. — In the 1914 edition of Ibn Khallikan's the genealogical and historical-genealogical works, upon which a history of Abiward and a work on the differences and identity of Arabian tribal names are especially mentioned, have been lost; the latter work, however, was extensively made use of by Muhammad b. 'Abd al-Mu'izz b. al-Bakrasi. Of his works only the three most important divisions have each been preserved separately in several manuscripts: *al-Ya'qutiyah*, *al-Tamimiyah* (mostly about the caliphs al-Mu'izz, 467-487 = 1073-1094, al-Mu'izz, 487-512 = 1094-1118, and their successors) and *al-Mu'izziyah*, a collection of smaller poems, *Mu'izziyah al-Mu'izziyah* (1011-1012), appeared in Cairo in 1277 (1260-1261).

Fakhr al-Rai, Ibn Khallikan (ed. Wusteni), N. 646; *Abi 'Izzah*, *Mu'izziyah*, vii, 380; *Yaqut, Mu'izziyah*, I, 111; *Wusteni, Die Geograph. Gesch. d. Arab.*, I, 253.

(BRUCKENMANN)

ABKARIUS ИРАКУРА АВА * Yaqut, a born Armenian, who lived in Beyrut and had devoted himself enthusiastically to the study of Arabic poetry. His work *Nikayat al-shair* (I) *al-shair al-shair* (Marquart, 1852; a revised edition as *Tawzih al-Nikayat al-shair*, Beyrut, 1858) was formerly much used also in Europe, but must be considered obsolete, since his authorities, viz. the *Kutub al-shair*, as well as the *Al-shair al-shair* of 'Abd al-Qadir al-Bughdadi, are accessible to us. A third edition of his *Englisch-Arabic Dictionary* appeared in Beyrut as late as 1892. A history of

Lebanon is to be found in manuscript in the Cairo Library (*Fihrist... al-kutub al-shair al-shair*, *ib.*, 171) — Abkarius died in 1303 (1285). (BRUCKENMANN)

ABKHAZ, a tribe of West Caucasus, on the Black Sea. The country of Abkhazia comprises the region extending from the main ridge of the Caucasus to the sea-coast, between Lagzy in the north and the mouth of the Ingur in the south. Before the union with Russia it was divided politically into three parts: 1) Abkhazia proper, on the coast from Gagra to the Galzuga under the princely family of Shervashidze; 2) the Highlands of Tschelva (without any government); 3) the country of Samurstan on the coast extending from the Galzuga to the Ingur ruled by a branch of the house of Shervashidze, subsequently united with Mingrelia. Since the 17th century a portion of the tribe has crossed the main ridge and settled on the southern slopes of the Caucasus. In the thirteenth of the 19th century the population of Abkhazia was estimated at 90000 and the number of all the Abkhaz at 145800 souls. Philologically the Abkhaz language is considered as representing a special family of the Caucasian languages.

The Abkhaz are mentioned in the ancient *Abakhi* (by Arrian) or *Abakhi* (by Ptolemy); according to Procopius (5th century A.D.) they were under the sovereignty of the Lazae (Laz); in those days slaves (nephews) were brought to Constantinople from Abkhazia, subjugated by Justinian and converted to Christianity, about the year 528 A.D. The Abkhaz were then independent with the help of the Khazars: the prince (prince) Laz, II, married to a Khazar princess, assumed the title of king. Under the governor of Tiflis, Ishaq b. Ibrahim (c. 830-853) the Abkhaz were said to have paid tribute to the Arabs; geographical reasons alone sufficient to put any idea of really subjugating the country out of the question. The most prosperous period to the Abkhaz kingdom was between 850 and 950; the king ruled Abkhazia, Mingrelia, Imeretia and Kartalinia and also interfered in Armenian affairs. Since that period Georgian remained the literary language and the language of the educated classes in Abkhazia. After the extinction of the dynasty (at the end of the 10th century) the throne went to the Georgian Bagratides (Bagratians), but Abkhazia still did not lose its importance for the whole kingdom, in Arabian and Persian sources up to the Mongolian epoch, the Bagratides are always called "kings of the Abkhaz"; the Byzantine Cedrenus designates the king of Georgia as *kyros* (or *kyrenos*) 'Aphros'; even in the form of the title as used by the kings themselves the title of "king of the Abkhaz" takes the first place. The origin of the dominion of the Bagratides is also to be looked for in the West (on Corogh and Kion). About the year 1375 the house of Shervashidze (alleged to be descended from the dynasty of Shervashidze) was entangled with Abkhazia; in 1482 (under King Bagrat II) the confirmation of the Shervashidze as prince (prince) of the country took place. In the Turkish epic *Kirdabi* (written probably originated about the year 1400 in the Armenian plateau) only Mts. Ararat is Dresden; comp. Barthold, in the *Zapiski evras. ust. russk. arkhiv.*, viii, 203-204) the Abkhaz together with the

Greeks of Tschikond are called the enemies of the Muslims: a hero, offended by his people, will go to the aid of the Abkhaz, take a golden crown in his hand and kiss the hand of a man clothed in the chainable (pilot). According to a letter from the emperor of Tschikond to the year 1359, the princes of the Abkhaz are said to have disposed of an army of 30000 men.

After the settlement of the Ottomans on the east coast of the Black Sea, the Abkhaz could not escape the Turkish dominion and the influence of Islam, although Christianity was but slowly supplanted. The Musulman John of Luca asserts that still in his time (1637) the Abkhaz passed as Christians although the Christian usages were no longer observed. Since the separation from Georgia the country had been under its own Catholicos (for the first mentioned as early as the 13th century) in Pitsund. Up to the present day the ruins of eight large and about 200 small churches, including chapels, are said to exist in Abkhazia. The house of Shervashidze did not embrace Islam until the second half of the 18th century (Palace Lion) at the same time recognizing the Turkish sovereignty. On this account he was given the fort of Sukhum, which had already been besieged by the Abkhaz about 1725-1728. After the union of Georgia with Russia in 1803, the Abkhaz had also to put themselves in relation with this powerful neighbor. The first attempt was made in 1803 by Prince Katsch-Beg, but was abandoned soon afterwards. Only after the annexation of this prince to 1808 did his son Sefir-Beg get into closer touch with Russia, and claimed his half against his brother, the pretender Ansh-Beg. In 1810 Sukhum was taken by the Russians; Sefir-Beg, who had become converted to Christianity and assumed the name of George, was installed as prince, but nevertheless Sukhum has since that time always been occupied by a Russian garrison. The two sons of Sefir-Beg, Demetrius (1821) and Michael (1822, after the imprisonment of his elder brother) had to be put in power by the Russians with armed force. Their power, however, was limited to the neighbourhood of Sukhum, whose garrison could only remain in communication with the other corps by the sea route. By the incorporation of the whole coastline from Anapa to Poti, based on the Peace of Adrianople in 1829, Russia's position was naturally strengthened, but even in 1835 only the north-western part of the country, the district on the Bzyb, is said to have been in the possession of Prince Michael. The other parts had remained under the dominion of his Musulmanian uncle. Later on the prince succeeded, with the help of Russia, in establishing finally his power, and, contrary to all his predecessors, in acting towards his subjects almost like an absolute ruler, but he too, in spite of his Christian faith, had surrounded himself with Turks.

After the final subjugation of West Caucasus by the Russians (1864) the dominion of the House of Shervashidze, like that of the other native princes, came to an end; as early as November 1864 Prince Michael had to renounce his rights and leave the country. Abkhazia was incorporated into the Russian empire as a special province (*velayet*) of Sukhum and divided into three districts (*okrug*) — Pitsund, Otschuri and Tschelids. An attempt made by the new government to get for

the purpose of taxation some exact information concerning the economic conditions of the Abkhaz led to a revolt in 1866 and, after this had been repressed, to the emigration of a great part of the Abkhaz to Turkey, leaving the population in 1866 from 30000 to 40000, it is said. The almost depopulated district of Tschelids came to be a district and was placed under a special 'Settlement Commission' (*poselitsi komissiya*). At present the whole of Abkhazia under the name of district (*okrug*) of Sukhumskaya (Sukhumskaya) forms a part of the government of Kistlik. The population has been greatly diminished by fresh emigration and especially after the participation of the Abkhaz in the rebellion of the Highlanders (1837) caused by the landing of Turkish troops; in 1881 the number of Abkhaz was estimated at about only 20000.

Under the superintendence of General Bartholomew, the owner of the well-known collection of coins described by Dorn, a book on biblical history has been published by the Society for the Restoration of Orthodox Christianity in the Caucasus, the work being done by three native Abkhaz: the priest Gels and the officers Margani and Kistlikidze. An attempt to introduce the Abkhaz language as a school subject in the gymnasium of Novorossiysk failed completely.

Abkhazian — Dorn, *Hist. et de Georgia*, J. Margani, *Abkhazian and related languages* (Leningrad, 1904). — Russian standard work upon (1880) N. P. Uspenskiy, *History of the war and of the Russian rule in Caucasus* (St. Petersburg, 1891), section of value (anonymous but evidently from a well-informed person) in the *Siberian review*, a hundredth anniversary (1891) (Moscow, 1891); P. Zubov, *Kavkazskaya kantschuga* (St. Petersburg, 1834-1835); R. v. Eckerl, *Der Kaukasus und seine Völker* (Leipzig, 1887). (W. H. H. H. H.)

ABLA, Arabic woman's name, for example, that of the sweetheart of 'Anlata' (q.v.).

ABLAH, the name of a strong castle which belonged to the Jew Samu'el (Samuel) b. 'Abdya' (q.v.) as called on account of the variety of its columns (*Abdya's Geography*, ed. de Goele, v. 223 at 24; vii, 1792 viii, 256). This castle became proverbial for its resistance to every assault, for which reason it is sometimes described under the name of *al-Abdya* (*al-Abdya* the incomparable). According to two verses of Samu'el (*Abdya*, ii, 45; *Harat, Abdya*, 24 ed. p. 278), *al-Abdya* had been built by 'Abdya' the father (or grandfather) of Samu'el. But *al-Abdya* singling the prison of the castle and of its owner, through whom he had recovered his freedom, says that *al-Abdya* was built by King Solomon. If we must give credence to legend, the building was at any rate older than it is said to be in the verses of Samu'el mentioned above. For the story goes that the famous queen *al-Zahra*, who lived in the third century, tried unsuccessfully to seize Mird — another strong castle — and *al-Abdya*, that which gave rise to the proverb: 'Mird proved rebellious and *al-Abdya* inaccessible' (*Footnote, Arab. Proverbs*, i, 218). *Al-Abdya* is mentioned again in the case of the courtiers of Umar b. 'Abdya, which the latter had entrusted to Samu'el b. 'Abdya, when he went to implore the emperor Justinian II to aid him against his father's murderers (comp. de Slane, in the preface to his edition of the *Dinan*

of Israel's Temple. Al-Mishk was, in the time of Yehoi, in ruins. This author adds that the ruins of the Temple (q. v.) and that the surrounding temple of which the walls were built for not in anyway show its ancient strength, which had been somewhat carried. It is a remarkable fact that whilst the ruins of Maid has remained until our own days, and that travellers like the Palgrave and Kington (*Travels* i. 125) have visited its ruins, the name of al-Mishk is not mentioned by any traveller not even by Benjamin of Tudela, the Jewish traveller of the twelfth century, who generally fails not to mention any remarkable fact of Jewish history.

Biologie = *ph*: Yokoh, *Afr. Fam.*, i. 24 et
seq. *A. Fokri* (ed. Weymann), i. 20: *A. Fokri*,
= *x. Fokri*: *Revue des Études Françaises*, vii. 176
(M. S. S. S. S. S.)

51-ABNA' (Hicraft) also contains:

1. The descendants of Sa'id b. Zaid found in Ta'izz, with the exception of his two sons Kalf and 'Asir. This tribe dwelt in the sandy plain of al-Bahal'.

2. The descendants of the Persian immigrants born in Yemen. Even in early times the Ethiopians, who had since long cast covetous glances towards the Arabian [redacted] lying opposite them, had sent military expeditions against Yemen, and as their attacks were in the course of time repeated with increasing success, they at last became dangerous not only to the population of Yemen, but also to the Persian vassals in al-Qira. For this reason the inhabitants of Yemen were obliged to seek assistance from the [redacted] king Khosrow I Anushirwan (531-579). According to the usual account, Sa'id b. al-Harith, a descendant of the old Himyarite royal family, turned up in Constantinople where he succeeded in inducing the king of the Persians to undertake a campaign against South Arabia. Through the united forces of the South Arabians and the Persians under the command of Wahris, the Ethiopians were certainly driven back for some time and Sa'id made king. After the withdrawal of the foreign auxiliary forces Sa'id was, however, murdered and his country again subjugated, causing Wahris to return with a stronger army. The resistance of the Abyssinians was now completely broken up and Yemen transformed into a Persian vassal state. Later on the Persian governor Bahlan (Bahlan) and his family were converted to Islam and by doing so recognised Mohammed's sovereignty. Subsequently, however, troubles broke out in Yemen and were brought about a state of anarchy, [redacted] order restored before Ali b. Bakr's reign.

3. Under the 'Abdāshīs [q.v.] the descendants of the first followers of this dynasty were called 'al-Aḥwā' (abbreviated from Abū al-Ḥawā').

Bisliäxgax Winckelmann, *Agrippa*, in
den *ant. Tafeln der arch. Schöner*; Nö-
dke, *Gesch. d. Kunst u. Alterth.* 215. Teil
des Sammelns (Leyden, 1879), pp. 220 et seq.;
de Goije, in the *planus de Tuzik*; A. Müller,
in *Album des Alterth. u. Abhandl.* 1. 37
et seq. (H. V. LUTHERS).

ABNIYA, [Sec 1111A.1]

ABRAHA. (Ethiopia (now for Aksum) with the ~~ancient~~ **At-Angusa**, an Ethiopian governor of Yemen about the middle of the 6th century C.E. According to Procopius, she makes him out to have originally ~~been~~ the slave of a Roman.)

Adalra, he put himself at the head of an uprising against the Ethiopian king (Ela Ayyoba) and took prisoner the then governor of Feneos, Edimphaneus, the Soncisa of the inscription of Hign al-Ghurab. He repeatedly defeated the army sent out against him; but after the death of the king he submitted to the payment of tribute to the latter's successor, and was recognized by him as viceroy. The year 530 serves as terminus a quo of his rule, when Edimphaneus was still governor. With this account of Procopius the Arabian genealogists agree so far as they relate in various forms that he fought against a general named Arys, sent against him by the Ethiopian king, and was finally reconciled with the latter. It is therefore certainly wrong to make the Ethiopian king appoint the pious Christian Abrahama as vicarary as early as the year 525 (directly after the conquest of Yenneo) as is stated in the Acts of St. Aréthas. This same Abrahama has lately been unexpectedly brought nearer home to us by the Nam Inscription, found and published by E. Glaser. In this Abrahama calls himself "Vassal Prince of the Abyssinian King, King of Saba, Hadan, Maqamawet, Yamana and of the Arabs of the Highlands and of the Coast." — the most important event of his reign the inscription mentions that in the year 537 A. C. according to the Muslim estimate 542 A. H., according to Glaser, however, perhaps 539) a son-in-law of embassies came to Marib, amongst them those of the two rival powers of Byzantium and Persia. When the great war between these two states broke out in the year 540, Abrahama in spite of all the efforts of the Byzantine Emperor did not take part in it first. It was only later that he allowed himself to be persuaded to make an attack on the Persians which, however, according to Procopius, soon abandoned. This campaign, which certainly could not have taken place before the year 570, can be placed side by side with what the Arabian legends, based on Kor'an, or, relate of his unsuccessful attack on Mecca and the Kafia. Side by side with the legendary embellishments, which are indeed in the Kor'an, there is found in the Arabic the precise statement that at that time an epidemic of small-pox broke out, and it may well be assumed that it was this calamity which brought about Abrahama's retreat, or his engagement him an excuse to abandon his difficult campaign. The year of this event, the so-called "Elephant Year" — from the elephants which Abrahama is said to have led with him, — is calculated by later authorities to be 570 A. D. and is generally taken to be the year of Mahammad's birth. Schlegel has, however, rightly pointed out the fact that between the attack on Mecca and the conquest of South Arabia in 570 there is no time left for Abrahama's further reign and that of his sons. Further Wellhausen has conjectured that what is related of the attack of a Tabbat on Medine really refers to a former episode in this same campaign of Abrahama. The words of Greek writers and of the Arabian legends that Abrahama was a Christian has been confirmed by the above-mentioned inscription which begins with an invocation to the Trinity. The church in Marib, the consecration of which is mentioned therein forms a pendant to the church built by Abrahama in San'a, which according to the Arabs is said to have been an incomparable piece of architecture.

found names are greatly adapted to nicknames, and popular etymology has to be taken into account when explaining them. Examples follow below [Comp. KUNYA].

ABU 'L-ABBAS al-Saffar, the first 'Abd al-Saffar caliph. His real name was 'Abd Allah; but to distinguish him from his brother, the subsequent caliph Abu Dja'far 'Abd Allah al-Manqar, he was usually called 'Abu 'l-Abbās. His father Muhammad b. 'Alī was a great-grandson of the Prophet's uncle; his mother's name was Rāṣa bint 'Ulad Allah b. 'Abd Allah. On account of their relationship to the Prophet, the 'Abbasides thought they had stronger claims to the caliphate than the Umayyads, and on this account early began to intrigue against the ruling dynasty. This was especially the case with Muhammad, the father of 'Abu 'l-Abbās, and his work was continued by his sons, first by Ibrahim, then by 'Abu 'l-Abbās and Abu Dja'far. According to the usual account, the latter was the elder, but he renounced his rights in favor of his brother. In Rāmāṣān 129 (June 747), the black flag, the emblem of the 'Abbasides, was unfurled in Khorāsān. The Umayyad troops were defeated, Kāfir surrendered and in the year 132 (749) 'Abu 'l-Abbās had himself proclaimed caliph in that place. The town became the temporary residence of the new dynasty. The last Umayyad caliph Marwān II, in Jumādā II 132 (Jan. 750) suffered a decisive defeat on the Upper Zab and was soon afterwards killed. Now the great point was to secure the throne against any danger from the Umayyads, and the new caliph saw to this in the most dreadful manner. By force and by cunning the descendants of the previous reigning family were got rid of by the caliph and his uncle 'Abd Allah and Dawūd. His speech from the throne in the Great Mosque of Kāfir, 'Abu 'l-Abbās collect himself the "philless blood-shedder" (al-Saffar) and he honestly did his best to make himself worthy of this terrible name. The Umayyads were, however, not the only victims of his bloodthirstiness. The new caliph had many difficulties to face, but in every case the opposition was broken down with the greatest severity. For the rest 'Abu 'l-Abbās found but little time to care for the development of his empire. This task was reserved for his successor al-Manqar, who indeed appears to have played during his brother's reign an important rôle as governor and counsellor. In Dhū'l-Hijja 136 (June 754) 'Abu 'l-Abbās died at Aḥlāḥ on the Euphrates, at the age of about thirty, after having had homage paid to his brother as his successor to the throne — according to the usual tradition.

Bibliography: Tatum, loc. cit.; Ibn al-Athir (ed. Tornb.), i. 66 et seq.; Ya'qubī (ed. Houtsma), i. 417 et seq.; Weil, *Geschichte Chalifen*, ii. 1 et seq.; A. Müller, *Der Islam im Morgen- und Abendland*, i. 452 et seq.; Noldeke, *Orientalische Studien*, pp. 155 et seq.; Muh. *Die caliphate*, iii. 112, *Leiten*, and fol. (34) et. pp. 426 et seq.; Wellhausen, *Das arab. Reich und sein Sturz*, pp. 338 et seq.

(K. F. ZETTERSTEDT.)

ABU ABD ALLAH al-Muḥtār or al-Muḥtār, as he is also called, the establisher of the Fatimid rule in Africa. His real name was al-Uḥayr b. Aḥmad b. Muḥammad, and was a native of Sa'ad in Yemen; his nickname al-Muḥtār is said to be due to the fact that he was a market

merchant (Muḥtār) in al-Baḥr or somewhere else in the East. Later on he was chosen by the Idrisids propagandists to work amongst the Berbers as an emissary. He therefore made the acquaintance of some Berber pilgrims in Mecca and was taken by them to their native country. In 280 (893), or according to others in 283 (896), 'Abd Allah began his work amongst the tribe of Khorāsān and with great success that almost the whole tribe rose up under his leadership and soon became dangerous to the Agghlides (q. v.). Thereupon the Maghrib, 'Ulad Allah (q. v.), whose speedy coming had been announced by 'Abd Allah, started on his journey in the West, but was nevertheless attacked and kept a prisoner in Sijilmasa. Meanwhile 'Abd Allah after several battles succeeded in breaking the power of the Agghlides and in occupying their residence, Rakkāda (q. v.) in the year 296 (909). Thereupon he took Tabert, the seat of the Banū Rūmī, and Sijilmasa, where the Banū Mūlās held the power. Here he set free the Maghrib, who made his entry into Rakkāda on the 29th Rabi' II 297 (15th January 910), and who conferred great honors on his rescuer as well as on the latter's brother, 'Abu 'l-Abbās Muḥammad. But suspicion soon between the ruler and his brothers, and the former did not hesitate to have them both murdered in the year 298 (911).

Bibliography: Ibn al-Athir, *al-Istisra' al-awwal*, i. 618 et seq., 294; Ibn al-Athir (ed. Tornb.), viii. 23 et seq.; Ibn Khaldūn, *Shur* (Hist. des Arabes), ii. 124; *Shur*, ii. 20 et seq.; E. Sacy, *Exposé de la religion des Musulmans*, preface, p. 355; Wellhausen, *Gesch. d. Fatimiden-Chalifen*; Fournet, *Les Berbers*, ii.

(M. TU. HOUTSMA.)

ABU ABD ALLAH Ya'qub b. Idrīs, a vizier. Ya'qub, who is celebrated by Arabian writers not only on account of his learning but also for his noble and amiable character, had joined the two 'Alide rebels Muḥammad and Ibrahim b. 'Abd Allah. He was on account of this, together with his brother 'Alī, thrown into prison by Caliph al-Manqar after the suppression of the uprising, and only received his liberty from the latter's son and successor Muḥammad al-Mahdī. By means of giving skilful advice he managed to win the confidence of this ruler and after being appointed vizier in 163 (779-780) he gradually succeeded in making himself almost omnipotent in the 'Abbaside Court. Nevertheless the dauntless vizier at last fell a victim to the envy of his ambitious adherents. The manner of his fall is stated in different ways. According to some accounts the caliph is said to have ordered him to get rid of an 'Alide vizier; Ya'qub, who showed a certain preference for the 'Alides, let him however escape, and the incident was at once reported to the caliph by a female slave. According to others, Ya'qub is said to have reproached al-Mahdī for drinking wine and to have fallen into disgrace on this account. In any case he was imprisoned in the year 166 (782-783) and only set free several years later by caliph Harūn at the request of the vizier Yehya b. Khalid al-Barmaki. On Harūn giving him permission to settle down where he liked, he went to Mecca. It was there that the once so powerful vizier, who had become blind during his long confinement, died some time afterwards. The year of his death is not exactly known.

Bibliographia: Ibn Khallikan (ed. Wüstenf.), N. 840; Tabari, see index; Ibn al-Athir (ed. Torrey), vi. 24 ff. 107; Well, *Geogr. d. Chaldäer*, II. 108 ff. 107. A. Müller, *Der Islam im Morgen- und Abendland*, I. 477; Blair, *The caliphate, its rise, decline, and fall* (3^d ed.), pp. 470 ff. 107.

ABU 'A'INÄ MUHAMMAD b. al-KÄSIM b. KHALIL b. YÄSÄ b. SULAYMÄN al-HÄSÄNÄ, an Arabian litterateur and poet. He was born about the year 190 (805) in al-Ahwas (his family came from al-Yamama) and grew up in Basra, where he received instruction from the now famous philologists, Abü Tihäda, al-Agha, Abü Zaid al-Agha and others. He was renowned amongst his contemporaries not only for his linguistic attainments, but also for his quickness of repartee. Ibn Abü Tihä collected anecdotes concerning him in a special work entitled *Ma'äz al-'A'ainä*, many of which are to be found in the *Kutub al-Aghani*. The book itself as well as the collection of his poems have not been preserved. He became blind at the age of 40, later on he emigrated to Bagdad, but returned to Basra again and died there in the year 282 or 283 (895).

Bibliographia: *Fihrist*, p. 125; Ibn Khallikan (ed. Wüstenf.), N. 865.

(FRANCKE MANN.)

ABU AYÜB KHALIL b. AUBÄN al-AMÄKÄ, standard bearer of the Prophet, died of dysentery under the walls of Constantinople during the siege of that city by the Arabs in 63 (672); he was buried there and his tomb was, it is pretended, recognized by Ibrahim al-Mu'izz al-Din, when Sultan Muhammad II came to invest the city. A mosque was built on this spot (363 = 1458), it was enlarged in 1000 (1591) by Süleyman Paşa, two new minarets with galleries were built in 1236 = 1721. Sultan Mahmüd deposited there the relics of the Prophet, which had been found in the treasure of the Heracl (footprints). The grand vizier Sinan Paşa (d. 1133 = 1729), the viziers Mith Pasha, Khadim, reformer of (Khan III), the grand vizier Semiz Ali Paşa and Gedik Muhammed Paşa, İsmail Mustafa Paşa, the conqueror of Cyprus and many other well-known great personages are buried in the *türbe* or in the immediate approaches of the *parva*. The mosque, situated outside the Byzantine crenelated and round wall, which an important *medrese* has grown up, is venerated by Mus-ulmans, and an unbeliever is not allowed to enter it. It is here that at the commencement of each new reign of the Ottoman dynasty the ceremony of enhancing the sovereignty takes place: he is voluntarily girded with the sword of his ancestor by the hands of the *debir*, the General-superior of the religious order of the *Mawlawiya* (Mevlevi) or *devr* *dergah*, who is a direct descendant of Uysal al-Din Rumi, and who comes expressly for this purpose from *Konya* his usual residence.

Bibliographia: Ibn Suld, III. 40-50; Tabari, III. 2324; Ibn al-Athir, *Ussul al-Bihar*, v. 143; Hafs Hussin b. Hafs al-Bihar, *Hadisat al-Bihar* (Constantinople, 1880), I. 243; Abridgment of the same in *Hamam-Burghat*, *Hist. de l'empire ottoman*, xviii. 57; L. Haas, *Konya, in velle der türkischen renaissance*, p. 206.

(C. H. H. H.)

ABU 'A'ALÄ AHMED b. ABÜ ALLÄH b. SULAYMÄN al-MÄ'ARRÄ, the celebrated *Muhammedan*

poet; born in 363 (973) at Ma'arra al-Nu'man, a small town in Northern Syria, between Aleppo and Hama. He belonged to a respectable Arab family claiming descent from the tribe of Tanukh, which had long been settled in this region. His grandfather had filled the office of *hajib*, and his father seems to have been a man of some cultivation. Abu 'A'Alä was scarcely four years old when an attack of small-pox left him almost totally blind; and we may well be astonished by the extraordinary powers of memory which enabled him, in spite of this deprivation, to display in his works variety and range of learning that have seldom been surpassed. His youth fell in troubled times. The Hammadides still maintained a precarious hold on Northern Syria, but they were harassed between the Fajimidæ advancing from the south and the Byzantines on the north. Circumstances, however, were not wholly unfavourable to literature. Although the brilliant epoch of Saif al-Dawla had passed away, the revival which he inaugurated had not yet spent its force, and the literary renown of Syria stood very high at this time, as it may be learned from al-Tahallid. Abu 'A'Alä's contemporaries (see Margoliouth, *The letters of Abu 'A'Alä*, introduction, p. xxi). Abu 'A'Alä received his education in Aleppo, Tripoli, and Antioch under the pupils of the grammarians Abu Khalifa and other Syrian scholars. The career to which his studies were directed seems to have been that of a professional encomiast, like Mutanabbî, and several of his panegyrics on the Hammadide Saif al-Dawla have come down to us. In any case he was abundantly a calling which, however successful it might be, would have exposed his proud and sensitive nature to intolerable humiliation. Nevertheless, he says in the preface to the *Shaf al-Mu'izz*, "I tickle the ears of princes with chants or eulogies any one in the hope of gaining a reward". On his return to Ma'arra he supported himself by a small annual pension of 30 dinars, paid from a trust-fund, and possibly by the fees of pupils whom his already great reputation must have attracted. That he was not without honor in his native town appears from the fact that he was chosen by his fellow-citizens to answer an official communication addressed to them by the well-known politician and author, Abu 'A'Alä b. 'AD al-Ma'arrä. Abu 'A'Alä remained at Ma'arra until 401 (1010), when, for somewhat obscure reasons, he resolved to settle in Bagdad. It is not strange that in the prime of life he should have felt the changing limitations of provincial society and pined for a larger field in which his talents might obtain their merited recognition. To the capital accordingly he went, but after a year and seven months he was once more on the way home. He himself says that his mother's illness, and his own lack of resources were the causes of his return; but the latter cause seems impossible as he had many influential friends who could have come to his aid, if necessary. At the same time his reception, cordial and even flattering as it was, was marred by some instances of incivility; and moreover, the poet's refusal to write some professionally stood in the way of his ambition. An indignity which he suffered at the hands of al-Mustassf, brother of the famous poet, al-Sharif al-Buhārî, may have finally decided him to leave the city (Margoliouth, *loc. cit.*, pp. xxvii ff. 107). His visit to Bagdad

makes the turning-point in his life. Illicitly he had won distinction as an eruditus savant and as an accomplished poet in the style of Muḥammīd, for whom he cherished an enthusiastic admiration. His peculiar genius is revealed only in his later works written after his return to Meṣra — the *Luzūmīyāt* and the *Khiṣṭ al-ghufrān*, and it can hardly be doubted that in Baghdad he was first imbued with many of the unorthodox views and speculations by which these works are characterized. The assertion that he attended lectures of the leading scholars of the day is contradicted by his own testimony in a letter informing his uncle that he had arrived in Meṣra from Baghdad he observes that since passing his twelfth year it never occurred to him to seek knowledge from any inhabitant of Tekk or Sijka. He reached Meṣra only to be greeted by the tidings of his mother's death, an event which affected him deeply and confirmed him in his intention of renouncing the world. It is said that henceforth 'Alī lived in a state undisturbedly artistic amidst laziness, eating no solid food and abstaining even from eggs and milk. The name *ṣayyid al-muḥḥasibīn*, (the double guardian*), which is sometimes given to him, refers to this seclusion and his abstemiousness. He was not allowed, however, to be a hermit. The fame and fortune which he had missed at Baghdad he found awaiting him at Meṣra. Pupils came from far countries to read with him, and his letters which have been edited by Margoliouth show that he was frequently in correspondence with scholars anxious to profit by his teaching. The Persian traveller and poet Nizāmī Khosrōw, who visited Meṣra in 419 (1027) eleven years before Abū 'L-'Alā's death, speaks of him as exercising unusual authority in the town and possessing great wealth which he distributed amongst the poor, while he himself practised asceticism and lived like a saint. Abū 'L-'Alā' passed nearly forty years in retirement, but not in idleness, as may be judged from the long list of his works which were composed, for the most part, during this period. He died in 429 (1038).

He owes his popularity to the fact that the collection of his early poems entitled *Ḥaṣṣ al-ṣawād*, of which there are numerous MSS. in European libraries, is now first published at Hildes (1889), than at Beyrut (1884), and forms the subject of a dissertation by C. Meis (*Die Arabische Dichtung des 11. Jahrhunderts*, Bonn, 1883). The best known manuscripts are those by the author himself (*Ḥaṣṣ al-ṣawād*) and his pupil al-'Iṣṭīṭ. Most of the poems in the *Ḥaṣṣ al-ṣawād* were written before Abū 'L-'Alā's journey to Baghdad, but it includes some of later date. They consist of epigrams, elegies, occasional poems, etc., a special section being devoted to the *ḥamās al-hayrīya* (*al-dīr*) (*Ḥaṣṣ al-ṣawād*). The influence of Muḥammīd is apparent not only in the style and strophic style but also in the freedom with which conventional rules are ignored or defied. Through the poet sometimes betrays irreverence in touching on religious matters, there is no trace of the quite unorthodox views which are commonly associated with him. These form a striking feature in the second collection of his poems entitled *Ḥamās al-lam* *ḡalām*, generally known as the *Luzūmīyāt*, a name which refers to the technical difficulty of the rhyme. Their contents have been fully discussed by Krenner in the *Sitzungsber. d. phil. hist. Klasse d. Kais.*

Max. d. Wiss. d. kais. Akad. d. Wiss. (1889), who has also published the text and translation of selected passages in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* (LXXI—LXXII and LXXIII). Von Krenner's estimate of the work is perhaps too favorable, but it must be admitted that here Abū 'L-'Alā' proves himself to be a singularly bold and original thinker as well as a fully versatile. Not content with fearlessly denouncing political and social abuses, he takes the whole of human life for his theme and meditates on its deepest problems. To compare him with Abū 'L-'Alā' is to do him less than justice. In the *Luzūmīyāt* Abū 'L-'Alā' strikes off the fetters of dogma which bound his predecessors and rises to a higher plane. Another remarkable work, the *Khiṣṭ al-ghufrān*, of which there are manuscripts at Constantinople and Cambridge, has been described in part translated by the present author (*Trans. of the Roy. Asiatic Soc.*, 1900, pp. 637—720; 1902, pp. 75—101, 337—362, 815—847). It is an epistle in verse form addressed to a certain 'Alī b. Manṣūr of Aleppo. The heathen poets who have been forgiven — hence the title — and raised to Paradise, where the scene is laid, are introduced as the principal characters in what may be called a burlesque *Monna Commedia* or, as it really is, an audacious parody of Mohammedan ideas concerning the Afterworld. Besides this it contains a great deal of independent learning and in particular an account of the *ṣulṭā* (freethinkers) with open-mindedness of their poetry and reflections on the nature of their belief. The main correspondence (*ḥamās*) of Abū 'L-'Alā' has been edited with a translation, valuable notes and an exhaustive bibliography by D. S. Margoliouth (Oxford, 1898). Of his other works, about sixty in number, very few have been preserved.

The question of Abū 'L-'Alā's orthodoxy was warmly debated during his lifetime, and though he did not lack defenders, many of his contemporaries looked upon him as a heretic, a view which has generally prevailed ever since. The evidence afforded by his writings is ambiguous and contradictory. It is said that he composed a work entitled *al-Fuṣṭ al-ḥayrīya* in imitation of the *Kor'ān* (see Goldziher, *Monatsh.*, II, 403), but in his *Khiṣṭ al-ghufrān* he severely censures Ibn al-Rawāṭi for having done the same thing, and accepts the orthodox view as to the inimitable style of the Sacred Volume. If in some passages of the *Luzūmīyāt* he seems to speak as a pious Muslim, yet there is entirely any dogma of Islam that he has not ridiculed. Different explanations have been given of this fact, but none is so curious as the suggestion that the course of his thoughts was determined by the difficult metre in which he chose to write. One cannot help feeling that he was a thorough sceptic at heart and that his most characteristic utterances are in this vein. The orthodox passages were probably meant to throw dust in the eyes of his critics, as it is conceivable that he sometimes doubted his own position and saw no harm in having two strings to his bow, in reading him one is often reminded of Lucian, and often again of La Fontaine. He is a materialist, but the God in whom he believes is little more than an impersonal Fate. He does not accept the theory of

divine revelations. Religion in his view is a product of the human mind, the result of education and habit, and he repeatedly inveighs against those who take advantage of the superstitious credulity of mankind in order to gain power and riches for themselves. He admits no prospect of a future life and looks forward to annihilation as a happy release from the burden of mortality. His desquaring pessimism leads him to the doctrine that it is sinful to beget children and expose them to all the miseries that dash a horde on, but his philosophy is not purely negative. He knows active piety, active righteousness, which he sets far above fasting and prayer. "The man of true religion is he that fights against evil and has girded himself with the girdle and lancecloth of asceticism". Every one should follow the promptings of reason and conscience, which are the only guides to Truth. Indian influence is probably discernible in his creed that no living creature should be slain for food or injured, and in other opinions of a permissive kind. He himself says that he adopted vegetarianism in his thirtieth year, i. e. before his journey to England, partly from motives of economy (*Journal of the Rev. Dr. N. 1902, pp. 379-380*). But he absolutely excludes giving no answer to the platy question, "in what religious ground do you stand tomorrow?" It would be unfair to tax him with hypocrisy, though several passages might be quoted which indicate that he considered himself free to practise dissimulation, whenever it suited him to do so, in any matter connected with his religion.

Diebstegraphie is alluded to the witness quoted in this article, Heuckelmann, *Grat. d. arab. Litter.*, t. 255. (Nachtigall.)

ABU 'ALI KALANOWI SHARAF al-DIN
 'ANWAR, an Indian saint, came from the 'Irak
 to Pimpal, where he died in 724 (1322). It is
 related that he was there the famous saint Kuhl
 al-Din Bahkuyar Kaki (q. v.), although this latter
 died as early as 630 (1322). Kuhl as Bahkuyar
 is the personage which tells here, after a long
 stay in Pimpal, suddenly moved by the divine
 spirit, he went to Asia Minor to receive instruction
 from the famous mystic Shams al-Din Tihak
 and Ghafar al-Din Khar. It is, however, certain
 that he is highly honored in India under the
 name of Shahid (or Shah) Shams al-Din Kalan-
 shah, that many miracles are ascribed to him and
 that his grave is a much visited place of pilgrimage.

Bibliography: Gosses de Tassy, *L'Infamie Laporte à Corin* (3^d ed.), pp. 391 et seq.; *Proceedings of the Fr. Soc. Geneva*, 1870, 1871, 1872, p. 97.

AND ALL MEN (Sanskrit: *Manuṣya*)

ABU 'ALL MUHAMMAD, a noble lord of Kirmān, a native of Soghdiana. A brigand at first, then a general in the service of the Ilkhanes, he made himself independent afterwards as the master of the province of Kirmān, which he governed for thirty-seven years; whilst in this position he received a flag of justice from the 'Abbasids caliph Mu'tazz li-Ah in 338 (959). Having been struck with paralysis and fearing for his life, he invested his eldest son Alyas with the government of Kirmān; then, becoming suspicious, he had him confined in a fortress, from which the young man escaped, whilst his father was in company of his baghdadi emissary at the head of an army returned to bridge his. The latter succeeded with

retired to Baghdad, where he was well received by the Sumayyid Ma'mun I b. Nuh; he stayed with him until his death, which took place the same year 136 = 957. He advised him to attack the 'Ubayhid' country. Kilmun was murdered the following year by the 'Ubaydi 'A'ud al-Dawla.

Historiography: Ibn al-Athir (ed. Torrey),
viii, 393, 426 et seqs. 432 et seqs., Muhammad and
Husayn Allah Muhammad (Gusterson), *Hist. des Son-
nades*, iii, 134, 261. (EL HARTI.)

ABU 'ALI b. MUHAMMAD. [See AHMAD b.
ALI b. MUHAMMAD.]

ABU 'ALI O. SINDYOK (Muhammad o. MUHAMMAD), successor to his father Abu'l-Hasan (q. v.) as governor of Khuzistan and hereditary vassal prince of Kishistan. During his father's lifetime he had been governor of Herat; after the former's death (11thth 1144) 378 = March-April 1393) he successfully won his ground against the Samanids and the Pretorian M. B., at that time governor of Balkh. Without openly rebelling he actually assumed the status of an independent ruler, ~~took~~ himself high-sounding titles — as is proved by his coins. — and took possession of all the government revenues of his province on the pretext of having to provide for the maintenance of his army. He is said to have had a secret agreement with the Karakhanids against Khan Hiron, the conqueror of Transoxiana, and to have arranged with him to divide the Samanide territory on the understanding that he should have the land up to the Oxus frontier. However, after the occupation of Balkh (11thth 1388 = May 992) the Khin, entirely neglecting the agreement, wished to install Abu 'Ali as his governor. The latter, therefore, joined the Samanids Nuh b. Mansur and received ample assistance from him, which were, however, likewise not kept, as the Samanids succeeded, owing to favorable circumstances, in returning to Kishistan without any outside help (on Wednesday 14th Jumada II = 17th August of the same year); Abu 'Ali was endeavored with the assistance of his former enemy Fakh to maintain his supremacy, but his allies were defeated on Tuesday the 15th Rabi'ul II 384 (23rd Oct. 992) by the Samanids and ~~the~~ after the Ghaznavides. Abu 'Ali went to Amul (the present *Amul*) and thence to Kh. Kh. Being treacherously made prisoner at Herat by Kh. R. Mahmud, Abu 'Ali was liberated by his friend Ma'ud, the prince of Gurgan, and through his mediation returned to Kishistan. As late Nuh received him with great pomp, late shortly afterwards he was cast into prison and handed over to his enemy Sebaktegus of Ghazni (Friday 186 = August-September 996). He is said to have perished miserably in the fortress of Ghidra where he was imprisoned. His coffin was transported to Ray in Kishistan (Rajab 388 = July 998); according to the statement of the priests, whom Abu 'Ali always favored, at the opening of the coffin his corpse clothed only in a shirt of white wool (kaf) was found in a state of perfect preservation. — His brother Abu'l-Kasim 'Ali b. Muhammad followed him to Kishistan.

Histograph. Obit. *Tōkyō Yamin* (ed. with commentary by Masuda, Cairo, 1880), 1: 171-172; *Naishū Zain shōshō*, MS. Cambridge (King's Coll., No. 213), fol. 107-108 and Oxford (Bodleian, Quaterl. No. 240), fol. 133-134; *Kishiki* (ed. Morley), pp. 234 *et seq.*; quotation

from al-Haiyī, Faṣḥ al-Muṣṣir, in Sam'ānī, *Kitaḥ al-ḥamād*, v. v. al-ḥamādī (quoted by Barthold, *Faḥṣṣat al-ṣayf* of the fall of the Mughals, Russian, i. 60).

(W. HARRISON.)

ABU 'ALI = **SINĀ**. [See **sinā**.]

ABU 'AMR (Zahābī) = **al-'Aḥḍā'** = **Amr** = al-Uḥayr al-Muṣṣir, one of the founders of Arabian philology and one of the seven canonical readers of the Korān. He was born about the year 70 (689) in Mecca, and lived in Mecca where he had intercourse with 'Isa b. 'Umar al-Ḥakīmī, the teacher of al-Shāfi and of Shāfi with, and where al-Aḥḍā' was his pupil for ten years. He died about the year 154 (770) in Kāfa on his return journey from Damascus where he had been visiting the governor 'Abd al-Wahhāb. His main work consisted of compiling the ancient poetry of the heathen period and he went about it in a most conscientious manner than Ḥishām al-Aḥmar and other compilers, though on his own confession he is said to have forged at least one verse of al-'Aḥḍā' (comp. *al-ḥakīm*, ii. 21, l. 10). He later on burnt his very extensive compilation. It is said from pure motives, to devote himself entirely to the study of the Korān. His recension of the *Ḥikā* book was much studied later whilst nothing has been preserved of his profane philological works. I come in praise of him in *Farāḥ*, *Dimashq*, No. 696.

Bibliography: al-Ḥakīmī, *Bayān*, i. 21 et seq. 22; Ibn al-Bukhārī, *Kitaḥ al-ḥikā*, p. 226; Ibn al-Aḥḍā', pp. 24–34; *Fikr*, i. 28; Ibn al-Khalikān (ed. Wüstner), No. 278; *Die germanischen Schulen*, pp. 32–34; Noldke, *Besch. d. Arab.*, p. 222; Goldschmidt, *Arab. u. Arab.*, Philologie, i. 138; Brockelmann, *Gesch. d. arab. Liter.*, i. 99; *Uḥayr* = *Kāfa* = *Nashab* al-Muṣṣir (about 1495) al-Kāfir al-Muṣṣir *fi ḥikā* al-ḥakīmī *Abi 'Amr* b. 'Alī al-Muṣṣir, founded on the authority of 'Isa b. 'Umar (d. 246 = 860), and 'Isa b. 'Umar (died 261 = 874), Berl. MS. No. 639. (HARRISON.)

ABU 'ARISH, chief place of a district (*ḥaṣṣa*) of the same name in the Sanjāq of Hama, a four days journey from the sea in 1834 the town contained 7000 to 8000 inhabitants, amongst them being a number of trading Kurds and Kurds-mans. The port of the country, *Uḥayr* (the ancient *Uḥayr*), has been of no importance for a long time past in comparison with Hama.

Historical. Abu 'Arish was formerly subject to the rulers of Yemen, but in the 18th century a certain Sherif Ahmad founded there an independent sovereignty. Through the Turkish campaign of 1871 the town became nominally Turkish territory.

Bibliography: Niebuhr, *Beschreibung von Arabien*, pp. 266 et seq.; *Faḥṣṣat al-ṣayf*, i. 374 et seq.; Ritter, *Kirchenscheit*, xii. 1016 et seq.

ABU 'ASWAD (Latin = **SERVAS** AL-DU'AM) (his according to the pronunciation of the Magians; Kāfa pronunciation al-'Aḥḍā') a poet of the Ḥilf tribe, which he, however, left in order to settle amongst the Ḥilfābīlites; he also dwelt some time with the Band Kaghāz the tribe of his wife. He was a patron of 'Alī and was sent by 'Alī's Basran representative as a messenger to 'Aḥḍā', Tāhā and al-Zubair, and he also fought for 'Alī at Siffin. When Ḥus al-'Aḥḍā' was 'Alī's governor in Basra (from the year 36 = 656–657).

Abu 'Aswad held a high office there. He gave vent in the ill temper, which occasionally arose from his duties, in his poems. In the *Khizā'ite* wars he acted as leader of the al-'Aḥḍā' troops. It was he that brought to 'Alī's notice the latter's embitterment, and after the latter's dismissal he is said to have himself been governor in Basra for a short time. This, however, is improbable, for a man, who in his own poems calls himself the "down-trodden man" (*al-ḥakīm*) in every kick was ready to kiss the giver's hand, was by no means the man for the delicate state affairs in Basra. The assassination of 'Alī furnished him with a fresh theme for his lamentations. In a poem, for the rest quite insignificant, written under the fresh impression of the event, he already accuses the Umayyads of being the usual instigators of the crime. The agreement between 'Abd al-'Aḥḍā' b. 'Amr, Ma'awiyah's governor in Basra, and Ḥus al-'Aḥḍā' is therefore painful to him, for in consequence of Abu 'Aswad's feelings for the 'Aḥḍā', the 'Aḥḍā' let their friendship cool down considerably. He has *ḥikā* in complaint of the behavior of Zayd b. Sam'ānī, who in 'Alī's time was his subordinate but subsequently, after Ḥus 'Aḥḍā', was himself governor of Basra; still Zayd is said to have aimed at all times against him even in 'Alī's time. His wife, too, like her tribe, was to his great sorrow a friend of the Umayyads — Abu 'Aswad was not always favored by fortune and like all Arabs was anxious of clients who were better off than he. In the year 69 (688–689) at the age of 85, he is said to have died of the plague; the last dated event mentioned in his poems took place 75 (the year 61 (680–681)). I have mentioned to say that he laid the foundation of Arabic grammar. The anecdotes about him are not trustworthy, but according to the evidence of his poems they are partly at least well-founded.

Bibliography: Brockelmann, *Gesch. d. arab. Liter.*, i. 22; Noldke, in the *Lehrbuch*, d. Deutsch. Morgenl. Forsch., xii. 232.

(HARRISON.)

ABU 'ATĀ (Latin = **MASTUR**) = **Abi 'Atā** al-Sindī, an Arabian poet. He comes his surname al-Sindī in the fact that his father came from Sind; he himself was born in Kāfa and lived there as a client of the Ḥilf tribe. He fought for the decaying Umayyad dynasty with pen and sword, praising them and casting stones on their adversaries. It is true, however, that when the 'Aḥḍābites obtained the power, he followed himself so far as to endeavor by singing the praise of the new rulers to wheedle himself into their favor. But the iron character of the "Blood-chamber" was not little sensible to such flattery, and during his successor al-Muṣṣir's reign the poet was even obliged to keep himself hidden. Only after al-Muṣṣir's death in 158 (774) did he again make his appearance and no doubt died shortly afterwards; the exact date is not known. Abu 'Atā was considered a good poet — his elegy on Ibn al-Muṣṣir (q. v.) being especially famous, — although he pronounced Arabic badly and even stammered, so that he was obliged to have his poetry recited by others.

Bibliography: Ibn al-Khalikān, *Kitaḥ al-ḥikā* (ed. de Goeje), pp. 482–484; *al-ḥakīm*, xii. 81–87; *Yamān*, i. 372 et seq.; *al-ḥakīm* al-ḥakīm, iv. 170; Brockelmann, *Gesch. d. arab. Liter.*, i. 63.

(HARRISON.)

ABU 'L-ATAHIYA, one of the most important Arabian poets of the 'Abbasid epoch. Abu Ishaq Isma'il b. al-Kasim b. Suwaid b. Kablan, surnamed Abu 'L-Atahya, was born in 130 (748) in 'Am al-Tamr, a small village not far from al-Azhar (according to other accounts in the neighborhood of Medina). His forefathers belonged to the Bedawin tribe of 'Anaz; his father al-Kasim was a copper. He himself and his brother Zaid had a small pottery in Kufa, and it is related that people who visited him wrote down on purchased the poems he recited. When he had begun to make a name for himself as a poet, he went to Baghdad with the mawla al-Basit al-Mawla who became famous afterwards. At first, however, he was not able to make himself heard, and for a while he was obliged to retire to the modest 'Isha. From that place, however, his fame as a poet succeeded in reaching the ears of 'Aliph al-Mahdi, who summoned him back to Baghdad. But Abu 'L-Atahya was not to enjoy the princely favor for long. He was impatient enough to continue and to describe in his poems a female slave of al-Mahdi's, named 'Usha, and the caliph, highly incensed at this, cast him into prison. But he was soon set free and thereafter was up a steadily if not an intimate footing with al-Mahdi as well as with the latter's successor. His early developed, earnest and ascetic notion of life made him desert the frivolous court life, and after Harun al-Rashid's accession he even wanted to abandon entirely the vanity of poetry, a decision which the despot endeavored to shake by again putting him in prison. There are several accounts as to the year of his death; according to a tradition ascribed to his son al-Basim, he died in 220 (825), according to another in 211 (826) or 213 (828).

Abu 'L-Atahya's contemporaries have represented him as a free-thinker, because he had denied the resurrection of the dead. He endeavored to solve the eternal riddle of existence by asserting that God had created two mutually opposing substances (*al-dawar*), from which everything had been evolved and into which everything would resolve itself.

Abu 'L-Atahya's poems have only been incompletely preserved. They are distinguished by a clear range of ideas and simplicity of expression, be thoroughly despised the pomposity of the old desert-poetry, which, under changed conditions, had sunk to mere conventional elegance. He desired to write poetry comprehensible for the people, and the contemplative meaning of his poetry was the main point to his eyes; none of them consist of loosely connected sayings and admissions. The greater part of his works which have been preserved belong to the *Zuhdiyya* kind (i. e. religious poems). The main feature of them is the poet's frank pessimism; scepticism is warranted by the nullity of the things of this world. "The world," he says, "is a fading rotation of pain; everywhere purity is mingled with the colors of matter, and only he can hope to be satisfied, who carries contentment in his own heart." In spite of this melancholy view of life there is no question of effeminacy whispering in his philosophy; robust and determined, even if not glad and joyous, he leaves the burden of life simply because it must be so.

The second and smaller part of what has been handed down of his writings falls into six divisions: 1) Fables (only very fragmentary) mostly

in praise of the caliph al-Mahdi, al-Radi, Harun and al-Ma'mun; 2) occasional poems, amongst which are many pretty and witty verses; 3) satires; 4) tragic poems; 5) ~~some~~ pure poems; 6) epigrammatic maxims.

Abu 'L-Atahya is the first philosophical poet in Arabian literature; he stands alone — unfortunately — in the independence of the form he chose. The Society of Jews of Beyrout has furnished a good edition of his poems (*al-Asrar al-sha'ira*) 1871, Beirut, 1887).

Bibliography: Ibn Khallikan (ed. W. W. W. W.), II, 41; *As-Sayid*, II, 126—128; A. v. Koenig, *Culture des Orient* under d. Caliph, II, 372; Hirschmann, *Gen. d. arab. Liter.*, I, 78. (J. G. G. G.)

ABU 'L-AWAR 'ANNA, surnamed al-Sulami, of the powerful Sulaim tribe, whence the "relative" Sulami. His grandfather was a Christian and his father fought at Qadisiya for the Korabites. The son, who does not seem to have frequented the Prophet, went to Syria, probably with the column commanded by Yash b. Abi Sufyan. He played a conspicuous part at al-Yarmuk as divisional commander, separated from that time bound to the lot of the Umayyads, and in consequence drew upon himself the maledictions of 'AU, particularly after the part he took in the battle of Siffin. He helped 'Amr b. al-'As to conquer Egypt for Mu'awiya, and was in command of several naval expeditions. He proved himself as good a diplomatist as an administrator. At Hama he entered into negotiations with 'AU and drew up the preliminary protocol to the conference of Adlun; he was commissioned to take a census of the flocks in Palestine with a view to a new assessment of tribute. Mu'awiya also intended that he should replace, in Egypt, 'Amr b. al-'As, who showed too much independence, in undertaking in which he succeeded. He was governor of the Province of the Jordan. His manifold services earned him to be ranked by the Arab annalists amongst the principal lieutenants of Mu'awiya, forming his *al-sha'ir* or *al-sha'ir*. He disappeared from the public scene before the end of the reign of this caliph.

History—up to: Ibn Sa'd, II, 106; Ibn Khallikan, I, 24; Ibn Rabi'a, p. 213; Tabari, see index; *Ma'ad*, *Ma'ad* (Paris), II, 331; Michael Syon, II, 442, 443, 450; *Biography*, *Ma'ad*, p. 449; Ibn al-Athir, *al-Nabih*, v. 138; Lammens, *Revue des études arabes*, I, 42 et seq. (H. LAMMENS.)

ABU 'AWN 'AMR AL-MATAR b. Yash al-Kusassani, a general in the service of the 'Abbasids. After the outbreak of the rebellion in Khurasan in the 250 Rabi'ul Awwal 129 (9th June 747) Abu 'Awn several times took part in the war against the Umayyads. At first he accompanied the 'Abbasid general Khatib b. Shabib; then he was sent by the latter to Shehrasr, where on the 20th Rabi'ul Awwal 131 (10th August 749), in conjunction with Malik b. Fa'iz, he defeated 'Uthman b. Safyan. While Abu 'Awn remained in the vicinity of Maw, the Umayyad caliph Marwan II marched on against him. Under the supreme command of 'Abd Allah b. 'Ali, Abu 'Awn took part in the battle by the Greater Zab (10th Rabi'ul Awwal 132 = 25th January 750), and in the pursuit of Marwan and in the capture of Damascus by 'Abd Allah b. 'Ali. When the latter returned

behind in Palestine, he sent Salih b. 'Ali together with Abd' Awn and a few others to continue the pursuit in Egypt, and it was there that the caliph, after a fresh defeat, was struck down and killed in the same year. Abd' Awn remained in Egypt until further orders as governor in 159 (775-76) but was appointed governor of Khirbat al-Mufida, but deposed in the following year.

Strophomena [?], see index; [?]
 Ailes (ed. Tomb.), v. 276 et seq.; Will. [?]
 d. [?], l. [?] et seq.; [?], *The [?]*,
 its rise, decline, and fall (3^d ed.), pp. 430 et
 seq.; Wellhausen, *Das arab. Reich und sein
 Sturz*, pp. 341 et seq.

Ж. В. ЗЕРТЕНКО

ABD RAHMAN al-Hajjaj **U. DUBAI**, a Khawassite of the House Sa'ud in Dubai. In order to escape from the persecutions of the well-known al-Hajjaj, he fled to Medina, but was taken prisoner by the governor, 'Uthman b. Hafsa, and executed in a most cruel manner (13 = 773). He appears to have held a prominent position as a teacher, for a section of the Khawassite is named Bahammia after him, this section taking up an intermediate position between the harsh Asiriya and the more gentle Sufiya and Ibadites (Abdalis). It is true that the Bahammia admitted that the Muallims who did not share their views were unbelievers, but they considered it was permissible to live with them, to marry into them and to accept tribute from them. For the rest their views were in agreement so that they fell into several subdivisions.

Bibliographia Malakalensis (ed. Curran),
p. 93 (Hawthorne, L. 139; H. 403); Melakal,
K'wai, pp. 60, 61; *Atanyar* (ed. Curran)
(ed. Adhwa), p. 83; *Malakal* (ed. Curran),
p. 170. (M. Y. Houtz).

ABU BAKRA called himself a freedman of the Prophet's after he had been converted to Islam. He lived at first as a slave in Tā'if. When Ashqarunna destroyed this town in the year 1630 and freed all the slaves of the Thaqalites to desert to him, he obeyed this summons and thus obtained his freedom. As he had let himself down the wells by means of a rough-gutter (*shakra*) he therefore as a Muslimein bore the surname of Abu Bakra. His real name was Nufal b. al-Jadid (*Maaruf*); but latter known than his supposed father in his mother Hamadya, a Persian slave, who was brought by chance to Tā'if, and bore three sons, of whom Ziyad b. Abih (*q. v.*) is the best known. Abu Bakra subsequently lived in Bagdad and was engaged by 'Omair when his accusation against al-Maghira b. Abi Jafar (*q. v.*) was not confirmed by his mother Ziyad. During the fight between 'Ali and 'Aisha he kept in the background. He died in 31 or 32 (671-672) and left six or seven children. Amongst his descendants the 3rd Bakra b. Kahlis (comp. about him Ibn Khallikan, ed. Whiston, N^o. 1152, who also happened to bear the Kunya of Abu Bakra, and who was born in 182 (798) and died in 290 (884)), is the best known.

Bibliographie: Ibn Kuthayb (ed. Wüstenf.), p. 147; Ibn al-Athir, *États arabes*, v. 151; Tabari, L. 250 et seq. lii. 477 et seq.; Baladhuri (ed. de Goeje), pp. 343 et seq.

(Def. T1), (Inst. 1.)

ABU BARAKISH, a Calcutta bird, similar to a sparrow, or, according to Harms, similar to a thrush, and living in the *Agave* bushes. It is

generally credited with the peculiarity of showing the color of its leathers continuously. The predominating color is said to be dark grey (between white and black), according to the Khasiawah cited in the *Fauna Asiatica*, the ends of the leathers being ad-grey, the outside red and the bottom part black, so that the leathers assume different colors according to the kind rather than the sex. Chamelaon (*Ch. fulvipes*) the new *Asiatika* also become proverbial for inconstant, changeable people.

Bibliography: Temmin, l. 202; Savigny (ed. Valenciennes), l. 406; Freytag, *Deutsch. Fauna*, l. 400. (1844.)

ABU AL-BASHAR (A.), a servant of Adam.
[See ADAM.]

see ABU. **ABU BEKR** Abu Bakr, with the surname **Abi** variously interpreted by tradition, the first caliph **B** is not related why he was given the surname of Abu Bekr (i. e. father of the camel's foal^s), which his enemies mockingly twisted into Abu Fahl (father of the wretched young of a camel^s). His father 'Umayy, also called Abi Kahlifa, and his mother Ummul-Khair Salma bint Sabhr both belonged to the Meccan family of Khatil b. 'Adi b. Taim b. Murra. According to the current account, Abu Bekr was three years younger than Muhammad. He lived as a well-to-do merchant in Mecca and is said, according to a but little trustworthy account (the *Maqatib*, Feida, II, 223), to have been on friendly terms with Muhammad before the latter was called to be a prophet. He belongs to Muhammad's oldest supporters, even though it remains doubtful whether he was the **first** male believer, as many maintain. He soon took an important position in the newly formed community, not only on account of his close friendship with the Prophet, but also by virtue of his own personal qualities, which make him one of the most attractive figures of ancient Islam. Especially characteristic of him was the unshakable, blind faith which he considered Muhammad as the chosen instrument of divine revelation, and which made him accept his every word as absolute truth. On occasions when others doubted, e. g. after the Prophet's account of his journey at night, or when they did **not** know what to make of his conduct, as on the occasion of the *Udabiyya* covenant, he remained unshaken. His **was** a gentle character. During the recital of the Kor'an he shed tears, a thing that made a great impression on many, but especially on the women; and, as his daughter related, he wept with joy at the news that he might accompany Muhammad in his emigration. At the same time he was of an open, right-thinking **person** and was several times able to restrain Muhammad from rash actions by his sensible advice. He was very susceptible of the purely moral thoughts in the Prophet's preaching, proving this by purchasing the freedom of several slaves and by similar other actions. If, after the impressive conduct of the Jew al-Zuhri, he really uttered the fabled words, which sound so harsh to our ears, and which tradition puts in his mouth ("He will meet his beloved one again in Hell"), it **was** explained by his complete absorption in the religious ideas with which **he** found inspired him. No sacrifice **was** too great to his eyes for the sake of the new faith. That it came about that of his considerable fortune, estimated at 40000 dirhem, **he** brought to Medina the small

case of some dilemma. Amidst the general danger he faithfully stood by his friends and master and was among the few who during the worst period did not flee to Abyssinia. But once, during the expulsion of the Maghazis from the Meccan community, he is said to have lost his courage. He therefore quitted Mecca, but soon returned under the protection of an influential Meccan, and from that time forward remained in the city although his presence left him in the lurch. His life attained its apogee when Muhammad chose him to accompany him on the flight from Mecca, and his self-sacrificing friendship was rewarded by his name being immortalized in the Qur'an as "the friend of the two". His family also went to Mecca with the exception of his son Abd al-Rahman who, strangely enough, and maintained a neutrality and fought at Bakr against the faithful, till he too finally was converted and migrated to Medina. In this new home Abd Bakr, who went on supporting the "cause" with the rest of his fortune, set up a modest household in the suburb of al-Baqi. Through his daughter 'A'isha, whom Muhammad had married shortly after the emigration and greatly loved, the tie between the two men was strengthened still more, and would probably not have been broken by the scandal which this fashionable young woman brought about, even if it had not taken such a fortunate turn through resolution. Abd Bakr was nearly always with the Prophet and accompanied him on all his campaigns, during which he, though little unlike himself, never stirred from his side even in the most perilous moments. On the other hand he was very infirm and in exceptional cases employed as a leader of military enterprises, e. g. in the Tabuk campaign he was surrounded with a wound. But the Prophet sent him to the year of (591) to Mecca to conduct the pilgrimage, and it is quite possible that it was he who not only maintained, who on this occasion read out the act of separation to the heathens. When Muhammad fell ill, Abd Bakr had to read the prayers in the mosque to the Muslims in his stead. This distinction made it possible for Umar and his friends, after Muhammad's death on the 5th June 632, to propose Abd Bakr as the head of the community, thus preserving the threatened split. But also from other points of view this choice was the happiest that could have been made. In no way did Abd Bakr represent new ideas or principles, but clung to Muhammad's way of thinking and held fast to everything his friend had ordered or hinted at. In this manner he was able, in spite of all mutual antipathy, to hold together the talented men who had gathered round Muhammad, and make use of them for the good of the community. Through his absolute lack of originality and his simple but sturdy character he became a reassurance of Muhammad, conducted the young religious community through the most difficult and dangerous times, and left it at his death in such a firm position that it could support the rule of the powerful and talented Umar. He gave a proof of his scrupulous obedience to Muhammad's orders first after the latter's death, by sending, in spite of the threatening state of affairs in Arabia, the young Umayyad with an army on a quite unimportant expedition to the country ~~west~~ of the Jordan. Meanwhile the tribes in the country round about began to stir up against the political centralization

in Medina. Abd Bakr indignantly rejected the demand for the renunciation of the taxes, considering it as a betrayal of the Prophet's instructions. When Umar's army had returned home, he marched out against Abu 'Ubayda and was lucky enough to choose the talented general Khalid b. al-Walid as commander of his forces. This latter defeated the Arab and Yaman at al-Basra, subjugated the Tammim and finally, after the bloody battle at Ajlun in the Garden of Death, brought the Banu Hanzala under the power of Islam, a thing that even Muhammad had not succeeded in doing. His fortune in war made it possible for other generals to improve the results in Najran and Ushn, and finally also Yaman and Hadramawt were again brought under the dominion of Medina by 'Uthman and al-Muhallab. Following his master's example, Abd Bakr treated the vanquished mercifully and probably thus helped to re-establish peace in the country; besides, as for instance in some women who had sung parodies on Muhammad's death, or the burning of al-Fajja, but seldom occurred. After the subjugation of Arabia, which was complete in less than a year, it was the lot of the conservative and unwarlike Abd Bakr to set about an enterprise which was in a short time to alter completely the political situation of the whole world; he sent Khalid and other tried generals on a campaign of conquest against Persia and Byzantium. It can easily be assumed that the energetic men, who were behind him, originated this idea in order, by means of a campaign made in common and promising rich booty, to put an end to home troubles and to teach the Arabs in a practical manner the unity of Islam. Abd Bakr was able to consent to this campaign with a calm conscience, since the repeated expeditions which Muhammad sent against the Byzantine districts in the latter part of his life could be interpreted as an indication of the great universal task of the new religion. He had the satisfaction of seeing during his short rule the first great victories of the Arabian army on both theatres of war: in Persia the conquest of Ispahan in May or June 633, and in Palestine the battle of Ajlun in July 634. Shortly after this latter success he died on the 23rd Rabi' al-Thani 11 (23d August 634) and was buried beside Muhammad. In order to mark him out as a martyr, a tradition makes him die of poisoned food, of which he is said to have partaken a year previously, but a more prosaic tradition, according to which he fell ill through bathing on a cold day, does not sound very credible either, as it does not give the reason in which he died. His short reign, which was mostly taken up by wars, did not bring about any epoch-making changes in ordinary life. It is important to note that he had the first compilation of the Koran made, although he hesitated to carry out such an undertaking without the Prophet's express authorization. Moreover his share in it was probably insignificant, as according to another account 'Umar had the first copy drawn up as to the division of the quatrains of war, he kept to the scheme of the Koran that true believers had equal rights, a principle which Umar later abandoned. As caliph he lived as simply as before; at first in his house in al-Baqi and subsequently, when the distance became inconvenient, in the town itself. Tradition relates many anecdotes of his modesty and his

in which he set forth his views, painted out the weaknesses of his work and showed the system of his criticism. The work at once met with great success, and still in the fourth century anthologists admired it "The wonder of the world" and "The prop of Islam"; but subsequently, although it was definitely considered as one of the "great books" which composed the canonical "corpus traditionis" of Islam, the *Kitaḥ al-Kawā'id* did not possess nearly as much authority and veneration as was enjoyed by the *Saḥīḥ* of Muḥammad and the *Saḥīḥ* of Shāfiʿī. The work was published at different times in the East (Cairo, 1280; 1370 on the margin of Zarkān's commentary in the *Maṣābiḥ* of Ḥafṣ; Lucerne, 1885; Beirut, 1890 with glosses). A small collection of unusual traditions is also due to Abū Dawūd; the *Kitaḥ al-awā'id* was also published (Cairo, 1370).

Bibliography: Ibn al-Kaṭīb (ed. Wastenf.), No. 271; al-Khalabī, *Tahqīq al-ḥaḥīḥ* (ed. Wastenf.), ix. No. 46; al-Ḥafṣ, *Tahqīq al-awā'id*, p. 708-712; Brockelmann, *Gesch. d. arab. Litter.*, I. 161; Goldstein, *Abraham. Stud.*, II. 250-251, 255-256; Margoli, *Tiqqat Pn-Moskova*, pp. 24-26.

ABU DHARR AL-DHIFLĪ, a companion of Muḥammad highly honored on account of his piety. His real name was Dhundūh b. Ḥimāla al-Madā'īnī, but there are several different accounts of this as well as of his descent. He was considered, with 'Abū 'Alīyah b. Naṣr, as one of the *ṣaḥāb* (companions) of Islam, and was distinguished for his beautiful pronunciation of Arabic. It is, however, principally on account of his ecclesiastical tendencies that he became in the *ḥadīth* traditions of the *Saḥīḥ* and *Shūḥūḥ*, who relate many stories about him, a model of a pious Muslem. He died in al-Rabāḥiyya in the neighborhood of Medina, whither he had retired, in the year 33 or 34 (655).

Bibliography: Ibn Saḥīb, iv. 161 et seq.; Ibn al-Kaṭīb (ed. Wastenf.), p. 130; Yaḥyā (ed. Houtsma), II. 100-101; *Al-Biḥār* (Tabak), iv.; Ibn Ḥishām, 330, iv. 116; Ibn al-Kaṭīb, *Ḥad al-ḥadīth*, v. 186; Sprenger, *Die Leben und die Lehre des Mohammed*, I. 454 et seq.

(M. Th. Houtsma.)

ABU DHU'AYB AL-HUPHĀLĪ, real name *Yahyā* b. al-Kaṭīb al-Muḥājir, an Arabian poet of the tribe of Huḥayl, belonging to the so-called *Muḥajir* and therefore freed to see Islam. He takes a high place among the poets of his tribe and of his time. His name is due to his found in the position of the *Muḥajir* poems which have been preserved, but the *ḥikāyah* of his poems has been handed down in manuscripts, which have unfortunately not yet been published, namely, in the *Ḥadīth* MS. mentioned by Brockelmann, *Gesch. d. arab. Litter.*, I. 42, and in the Constantinople MS. (Public Library), No. 5598, of which the Imperial Library in Vienna possesses a copy made by N. Khudānasāda, under Supplement, No. 4104. — The year of Abū Dhū'ayb's birth is not known, but it is certain that he went over to Islam late in life. In the year 15 (637) he went to Africa under the command of 'Abū 'Alīyah b. Saḥīb al-Maḥājir, and took part in the conquest of the country. Being sent by his general to accompany the youthful 'Abū 'Alīyah al-Faḥṣī to Caliph 'Umayyad, he died during the journey, probably in the year 28 (649) while still in Egypt.

Bibliography: Brockelmann, *Gesch. d. arab. Litter.*, I. 41 et seq.; Ibn al-Kaṭīb, *Ḥad al-ḥadīth* (ed. du Guesc), pp. 415-416.

(A. Houtsma.)

ABU DJAFAR *Uṭayy* *Ḥawāṣ*, i. e. *ʿAbd al-Hamīd* [q. v.], was the representative (*Natīq*) of the *Ḥayda* *Ḥawāṣ* al-Bawla in 'Omda, but later on recognized the supremacy of Banū al-Bawla. The former therefore sent troops against him and took him prisoner in 374 (984). After the death of Shāfiʿī al-Bawla in 379 (989) he was placed over the province of Kermān by Banū al-Bawla. After the latter had been killed in 388 (998), Abū Djafar retained the command over the *Ḥayda* *Ḥawāṣ* there. Afterwards he entered the service of the *Ḥayda* *Ḥawāṣ* al-Bawla, but his great age forced him to retire shortly after. He died in 400 (1009), at the age of 205. His son Ḥamīd was also a general of the *Ḥayda*. [Compare also *Uṭayy* *Ḥawāṣ*.]

Bibliography: Ibn al-Kaṭīb (ed. Houtsma), I. 28 et seq.

ABU DJAHL, properly Abū 'Alīyah 'Aḥmad b. Muḥammad al-Muḥājir, who named the *al-Faḥṣiyya* after his mother, an illustrious *Ḥawāṣ* family of *Maḥḥad*. According to one anecdote he was of about the same age as the Prophet. *Ḥadīth* traditions concerning him possess but little historical value, in *ḥadīth* case it is evident from them that he was one of Muḥammad's most ardent opponents among the *ḥawāṣ* of Mecca. He eagerly took part in all conferences against the Prophet. He is said to have antagonized the weaker of the *Muḥajir* and even to have killed a woman; he persecuted the Prophet himself with his abuse and was only prevented by miraculous visions from doing him bodily harm. Some commentators claimed this, though wrongly, with *Kor'ān*, xvi. 6 et seq.; whereas *Kor'ān*, xvi. 61 and xlv. 43 are said to have been called forth by his mockery at Muḥammad's description of Hell. It was very much against his wish that the prophetism against the *Ḥawāṣ* was again designated. In the conference of the *Ḥawāṣ* shortly before Muḥammad's emigration he advised them to have him killed by men from every family in Mecca. When hostilities broke out between Muḥammad and the *Muḥajir* he met a host sent out under Ḥamīd's command, but it did not come to a battle. It is nevertheless put down to his pugnacity that a fight did take place at Badr. On this occasion 'Uṭayy b. al-Rabāḥiyya gave him the nickname of "the man with the perished buttock". Through his prayer before the battle: "Let him perish who really cuts the tie of blood-relationship", he, according to tradition, called down his own destruction. In the battle he was wounded and killed by Muḥammad b. 'Aḥmad al-Baḥṣī and 'Abū 'Alīyah b. 'Aḥmad. When Muḥammad saw his corpse, he is said to have called him "the *Ḥawāṣ* of the people". His picture, naturally drawn very unsympathetically by tradition, is completed by the mourning songs of the *Muḥajir*, in which he is called "the *Muḥajir* chief, the noble-minded man, never vulgar nor greedy".

Bibliography: Ibn al-Kaṭīb (ed. Wastenf.), see index; Ibn Saḥīb, iii. 55; v. 193; Tabak, ed. Houtsma, II. 27; Naṣr (ed. Wastenf.), p. 630; Sprenger, *Die Leben und die Lehre des Mohammed*, II. 115.

(F. Buhl.)

ABU DULAF. (See *AL-BAḤR* & others.)
 (This *Abū* MĪKĀL B. MUḤAMMAD.)

ABU DULĀMA ʿABD B. AL-ḤAWW, a black slave owner of the Banī Asad in Kufa. He is already mentioned in the history of the last Umayyad caliph, but appears as a poet only under the Abbāsides and plays the part of a court jester in the palace of al-Saffāh and especially in those of al-Ma'mūn and al-Muḥdī. His poem on the death of Abū Muḥsin (137 = 754-755) is said to have been the first of his works which made his name. Examples of his poetry show him to us as a clever, witty versifier, who readily seeks upon low expressions and displays all sorts of sikh with cynical joy; but he does not despise the most basely fulsome praise when the form of mendacious promises some reward. He laughs at the praise of the crowd and his epigrammatic tongue is feared by all. It is true he does not spare himself and still less his own relatives; he would even occasionally revenge well for the coarse jokes which the magnates played on him when one of his patrons was pleased to ridicule an other through him. He also enjoyed the jester's liberty of being above the Islamic laws and could also make them the butt of his insolent mockery. He has given proverbial fame to his rule that possessed all possible defects and to which he dedicated a witty *Kayida* (statement) as to the date of his death was; according to some he died in 160 (776-777) according to others in 170 (786-787).

Siḥīr ʿaḥḥ: Ibn Kullāb, *Kitāb al-Ḥār* (ed. de Goeje), pp. 487 ff. 119. *Al-Bihar*, II, 120-121, 125; *Al-Bihar*, p. 123; Ibn Khallikān (ed. Wüstenf.), II, 230; *Uṣṣiḥ*, *Al-Ma'mūn* (2d ed.), p. 518 (*Ma'mūn* 40); *Sharīḥ*, *Ḥār* *al-Ma'mūn* (ed. de Goeje), II, 235 ff. 119; *Uṣṣiḥ*, *Al-Ma'mūn* (ed. Schwally), p. 645; *Uṣṣiḥ*, in *Uṣṣiḥ* *al-Ma'mūn* (ed. Schwally), vol. 2, p. 74; *Uṣṣiḥ*, *Al-Ma'mūn* (ed. Schwally), I, 74.

(J. HROVATSKY.)

ABU EYŪB AL-ANḤALĪ (See *ABU EYŪB* *al-Anḥalī*.)

ABU 'L-FADL. (See *AL-ʿAMM* and others.)

ABU 'L-FADL (ʿABD) 'AL-ʿAMM (Shahāh), the secretary and prime-minister of the emperor Akbar, was born at Agra on the 16th Muharram 958 (14th January 1551). He was the second son of Shaikh Shuhārak Nāgaurī (d. 1593), the author of the commentary on the *Korān*, and the younger brother of Shaikh Faḥl (p. 7), the poet. On his father's side, he was of an Arabian family which had emigrated to Hindustan and had settled first in Sind and later in Nagor, in Gudhpur (Gudhpur). Hence his father is generally spoken of as Nāgaurī though he had settled and married in Agra some years before Abū 'L-Fadl's birth. On his mother's side, Abū 'L-Fadl was connected with Mir Kāfī 'al-Mīn Shāhī of Idar near Shikar, who was regarded as a saint and consulted both by the emperor Humāyūn and his adversary and conqueror, Sher Shāh. Abū 'L-Fadl was a student from childhood and early interested himself in religious questions. In his account of his mental development, given in the third volume of *Ḥikāyat* (Newal Kishore lithographed edition, p. 366), he says he began his studies at the age of five and that when he was fifteen, he was versed in all current sciences. For ten years later, he taught pupils and discussed religious matters with himself and others. But he found

no inner peace and often was tempted to renounce the world and become an ascetic. In the *Ḥikāyat* were in this state of himself: "Though during the day, my will was made bright by teaching science, yet at night I would take the path of the fields and approach the enthusiasts of the Way of Search and employ imagination from those treasure-potting prayers. . . . But my helpful remedy touched the troubled spot of my soul. Whilst my heart was drawn to the Sages of Calcutta, whilst it inclined to the ascetics of Lohian (the Doves); whilst a desire for discomfiting with the Lamas of Tibet broke my peace and whilst a sympathy with the priests of Portugal tugged my skirt. Sometimes a conference with the *shaykhs* of Persia, sometimes a knowledge of the secrets of the *Zawāwīyāt* rubbed me of my repose, for my soul was alienated both from the rationalists and the enthusiasts of mine own land."

From the struggle between jarring thoughts and from the antagonism between the contemplative and the active life, he was relieved, according to his own account, by the introduction to Akbar, which he regarded as his second birth. Before this, however, he had to undergo, in common with his father and brother, considerable persecution at the hands of the *ḥanafīs* and had to flee to Agra and remain in hiding for a time.

Abū 'L-Fadl was presented to Akbar in the nineteenth year of his reign (1574), just before the latter set out on an expedition to Bihar. Faḥl, who had been restored to favor, was instrumental in introducing his brother to the emperor. At this time, Akbar held orthodox opinions and was zealous for the Muhammadan Faith; Abū 'L-Fadl also was a believer at least in appearance. He therefore presented, as a scholar's gift, a commentary on the famous *Tamara-ṭī* of the *Korān*. Next year, when Akbar returned victorious to Agra, he received, as appropriate to the occasion, the *ḥanafī* opinion of the Chapter of Victory.

Faḥl and Abū 'L-Fadl were gained high favor with the emperor and rendered him the services of helping him in his discussions with the *ḥanafīs*. Indeed it was they and in particular the latter, who are accused of destroying Akbar's faith in Muhammadanism. In the words of Bada'uni (Bada'uni) Abū 'L-Fadl was the man who was the world in *ḥanafī*. The brothers, however, did not rise rapidly in rank. Faḥl never held a higher command than that of Four Hundred and it was not until 1585 and after eleven years of service, that Abū 'L-Fadl became a Commander of One Thousand. In the following year, he was associated with the veteran Shāh 'Alī Mahrān in the joint-government of *Ḥāt*; in 1592 his command was doubled; in 1593 he was promoted to the *mansab* of Four Thousand. A year earlier he had been sent on service to the Deccan, on the instigation of Prince Salīm and others, who were jealous of his influence over the emperor. They hoped he would fall in this, his first independent military command, they were mistaken; he distinguished himself greatly and amongst other exploits, captured the strong fort of Azingari. He was much assisted in his campaign by his son, Shaikh 'Alī al-Rahmān Afḡal Khān who, in the language of the author of the *Ḥikāyat al-Ma'mūn*, was the arrow of the front of his quiver (*ḥarṭ* *ḥarṭ* *ḥarṭ* *ḥarṭ*). His success still more emboldened Prince Salīm who, when he had heard that Abū 'L-Fadl was returning

according to Goldstuecker, *Die Schule der Fakhriyyen*, pp. 158 et seq. — should mean that even in grammatical questions Abu Hayyan endeavored to maintain the exclusive authority of the old masters, particularly that of Sibawayh. Later on he followed the method of the *Shakh* — school. His writings comprise not only grammar but also Arabic commentaries and the *Ushul* books, wrote poetry and was the author of a History of Spain in 60 volumes, which has unfortunately not been preserved. Indeed of the 95 books and treatises which he wrote only about 10 have been handed down to us. He was not only a perfect master of Arabic but also wrote a Persian and a Turkish grammar. This latter — under the title of *al-furush al-hind al-ahwal* (Constantinople, 1309; comp. *Imen. Ar. lib. orient. v. 226—2351* *Index de N° 1700* *Index intern. des Orientalistes*, III 44 et seq.) — is a considerable work. His treatise on the Egyptian language was never finished. Abu Hayyan died in Cairo in 735 (1334).

Bibliography. Makhaïr (ed. Day and Night), I, 823—824; al-Kutub, *Kutub*, II, 352—356; Wustenfelt, *Die Geschichte der Araber*, IX, 409; *Encyclopaedia, Geogr. u. Arab. Litt.*, II, 109 et seq.; L. Koenig, *Notis his bibliographique*, in the *Revue égyptienne*, v.

(M. III, Roubaix.)

ABU HAMMAM MUSA I o. Abi Sa'ïd QAYMAN o. VAQI'PURKHAAN, fourth king of the dynasty of the Banu Abi al-Wad (see 'ABUL-WALID'), who reigned at Tlemcen and over Central Maghrib; he succeeded his brother Abu Zayzu (d. April 1308) and was proclaimed king on the 21st Shawwal 707 (25th April 1308).

In his interior administration he rebuilt the ruins accumulated during the long siege of Tlemcen by the Marinides, which had lasted from Shafwan 698 to Shu'ban 700 (May 1299—May 1307); he had the ramparts of the town repaired and a moat dug all round the walls; he accumulated provisions in the stores of the capital. There also were without doubt in the part of the city mentioned by Ibn Khaldun under the name of al-Basmar, situated inside the rampart not far from Bab Kharshah (now the Fes Gate). *Al-Bas* I, it is said, filled the chests of the public treasury. Thus it may be seen that the chief preoccupation of his mind was to defend the capital from outside attack and to reinforce it in view of another siege by the Marinides.

As to his foreign policy he undertook numerous warlike expeditions and was backed up by ablest generals; he extended his authority over the northern tribes of Maghrib and of the Maghreb of the plain of the Chelil and of the mountains on its northern and southern borders; it seems that he established a very strong government over these tribes, which was able to keep them in order and submission. The victorious army of Abul I pushed towards the east even as far as Dougla and Constantine, in the supplies of the Maghrib of Tule. On the west he succeeded in keeping off the Marinides, who were always ready to attack Tlemcen and prevented them from passing Wagda (Wad).

Beyond a general secretary and his private secretary he had only two ministers: the first acted as chamberlain, and his powers must have been very extensive; the second was specially Minister of Finance.

Abu Hammam, thanks to his armies, pacified the country and burdened himself principally with the collection of the taxes for the purpose of satisfying the money necessity for the fortifying of Tlemcen and the maintenance of a powerful army. He does not seem to have been much taken up with increasing the well-being of his subjects, with ameliorating their material and intellectual conditions. He concerned himself with a purely military organization for the purpose of maintaining order in the country and of resisting the attacks of the Marinides.

He was very fond of his son Abu Isahim, he kept him ready at all times in the possible expectation of a sudden invasion, and he was sold by interested conditions and courtiers against the young prince. Abu Isahim, driven to extremities by his misfortune, aided on his friends and accompanied by a part of the army, fled into Morocco and on the 22nd of Shawwal 708 (22nd July 1308), and was proclaimed king in his place.

[In the Bibliography see *Abi al-Wad* and *Abi Isahim*.] (A. H. B.)

ABU HAMAM MUSA II o. Abi Sa'ïd QAYMAN o. VAQI'PURKHAAN, fifth king of the dynasty of the Banu Abi al-Wad (see 'ABUL-WALID'), who reigned at Tlemcen and over Central Maghrib; he succeeded his brother Abu Zayzu (d. April 1308) and was proclaimed king on the 21st Shawwal 707 (25th April 1308).

It was in Spain that the father of Abu Hammam was banished, with all the members of his family, by Abu Isahim I (q. v.). There doubtless he studied hard and acquired a taste for poetry, literature, art and ungodly games which he introduced in the court of Tlemcen.

Abu Hammam's father had given up the work of royalty to his two younger brothers for the purpose of retiring in Nedroma (Nedroma) where he lived a hermit. During the reign of his two sons, Abu Hammam had been brought up at the court of Tlemcen. At the time of the death of the Banu Abi al-Wad in the plain of Angad by the army of the Marinides Abi Isahim I (d. Shawwal 703 (June 1303)), the king Abu Sa'ïd perished and his brother Abu Isahim, accompanied by his nephew Abu Hammam, fled to the region of Tule. Abandoned by all their partisans, the two princes were arrested in the province of Dougla and the governor delivered them up to Abu Isahim. Abu Sa'ïd was put to death, as to Abu Hammam, the fact of his being a prince of royal blood and having been discovered, he was released and found a shelter at Tule on the Maghrib coast, where he was well received. Some time afterwards the friendly relations which existed between Abu Isahim and the Maghribis were destroyed, and the king of Tule gave his enthusiastic consent to the proposal of certain Arab chiefs of Dougla to put the young Abu Hammam at their head in order to come up to the aid of the Marinides in the Maghrib, and to attempt to reinstate this young 'Abd al-Wad prince on the throne of Tlemcen. The death of Abi Isahim at Fes, took place the arrival of Abu Hammam before the walls of Tlemcen and made the conquest of his capital easier for the latter. It was on the 10th Rabi' I 708 (9th Feb. 1309) that he entered the capital and was proclaimed king. Before the Marinides occupied Tlemcen for a short time and Abu

Hammam succeeded in getting back again a little later. In 722 (1322) the capital for the third time and the whole Al-Jahshid Kingdom fell into the hands of the king of Pers. who placed his own governor in each town, while the unfortunate Abu Hammam had to flee to the East and the desert.

The widow of Abu 'Ala al-'Azzam, having died in 724 (1324) the Mamluk army evacuated Hamman and the kingdom. Abu Hammam, having been immediately recalled, left his return and to his great surprise recovered the possession of his capital.

Having returned in such an extraordinary manner to the head of his kingdom Abu Hammam set himself to the pacification of his state. But hardly had he put down a revolt on one side when a rising against his authority took place elsewhere, and a pretender to the throne appeared somewhere. Abu Hammam gave abundant details about these events, in some of which he was besides directly implicated.

Besides these continual troubles Abu Hammam had to put up with many annoyances in his family, with his own children. His eldest son, Abu Tashfin, being presumptive to the throne, made him suffer every kind of vexation. As early as 740 (1338-1339) Abu Tashfin showed some sentiments with which he was animated with regard to his father by causing the assassination of Yaqub b. Khalid, the historian, the secretary and intimate friend of Abu Hammam (Kutub al-Din, Dec. 1338-Jan. 1339). Towards the end of 748 (Jan. 1347) this same son of the king had all of his brothers who were in Damascus strangled together with his father himself, and shut up the latter in a prison at Qum. Abu Hammam, however, succeeded in escaping and even in recovering his kingdom; but Abu Tashfin took refuge in the court of Pers and returned at the head of a Mamluk army to attack his father in his capital. Abu Hammam was killed in a battle against the Pers under his son's command on the 24 Rajab 750 (21 Nov. 1349).

Being of a highly cultivated mind, he sought for the society of the famous scholars and poets of his time; he was, further, benevolent and readily accessible to the humbler of his subjects which made him popular. If he lacked energy and courage in the field of battle he had as a compensation a very remarkable mind in capillaries. He could beguile his enemies and get himself cleverly out of difficulties; thus in spite of all his reverses of fortune he suffered he was able to make his way to power.

Abu Hammam wrote for the use of his son a treatise on political ethics, published at Teheran (1892) under the title of *Al-Faṣl al-ḥakīmī fī ḥikmat al-mulūk*, of which Mariano Campar has made a Spanish translation entitled *Al-coller de príncipes* (Barcelona, 1899, in the *Clasificación de estudios árabs*, 19).

The yearly festival of the birthday of the Prophet gave occasion, in Abu Hammam's time, for great lightings and luxury displays, the importance of which has been noted by the chroniclers. Long poems in praise of the Prophet and of the king of Hamman were sung in the royal halls in the presence of a crowd of guests, who were supplied with quantities of savory dishes. On this occasion too the great mechanical clock, which

embellished the palace of the king and of which al-Tamari has given a complete description, was made to play.

Abu Hammam wished to show the interest he bore towards intellectual works by having a new school built; he himself installed there the celebrated *ḥafiz* *Shams* Abu 'Ala al-'Azzam. This establishment, richly endowed, received the name of Madrasa Ya'qubiya from the name of the king's father, Abu Ya'qub, who was buried there.

The epitaph engraved on the marble of the tomb of Abu Hammam II has been published by Ormsland.

Bibliography: Abu Ḥammam, *ḥikmat al-mulūk* (Teheran, 1892), fol. 136 v. 17; al-Tamari (Majma', *Compendium* etc., pp. 141-142); Ormsland, *Travels in Persia and India* (London, 1893), p. 58 at top. [See also the Bibliography under 'HAMMAN, TAMAR, etc.']. (A. Mez.)

ABU HAMZA. (See *al-ḥamza* p. 17.)

ABU HANIFA. (See *al-ḥanifa* p. 17.)

ABU HANIFA, a Mamluk jurist, the founder of the Hanafite school which is named after him. He was probably born in the year 80 (699) and died in the year 150 (767) at the age of 70. His grandfather Zayn was brought to Kufa from Persia as a slave by the Muhammadan conquerors and received his freedom in that town, thus becoming the slave (*ḥawāṣ*) of the Arabian title of Tahir al-'Azzam, to which his liberator belonged. Hanifa, the father of *ḥanifa*, was born in the year of this title. He probably belonged to the 'Azzam party, for it is expressly stated (e.g. *ḥawāṣ*, vol. V, p. 109) that 'Alī blamed him and his descendants.

Abu Hanifa was a prominent scholar and devoted the whole of his long life to the study of the several sciences. His public lectures in Kufa gave him a name as a great scholar and his opinions had great weight with the people of that time. People backed daily to hear him and to question him on the strict and on the law. The Hanafite school named after him is one of the four orthodox *ḥanafite* (i. e. *ḥanifa*, *shafi'i*), which have maintained themselves to this day in Islam.

The opinion of many European writers that *ḥanifa* was a very new principle and created a very different system, in which he made the greatest contribution to the speculative method of deduction (the *ḥanifa*) is quite unfounded. It is true that he was open to the reproach made by his opponents that he attached little importance to tradition but rather independently followed his own judgment (*ra'y*). The scholars of the two holy cities, Mecca and Medina, asserted that he was unacquainted with tradition and gave free play to caprice. He should not be led astray by these statements, hostile as they are to Abu Hanifa. In fact there is in general no real difference of principle between the different *ḥanifa* schools in Islam.

Abu Hanifa appears to have confined himself during the whole of his life to imparting his teaching orally to his auditors among Arabian writers quote his views, and have thus formed the basis of the entire Hanafite legal literature from the very beginning of the Hanafite school up to the present day. It appears, however, that he himself never wrote anything. The titles of works of Abu Hanifa's *ḥanifa* are indeed mentioned, but

ABU HASHIM MUHAMMAD (435—484 = 1063—1094), a ghazw of Mecca. He finally obtained this dignity through the aid of the prince of Yemen, al-Mu'izz, who put with his troops a stop to the brutal struggles of the ghazis for the upper hand and formally installed Abu Hashim. Most of the ghazis who held supreme power at Mecca before Hashim (598 = 1200) were descendants of Abu Hashim's and were named after him or after his great-great-grandfather Hawashim (Hawashim).

During his long period of office, Abu Hashim exploited the pilgrims in every way possible, even by plundering them, and confiscated the rights of supremacy which he sold alternately to the caliph of Baghdad and the Fatimide caliph of Egypt. *Bibliothèque*: C. Snouck Hurgronje.

Mecca, I. 62—63. (C. Snouck Hurgronje.)

ABU HATIM (Said b. Muhammad) al-Sayidat (for al-Sajid), an Arabian philologist of Hama. His name is a pupil of al-Azhar. Abu al-Azhar and Abu Hatim al-Ma'mun b. al-Mu'izz, the traditions concerning Arabian philology, poetry and antiquities he propagated. He learned the great grammatical principles of Sibawayh from al-Akhbari, but was not able to make a name for himself in the science of grammar. The subjects in which he excelled are poetry and the knowledge of the old poets and their languages; he was also esteemed as a Koran scholar. Nevertheless his old list (see Flügel, *Die grammatischen Schriften des Araber*, p. 65, contains besides works on the above mentioned subjects also grammatical pamphlets. On the other hand on mention is made of his *Kitaab al-mu'annan* (On those who live long) and the *Kitaab al-wafayd* (Festivals) belonging to it. Amongst his pupils Ibn Duraid (d. 1037) and al-Mubarrad (q. v.) are the best known. The date of his death is given between 248 and 255 (862—869); probably the latter date (255) given by Ibn Duraid is the correct one. In his works there have been published a *Book of the past* (first reviewed by S. Cass in the *Archiv für Studien*, vol. I. 1873; comp. *Zeitschr. f. Deutsch. Morgenl. Gesch.*, xviii. 1893) by Basilius Legumina, in the *Art de la R. A. Américaine de l'Inde*, 1894, 4th ed., etc., etc. and the *Book of the Language* by L. Goldschmidt (Add. 1894). *Philologie*, III. Leyden, 1899).

(Continued.)

ABU HATIM VA'ZIR b. Muhammad al-Mutadhal (this is according to Abasidic authors; but according to other historians of Africa, his father was Lahlul or Lahlul b. Madyan b. Haww, of the great Haww tribe), Abasidic chief Arab historian represent him simply as a leader of insurgent Berbers. He, however, had played a more distinct important part, since after having ruled over Tripoli he was invited by the Abasids with the title of Imam of Defiance in 256 (773).

He gathered around him a considerable army, which was joined by contingents of Sofites, Abasids of Tabret, and other Berber groups, and besieged the town of Touna, the governor of Ifriqiya, who had left Kabawza, leaving Abu Hatim Ubaid al-Muhalabi in command of this place.

Omair, having succeeded in escaping from Touna, and being hunted to by the Berbers, shut himself up in Kabawza until reinforcements, which he had asked for from the caliph, should arrive.

Blocked by Abu Hatim's army, he withstood the attacks of the besiegers and endured the fearful famine which reigned in the place, until he learned that an Abasidic army was coming from the East, commanded by Yazid b. Hatim. When the caliph had appointed to succeed him, being in despair he made a daring sortie in 257 (774) in which he lost his life. Abu Hatim, after allowing the enemy to capture with the honors of war, went to meet the army commanded by Yazid. It conquered Berber troops from Khartoum, Baida, Kufa and Syria, the remains of the garrison soldiers who had been driven out of Ifriqiya and were taken to the borders of Howara Berbers.

In an encounter, which, according to the probably false information of the Abasidic chroniclers, took place at Mughmeda, Abu Hatim defeated the van-guard of the Abasid army by Salim b. Sawd al-Tamimi; but in a great battle, which, according to the Abasidic chroniclers, was fought in the west of Ghazala, the Abasids were completely defeated. Abu Hatim perished with 30000 Berbers. This disaster took place on the 27th Rabi' I. 257 (27th March 774).

This was the last of the 375 battles that the Berbers had fought against the caliph's army since their revolt against 'Omair b. Hashim (comp. the very complete bibliographical information given on this subject by R. Basset in *Les révoltes des Ifriqiens*, Paris, 1899, pp. 29 et seq.). (A. DE MOTTENRECHT.)

ABU HAWL (Haw), i. e. "Father of Terror", the Arabic designation for the sphinx of Uzna (Ghaz). Certain authors call it simply al-Sphinx "the idol", but its proper name was already mentioned in the Fatimide epoch. At that time it was also known under the Coptic name *Beliti* (Beliti), or, according to Kufi in *Maqamat*, *Beliti* (Beliti). Abu Haul is probably an Arabic popular etymology deriving from the Coptic name; the initial *B* contains probably the Coptic particle, which in Arabic is often transformed into *H*. Ancient tradition understands under Abu Haul only the head of the sphinx, as his limbed body was buried in sand in the Middle Ages, and only in 1817 was laid bare. Modern Arabian authors use the word designating sphinx simply, and not only for the one near the pyramids.

The Arabs, who were not acquainted with the ancient Egyptian culture, considered with superstition and the majestic head projecting from the sand of the desert. It was considered as a talisman which hindered the progress of the sand of the desert into the Nile valley, a magic power ascribed by others to the pyramids. A colossal statue in the shape of a woman — according to its description it must be like with the child form, — placed on the other shore of the Nile, in Fustat, passed as the beloved wife of Abu Haul. The former turned its face to the water just as Abu Haul to the desert, and was considered as a talisman against the inundation of Fustat by the high water. In 712 (1311—1312) it fell into the hands of treasure-seekers, and its stones were built into a mosque. — Another tradition considers Abu Haul as the image of the legendary Uchmim, to whom the Sabeans, it is said, brought offerings of white hares and frankincense.

Arabic reports contribute very little to the history of this monument. According to al-Muqaddasi, as early as 373 (985) the face, it seems, was

the names of the most respected members of the oldest Islamic community. Legend justifies the air of infallible memory, with which he imparted his numerous traditions, by lavishing the tale that the Prophet had with his own hands wrapped him in a cloth spread out in front of them during their conversation and that by this means he ensured the faithful remembrance of what he had heard — a fabulous trait which, as also to be met with as a symbol of intimate friendship. On account of his great renown as an interpreter of the sayings and deeds of the Prophet 'Umar was able to appoint him *mufti* at Baḥra. After his death, he received the calliph's offer to restore him to the office, and preferred to remain for a month of this in Medina as a private citizen. It is very important that Marwān, who treated him in many other ways, appointed him as his lieutenant in the government of Medina. Abū Hurayra died in the year 57 or 58 (676–678) at the age of 78.

The numerous temptations (*waswas*) of Abū Hurayra, which were so numerous according to Ibn Kāṭib, ed. Wüstenf. p. 1424, in which he is mentioned in the way of his Hadith communications, in which he developed the most unimportant things in pathetic language. The inextinguishable work of information which he always had to hand (the *ḥadīth* Hurayra *ḥadīth* takes up no less than 223 pages in the *Mustadrak* of Ibn Ḥabīb, II. 228–541), appears to have raised suspicion of their trustworthiness in the minds of his immediate auditors, nor did they hesitate to give answers to their suspicious. In *ḥadīth* form (e.g., also *ḥadīth*, *ḥadīth* al-*ḥadīth*, No. 111) he repeated times to defend himself against the charge of idle talk. He had given on criticism every occasion in the printed and scriptal *ḥadīth* collections. Abū Hurayra "extreme of plain dealing." At the same time we must take into account the fact that most of the sayings of which tradition makes him the originator were probably found on him at a later date.

Bibliography: Muslim, *ḥadīth*, v. 200 (Bukhārī and Tirmidhī have no special paragraphs on the *ḥadīth* of Abū Hurayra); Ibn al-*ḥadīth*, *ḥadīth* al-*ḥadīth*, v. 325; Sprenger, *Das Leben und die Lehre des Muḥammad*, II. pp. 122–123; Goldziher, *Abū Hurayra*, *ḥadīth*, I. 405; Idem, in the *Zeitschr. f. Deutsch. Islamstud.*, I. 187; Id. *Abū Hurayra*, *ḥadīth*, p. 332.

ABŪ HUSAYN (name Abū Ḥusayn), name of a Kabbala family. To this belonged the Fatimide governors, who since 336 (948) ruled over Sicily (q. v.).

ABŪ ISHĀK. (See *Abū Ḥusayn* and *Abū Ḥusayn*.)

ABŪ KĀLAMŪN, also *Abū Kalamūn*, the usual designation in Persian but more rare in Arabic for the alchemist. Originally Abū Kalamūn designated the *ḥadīth* (Greek *ḥadīth*), of three threads (see *ḥadīth* *ḥadīth* *ḥadīth*) *ḥadīth* with a precious golden glittering were prepared. The philologists (see *ḥadīth*, *ḥadīth*) know Abū Kalamūn almost only as a kind of cloth of variegated colors through late connection by the Byzantines. The original signification of the name was therefore forgotten, was connected it with Basmā Kalamūn were names, and Kalamūn (see Wüstenf. II. 306), who was acquainted with the production and use of the *ḥadīth* on

the Spanish coast, knows Abū Kalamūn only as a cloth woven after the colors of the *ḥadīth* (q. v.). *Bibliography*: *ḥadīth* (ed. de Guech, p. 2401, and in this: Jacob, *ḥadīth* in *ḥadīth*, *ḥadīth*, *ḥadīth*, p. 12; Karami (ed. Wüstenf.) I. 106; *ḥadīth* (ed. de Guech, I. 42) *ḥadīth*, *ḥadīth*, I. 93.

ABŪ KALB, father of the dog, Arabic designation for the *ḥadīth* dog, on which the lion was regarded as a dog.

ABŪ KĀLIDJĀR al-Murādī u. *ḥadīth* al-Dawla, a *ḥadīth*, had been appointed by his father as governor of al-Aḥwāz in 312 (1021). On the death of the latter (415 = 1024) he was called to *ḥadīth* to succeed him, but he was forestalled by his paternal uncle Abū l-Fawaris al-Dawla, governor of Kirmān, with the help of the Turkish guard, which protected him. Abū Kālidjār gathered some troops, who defeated his uncle's army and he entered *ḥadīth*, but he could not hold his own there because of the hostility and discontent of the *ḥadīth* garrison. The peace which resulted only left him *ḥadīth*, a fresh victory gave him *ḥadīth* (417 = 1026), although he was defeated by the inhabitants of the capital. The tribe of the *ḥadīth*, who had pillaged *ḥadīth*, acknowledged his authority, on the contrary the inhabitants of the marches of Lower Dabūyūn (al-Baḥrā) revolted under the command of Abū 'Abd Allāh al-Murādī u. *ḥadīth* al-Shawāl, old leader, on account of the exactions to which they had to submit (418 = 1027). The same year he attacked his uncle Abū l-Fawaris to take Kirmān from him, but could not and *ḥadīth* stopped the progress of his army and *ḥadīth* was concluded on the terms of the partition of *ḥadīth* and Kirmān between the two camps. He took as his minister al-*ḥadīth* al-Baḥrā, son of al-Murādī u. *ḥadīth*, taking advantage of the struggles between the Turkish and *ḥadīth* troops, he took possession of Bagra (419 = 1028) of Kirmān, without striving a blow, at the request of the inhabitants, after the death of Abū l-Fawaris, and of *ḥadīth* (420 = 1029), which he could not keep. He was al-Aḥwāz pillaged and the women of his family taken as prisoners to Bagdad by *ḥadīth* al-Dawla, he attacked him and was routed after three days' fighting; the situation was retrieved with *ḥadīth* money of his minister al-*ḥadīth*, 421 (1030); he joined battle with *ḥadīth* al-Dawla at al-Maḥḥar, the capital of *ḥadīth* was defeated and lost *ḥadīth* place, which was recovered shortly afterwards on the arrival of reinforcements; he lost *ḥadīth*, than *ḥadīth* was taken by *ḥadīth* to 123 (1032) he put to death the *ḥadīth* *ḥadīth*, who had left him only a nominal power, in 428 (1036–1037), *ḥadīth* *ḥadīth* tried to get him recognized as master of Bagdad, but without success. He made peace with his uncle *ḥadīth*, who gave his daughter in marriage to Abū Manṣūr, son of Abū Kālidjār. *ḥadīth* *ḥadīth* 431 = 1039–1040, tried in vain to drive *ḥadīth*, sent troops by sea to reduce *ḥadīth* this in result 433 = 1041–1042 and delivered *ḥadīth* in Kirmān, which was besieged by the *ḥadīth* of Toghrul-beg the Selḫūids (434 = 1043–1043).

On the death of *ḥadīth* al-Dawla (6th *ḥadīth* 435 = 9th March 1044) he succeeded him at Bagdad on promising benefits to the Turkish troops, and was enthroned the following year with the title

Hahsh and Samarqand were frequently under attack. Abu 'l-Khair appeared with greater forces in 355 (1451-1452) as an ally of the prince Abu Sa'ïd against the then sovereign of Samarqand 'Abd al-Lah with his aid 'Abd al-Lah was besieged and killed and Abu Sa'ïd was installed as sultan-rudd of Samarqand; Khat'a Saljuq Begum, daughter of Ilghar-Beg, was given in marriage to Abu 'l-Khair. A second attempt to interfere with the dispute between the Timurids came and less happily, Prince Muhammad Ulugh, favored by Abu 'l-Khair against Abu Sa'ïd was forced in 363 (1458-1459) after some successes to raise the siege of Samarqand at the approach of his enemy, to quell the country ravaged by Abu 'l-Khair's auxiliary troops (under Bork-Saljuq) and in 364 (1463-1464) — as it seems not having any assistance from Abu 'l-Khair — to return to his adversary. Shortly before, probably about 361 (1456-1457), 'Abd al-Khair's grandson, Muhammad, born in 358 = 1454, would not have been then three years old; Abu 'l-Khair's power received a hard blow from the Kalmucks beaten in the open field, to deal to him to Sighnu and he then ravaged the whole country up to the Sir, about 370 (1465-1466) it is said that there took place among the Orkays that split, through which the poorer inhabitants of the steppe, called al-Kazak, separated from the other portion of the nation. The year of the rat (1466) corresponds just as a parallel with 374 = 1469-1470 is given as the year of Abu 'l-Khair's death; the power founded by him was after a short interruption set up again by his grandson Muhammad (Shahrokh), and developed into such a magnitude that was never known of.

Bibliography: Abu 'l-Khair's biography was written towards 380 (1473-1474) by Muḥammad al-Khatib (Tahiri) *Abu 'l-Khair Khair*, the autograph in Moscow, *Hist. of the Mongols*, II 687, prove correct and, as far as concerns the MS. of the British Museum, but not the work itself. comp. Kien, *Cat. of Pers. MSS.* I. 203; the St. Petersburg MS., among them being also that of the University Library at St. Petersburg, have also the beginning of the biography. Muḥammad was besides able to utilize the oral narratives of Abu 'l-Khair's son Sayan al-Khair (d. 381 = 1525), who seems to have drawn his information from written sources, as for example the *Maṣṣad* of 'Abd al-Rasid al-Samarkandi [q. v.]. Information about Abu 'l-Khair is also to be found in the historical works on his grandson Shahrokh and his successors, especially in the *Tarikh-i-Ahras* (comp. Kien, *Cat. of Turkish MSS.* pp. 276 ff. esp.) and the writings dependent on it. (W. Barthold.)

ABU 'L-KHATIB, a great work of Egypt (called after a freedman of Caliph al-Mansur), the most important of the annals, which in the Middle Ages, flowing from the west, fell into the main branch of the Uygur, the *Khilla al-Arabi* of the Arabian authors and the present *Shah al-Arabi*. Its last still exists. It is on the shore of this epoch that the family rebels built in the 9th century the large fortress al-Buhārā.

Bibliography: G. de Soppa, *The Annals of the Eastern Caliphate* (Cambridge, 1905), pp. 47-48, Greek, Arabic and other text. (Soppa.)

ABU 'L-KHATTAB *Abu 'l-Khair al-Samarkandi* (d. 380 = 1474), first Imam elected by the Ash'arites of Latakia. He was one of the group of the first Ash'arites whom the Ash'arites call the bearers of the faith. In 140 (757-758) the Ash'arites of Latakia and Tripoli, having rallied in great numbers to the Khawāssite doctrine, decided to appoint a leader. They met under the pretext of settling a matter of interest in a place called Shad, in the west of Tripoli, and proclaimed Abu 'l-Khattab as Imam. They entered Tripoli by surprise and forced the Ash'arite governor to leave the town.

At this period the Wasilids who had seized Kairwan gave themselves up to the worst excesses in that town. Wanting to put an end to their abomination, Abu 'l-Khattab collected his troops and marched against Kairwan at the head of 6000 warriors. He captured Kairwan in 141, after having defeated the chief of the Wasilids, 'Abd al-Hakim b. al-Khattab, who had come out to meet him, he besieged the place. It was during this siege that, according to one version the truth of which is doubtful, his principal lieutenant, 'Asim al-Sadri, died from the effects of a poisoned onion sold by the besieged.

Kairwan was obliged to surrender to the Ash'arite forces and fell into the hands of Abu 'l-Khattab (Safar 143 = June-July 758), who carried a faithful daughter of the Wasilids. He entrusted the government of the place to 'Abd al-Khattab b. Kairwan, and then returned to Tripoli, whence he extended his power over the whole of Ifriqiya.

In Dhū 'l-Hijja 141 (April 759) Muḥammad b. al-Aghlabi al-Kharrā, appointed to the government of Egypt by Caliph 'Abd al-Malik al-Mansur, sent, for the purpose of re-establishing order in Ifriqiya, an army commanded by al-Aghlabi b. 'Abd al-Amin al-Baghat. Abu 'l-Khattab went to meet him and sent forward a vanguard under Malik b. Saḍra al-Hawari to check the enemy's march. The 'Abbaside army routed in the neighborhood of Kairwan.

A second army, having Abu 'l-Aghlabi 'Umar b. al-Aghlabi as its commander, was defeated at Meghanna by Abu 'l-Khattab in person. The Imam returned to Tripoli after this victory believing that he had finished with the Arabs. But in the meanwhile the al-Aghlabi was ordered to go himself to fight the Berbers and to take the government of Ifriqiya.

As soon as Abu 'l-Khattab was informed of his march, he set out with a considerable army. But being deceived by a messenger of the al-Aghlabi, who pretended he was returning to the East, he allowed his troops to be disarmed. The al-Aghlabi, by means of forced marches, soon reached the territory of Tripoli. The Imam hastily reassembled the nearest tribes to stop him in his march. The encounter took place at Tawargha in Safar 144 (May-June 761). The battle was terrible. Abu 'l-Khattab perished on that day with 12000 or 14000 of his followers. In Jumada I (August), the al-Aghlabi took possession of Kairwan again. (A. de Motville.)

ABU 'L-KHATTAB Muḥammad b. al-Khattab (al-Makhrī) (d. 380 = 1474), a Mawṣalī sectarian. At first he was one of the adherents of 'Abd al-Rasid [q. v.], but afterwards, as he declared the latter (as the Imam is generally) to be

a prophet, even a divine being, on account of which he was threatened by him he claimed for himself what he had asserted as belonging to the Alids, and won many followers, who, according to al-Buhārī, were classed in not less than 50 sects, and all together called under the name of Khawāridj (q. v.). All what is known of his personal situation is that in 143 (760) he was executed at the orders of 'Uth b. al-Mu'taz, the Abbāsid governor of Kufa.

Biographical: Shahrastānī (ol. Corrozet, pp. 136 et seq. (Basel, 1812, p. 208 et seq.); Makrūz, *As-Sūf*, li. 32; Ibn al-Athīr, *Tārīkh*, viii. 21. (M. Tr. Notices.)

ABU KUBAIS, a sacred mountain on the east frontier of Mecca. The origin of the name is not known, although Moslem legend occupied itself with it, and even ascribes it advantages the statement that this mountain was, in pagan time, called al-Himā, because, legend asserts, the black stone was preserved there according to another legend, in this mountain was also the *Tamasek* Cave (*Maghāzī* of *al-Buhārī*, q. v.) in which the first progenitors of mankind dwelt, and in which they were temporarily buried after their death.

Biographical: Yāqūt, *Mu'jam*, v. 71; Wittenfeld, *Die Chroniken des Stadt Mekka*, L. 479.

ABU LAHAB (father of the dam*, i. e. man of Hell), the surname, by which an uncle and at the same time a violent opponent of Muhammad is designated in the Kor'an (xii. 1) and called chiefly by the Moslems. His real name was 'Abd al-Uzza b. 'Abd al-Muttalib, the heathen character which shocked Muhammad. Until his death he sided with the most violent adversaries of Muhammad in Mecca. This fact, otherwise so discordant with the lively family sentiments of the Arabs, may be explained by that his wife, Himmāt bint Jahsh b. Umayr, was the sister of Abu Sufyān, the prominent leader of Muhammad's adversaries in Mecca till the year 3. In any case she showed much hostility to the Prophet and sided against him too because of her antagonism, for in the above-mentioned Sura, besides Abu Lahab, also her ornaments and humiliation in Hell are indicated. — The Sura reads as follows:

1. "Curse the hands of Abu Lahab and perish (himself), 2. His fortune and all what he hath acquired perished (his loss), 3. He will come in a glowing fire (*al-Hādī*), 4. And his wife carries the wood, 5. On her neck a rope of hell."

The sequence shows that verse 4 means that in Hell she must gather the wood for the glowing fire (comp. *Rāḡib*, *al-Faḥr*), and not that in her lifetime she was carrying wood, that is to say, thorns, and screwing them in the way of the Prophet (as some commentators explain it, comp. for example *Taherī*, *Tafsīr*, xxx. 192, and *al-Buhārī*, *al-Faḥr*), and that in her lifetime she used to spread insults on Muhammad's person. — As a motive for this hostile prediction the following is given by several Arab traditionists in the name of 'Abd al-Uzza: "After verse 114 of Sura xvi. ('Warn thy tribes, those that stand near thee') was revealed, Muhammad addressed from Mecca Safa (according to some from Minā) his related families in Mecca in the following terms: 'It is announced to you an approaching enemy would

you not believe me?' — Yes," they answered — "Yes," said he, "I caution you against a great punishment!" At that time Abu Lahab came up towards him and said: "Perdition on thee (*al-Hādī*)! Is it for this that thou hast threatened me here?" Therefore Sura xvi. (*al-Hādī*) was revealed". Materially very much different is the account of Ibn Ishāq in the name of 'Abd al-Uzza. According to another account of Ibn Ishāq, reproduced by Ibn Ishāq, however, Abu Lahab expressed himself with scorn against Muhammad on another occasion, before Hish b. 'Uzza, adding the imprecatory word *al-Hādī*. — There is no doubt that previously a series of hostile acts of Abu Lahab against Muhammad must have taken place, which called forth such a severe, pitiless execration of the latter against his uncle, so much more that on a previous occasion, in the party quarrel of the Meccans with Abu Sufyān, Abu Lahab had occasionally stood by his brother, and thus indirectly by Muhammad (Ibn Ishāq, p. 244). — The Sura is generally considered as a Meccan one (the preterite *al-Hādī* used for the prediction of the future perdition; comp. *Rāḡib* to *Kor'an*, xl. 17); *Rāḡib* counts it amongst the oldest Meccan Sura. Still the wording of verse 2: *al-Hādī* against *al-Hādī*, according to the unexceptional way of expression in the Kor'an, something that had already happened (comp. *Kor'an*, vi. 46; vi. 84; xvi. 207, *al-Hādī*) for in case of future events the imperfect tense (*yaghdū*) is always used; neither is there any parallel to the usage of *al-Hādī* as a preterite future. According to such a notion this Sura contains consequently a triumphant victory over the already happened death of Abu Lahab (see below), and could be composed only some time after the battle of Badr. Abu Lahab did not personally take part in that battle, because, according to some, he was sick, according to others, he was afraid of 'Alī's bad dream. He sent his place 'Alī b. Hishām, whose fortune he had won in an armed struggle whom he had made his slave as his debtor. Abu Lahab's great-grandson, the poet al-Buhārī b. al-Ash'ath al-Lahabī, boastfully mentions the latter fact in a verse (*al-Buhārī*, xii. 7). The news of the bad loss of the battle threw him in such an anger that he betook himself to violent acts against the hearer of the news and his wife. Shortly afterwards (3 days according to Ibn Ishāq) he died of malnutrition. The burial of the Moslems was satisfied that his nose smelt so much his corpse, which they let in become corrupt, and when they were obliged to remove it, it got an ignominious burial (Ibn Ishāq in *al-Buhārī*, iv. 11 et seq.; *Rāḡib* to *Kor'an*, xii. 1). According to one isolated source, he died considerably later (about the year 6), as he had promised the last prophet of 'Uzza, before his death, in defence of the interests of that goddess. But this statement deserves no credence; for, firstly no mention of him is made anywhere after the year 2 (623-624), and secondly Ibn Ishāq tells in a tradition which he traces up to Ibn 'Abbas that at the conquest of Mecca in the year 8 (629-630) Muhammad received into Islam Abu Lahab's both sons 'Uzza and Mu'awīh, who fought on the Prophet's side in the battle of Uhud. It is quite clear of the question that their father should be still alive at that time or shortly before.

Abu Lahab is depicted as a large, corpulent,

heavy" man, prompt to become angry. He had acquired considerable wealth, in order, so was Muhammad's opinion, to assure himself against adversity (Kutub, cxi. 2). His son 'Utha and brother (Ism) married a daughter of Muhammad's, but when the latter proclaimed himself as prophet, he divorced her, and he himself embraced Christianity. Cursed by Muhammad, he is said to have been torn by a lion or a hyena while on a journey to Syria. This story, however, is not in accordance with the statement that he went once to Mecca in the year 8 (see above), nor with what he died as late as the year 30 (699-700). Doubtless there is a confusion with another son of Abu Laith. The poet al-Fall al-'Abhar b. 'Althafan al-Bahar, cv. 3-11) was a grandson of 'Utha.

Bibliography: Abu Muhammad (ed. Wüstenf.), l. 60, 131 of seq., 244, 430, 481; Tabari, l. 2170, 1896 of seq., 4349; li. 2343; idem, *Tafsir*, l. 121, 191-192; Wajidi, *Kitab al-muqaddas* (Wellhausen), pp. 41, 351; Baladawi, in Kuehn, ed., *Baghawi* (*Tafsir*), Baghawi and Wajidi quoted by Sprenger, *Die Leben und die Lehre des Muhammad*, i. 526; Noldeke, *Gesch. d. Qorans*, p. 72.

ABU LAITH NAYR N. MUHAMMAD N. AHMAD, a Muslim al-Samarqandi, a Hanafite jurist and theologian of the second half of the fourth (10th) century. The year of his death is variously given. He was the author of several theological and juridical works, enumerated by Brockelmann (*Gesch. d. arab. Litt.*, i. 193). It is not quite certain whether the catalogue mentioned there is really his, because the author's name and genealogy as they appear in the MSS. do not agree with those of the subject of this article. This little work has been twice edited by A. W. T. Jayne, comp. *Sydenham's Arabic text*, *trans. in collaboration*, 1881, pp. 215 of seq. 267 of seq.

ABU L-MA'ALI 'ABD AL-MALEK AL-DIWARATI (See *ABU AL-HASAN AL-DIWARATI*.)

ABU L-MA'ALI HUSAYN ALLAH N. MUHAMMAD N. AL-MUTTALIBI (See *MUTTA'ILIBI*.)

ABU L-MA'ALI MUHAMMAD N. 'ABD AL-LAH, an 'Alid, a descendant of Husayn b. 'Ali. He probably lived in the Court of the Ghaznavides, and in 453 (1062) he wrote a history of religion in Persia, entitled *Kitab fahm al-adyan*, which was published by Schefer in his *Gesch.*, l. 131-132.

ABU MADYAN SHU'AYB N. AL-HURAYM AL-ANDALUSI, a famous Andalusian mystic, born at Camilla (Kafayana), a village near Seville, died M 594 (1197-1198), and buried at al-'Ulad near Tlemcen.

His family was obscure and his parents were poor. From childhood Abu Madyan had to learn the Koran by heart in his own country according to the custom which still exists; he learned also the weaver's trade. Feeling a natural leaning toward study, he applied himself to it with ardor; and, attracted by the reputation of certain Maghrib professors, he left his country to go to Fez to attend the lectures of the renowned masters of whom he had heard.

The date of Abu Madyan's going to Fez is not known. Seemingly it was at the end of the Almohade empire or at the beginning of the foundation of the Abshide power. It may be judged by the fact that he taught in the universities of Fez,

amongst which the study of the Almohade tradition" (Andalus) especially figured, and may think that the Maghrib was already under the domination of the Almohades.

Abu biographers describe Abu Madyan as conversant with diverse branches of Almohade science, both religious and profane. In fact, from what we have just seen, Abu Madyan was studying at Fez at the moment of the growth in the West of Almohade doctrine and of the revival which they brought about in theological and judicial science. But it does not appear that Abu Madyan was a follower of the Almohade doctrine, nor did he ever proclaimed his preference for Almohade theories. His taste led him especially towards mysticism; he was directed in this path by the Sheikh Abu Ya'za, who brought him by fast and prayer and by the continual practice of the strictest asceticism to the life of perfect Sufi. Besides, Abu Madyan, who was very poor, had not much difficulty in detaching himself from the world and its ephemeral pleasures; he passed successively all the degrees of the mystic hierarchy and reached the rank of *Kamil* of *Qadiri*.

After remaining some years at Fez, the young Sufi went to Mecca, where, it is said, he met the great Mamluk saint, 'Abd al-Kadir al-Jilani (q. v.); he bound himself in friendship with him and under his direction completed his mystic studies.

On his return from the East Abu Madyan set himself to teach mysticism in the Maghrib. He settled in the town of Baugie, where he professed the severest asceticism; he soon acquired a reputation for sanctity and knowledge. People came from very far to consult him and to attend his lessons. Before his departure from Fez he had already performed miracles; he performed others during the course of his journey in the East and after his return to Baugie.

The mystic teaching that Abu Madyan professed at Baugie was in opposition to the opinions of Almohade doctors of that time. The latter were disturbed by the constantly increasing reputation of this professor and of the ever growing number of his adepts; so he was resolved to get rid of him. The Almohade sovereign, Abu Yusuf Ya'qub al-Mansur, having been made aware of the situation, ordered the governor of Baugie to send the mystic to Mecca, so that he might question himself. Abu Madyan submitted with good grace to the injunction of the sovereign. After having said farewell to his pupils, he started for the capital of the Almohade empire, followed by a few companions. He died on the way some kilometers from Tlemcen, on the bank of the river Isser, and, according to his last wish, was buried at al-'Ulad close to Tlemcen, where today his tomb is a point of pilgrimage for Muslims of all countries.

All the doctrines professed by Abu Madyan may be summed up in this verse, which, according to Yahya b. Khaldun, is often repeated:

"Say, Allah and abandon all that is matter, or is connected with it, if thou desirest to reach the true goal."

It was by the strict application of this principle that he himself attained the highest degree of mystical perfection, that he reached complete abstraction of his intellectual being and his perfect identification with that God whom he thus defined with his last sigh, *Allah al-Hayy*.

The works of Abu Madyan are confined to a few mystical, religious poems, one *wasit* and one *shakl* (see the Arab. MSS. of the Bibl. Nat. of Paris, No. 2230, 101, 2410, 4553, &c. 12, and those of the Bibl. Nat. of Algeria, No. 376, P. 59, 599, &c. 3; 938, f. 1—9; 1839, &c. 75).

The funeral of Abu Madyan took place in the midst of a great concourse of the inhabitants of Flencon, and was the occasion of an inspiring manifestation of respect and veneration for the saint. Since that time Abu Madyan has been the protector and patron saint of Flencon. The city has grown and developed under the beneficent reign of the great saint, and the town of al-'Uhad has grown up round his tomb.

The mausoleum of Abu Madyan was built by the command of the Almoravid sovereign, Muhammad al-Nasir, shortly after the death of the saint. Since then many of the princes and sultans who succeeded to the throne at Flencon wished to contribute to the embellishment of the sacred crypt. Splendid monuments, of which many remain still in a state of good preservation (especially the Minaret of the Madrasa) were built in honour of the saint by the side of his tomb by the Marinid kings, the masters of Flencon in the 14th century.

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(A. B.)

ABU 'L-MAHASIN DJAHAL AL-DIN YUSUF b. TAQI'UD-DIN a. 'ABU AL-DIN AL-DJAHAL AL-DJAWANI, Arabian historian, born in Shiraz

513 (February 1486) at Cairo; his mother was a Turkish slave of the eunuch al-Malik al-Zahir Bar-Bak. His father died in 525 (1412) as governor of Haleb (Aleppo) and Damascus. In Cairo, Abu'l-Mahasin was a pupil of al-Mahasin and other celebrated scholars of that time. In 583 (1458) he performed the pilgrimage to Mecca; he died in 574 (1469), or according to others in 570 (1465—1466). Of his still preserved seven historical works his history of Egypt from the Arab conquest till 537 (1453) is the most renowned. This work contains also some facts regarding the neighbouring countries and chronologies of every year; his last copy was executed in the years 860—862 (1456—1458) under the title of *al-Mahasin al-shaykh fi wasat al-shaykh*, edited by Joyntell and Mathew *Abul-Mahasin Abu Yusuf. Arabic annals*, 2 volumes, Leyden, 1853—1861 (it goes only as far as the year 385 = 976; the remainder is expected). His *Ma'asir al-shaykh* fi wasat al-shaykh *Ma'asir al-shaykh* (Ma'asir al-shaykh Jam'atiddin Tagharbi i. Annals, ed. J. P. Maréchal, Cambridge, 1792) is a short history of Muhammad accompanied by a somewhat dry list of names of some of his companions, of the rulers of Egypt and their rulers till the year 842 (1438). His continuation of al-Mahasin's *al-shaykh* for the years 843—860 (1441—1456), under the title of *al-Mahasin al-shaykh fi wasat al-shaykh* (ed. al-Mahasin, 1792, &c. &c. *Ma'asir*, No. 9163; *The Arab. MSS. in the Bibl. Mus.*, No. 1244) and that of al-Mahasin's *al-shaykh*, biographies arranged in alphabetical order, of distinguished men from the year 650 (1252) till his times, under the title of *al-Mahasin al-shaykh* *Ma'asir al-shaykh* (the Vienna cat., No. 1274; the Paris cat., No. 2008—2073; *Fleury*, &c. *Antiquités arabes*, v. No. 162) deserve a closer examination. Besides his historical works he left a collection of mystical poems entitled *al-Sakhar al-shaykh* *Ma'asir al-shaykh* (Darmstadt, Cat. Boer., No. 367).

Bibliography: Wattenfeld, *Die Geschichte der Araber*, No. 590; Brockelmann, *Gesch. d. Arab. Litt.*, II, 41.

(HARTELHANA.)

ABU MANSUR [See AL-DJAHAL.]

ABU MASHAR DJAHAL AL-DIN a. MUHAMMAD a. 'UMAR AL-BALAZI, one of the Arab astrologers most frequently cited in the Christian Middle Ages (under the name of *Masmasar*). He was a native of Balqa, in Syria, and a contemporary of al-Kindi. At first he devoted himself to the science of tradition, and only at the age of 47 he began to occupy himself with the study of astrology. Arab authors already charged him with plagiarism, that which was recently confirmed through the investigation of O. Loth (*al-Kindi as Astrologer*, in the *Monatsschrift für die Geschichte der Wissenschaften*, Leipzig, 1875, pp. 270 et seq.). He spent the greatest part of his life in Baghdad, and died in Wasit, the 28th Ramadan 272 (8th March 886), and to have been over 500 years old. — Of his pretty numerous writings the following principal works are extant in manuscript: 1. *Al-Mashar al-shaykh* (The great book of introduction, i.e. astrological), in Oxford, Leyden, Constantinople (Hafid.), translated into Latin by John Hispanolani and Hermannus Scapodas (or Palmatus); the latest translation was printed in Augsburg, 1489, under the title of *la-*

*production in voluminous Arabic text. The latter are variously listed, thus in Venice, 1493 and 1506. — 2. Kitāb al-ḥikmah (The book of the conjunction, i.e. of the stars), in Oxford and Paris. The work published in Augsburg, 1489, and in Venice, 1515, under the title of *Alfomazur de magis conjunctioibus et astrorum revolutionibus et eorum proprietatibus, cum rationibus tractatus*, is not a translation of the *Kitāb al-ḥikmah*, but of the *Kitāb al-ḥikmah al-mawḍiʿ* (The book of the revolution of the stars), in the Escorial, and Oxford, and of other treatises, the Arabic title of which can not be given with certainty. — 3. *Kitāb al-ḥikmah fi bayān al-ʿikān* (The book of the thousand and the hundred of worship), cited by al-Biruni, in the *Chronology of ancient nations* (ed. Sachau, Arabic text, p. 205; English trans., p. 187). — 4. *Kitāb waṣṣalāt al-ʿaṣr al-mawḍiʿ* (probably that work of his called *The small book of al-ʿaṣr*), in Berlin, Vienna, Florence, Paris, Cairo, where it was also printed in 1290 (1873) under the title of *al-ḥikmah al-mawḍiʿ*. — 5. The *Flora Alfomazur*, or *Flora astrologica* (Augsburg, 1488 and 1495) are probably an extract of the *De magis conjunctioibus* etc.*

Bibliography: *Fihrist*, I. 277; Ibn al-Kutaybi (Cairo, 1310), I. 123 (trans. de Sane, I. 323); Ibn al-Kutaybi (Lippert, p. 254; Abu'l-Faraj (ed. Gyllenberg), p. 253; al-Biruni (*Chronology of ancient nations*, ed. Sachau), pp. 25, 27-28, 203 (English trans., pp. 29, 34-36, 187); Haureau and Lancelotti, *Bibliographie de l'astronomie*, I. 703 et seq.; Lippert, *Abu Ma'shar Kitāb al-ḥikmah* (Wiener Zeitschr. f. d. Kunde d. Alterthümer, II. 331 et seq.); Suter, in the *Abh. der Ges. der mathem. Wissensch.*, VI. 31; 2. 28. (H. Suter.)

ABU MA'SHAR *Naṣr* b. *ʿAbd al-Raḥmān*, a slave, probably of Indian origin, who subsequently purchased his freedom and lived in Medina. He is especially famous as the author of a *Kitāb al-waḥīd*, numerous fragments of which have been preserved by Wāḥidī and Ibn Sa'd. Amongst his authorities he mentions Naṣr, the Master of the Court, Muhammed b. Ka'b al-Kharrī and other scholars of Medina. In the year 160 (776-777) he left Medina and remained till his death (170 = 786-787; Ramezani) in Baghdad, where he enjoyed favour from several members of the court of the *ʿAbbaside* caliph. Tabari has taken from his information on *Abbasid* history and on Muhammed's life and especially chronological statements, these latter going down to the very year of his death.

Bibliography: Wāḥidī, *Kitāb al-waḥīd* (Wolffmann), see index; Tabari, see index; Ibn Kutilba (ed. Wüstenfeld), p. 253; Ya'qubi (ed. Houtsma), II. 323; *Fihrist*, I. 93; Vāḥidī, *Maṣṣam*, III. 166; *Idem*, *Muḥṭarab*, p. 256; *Maḥṭab*, *Taḥṭat al-ḥikmah* (Haidersbad), p. 212; Sprenger, *Das Leben und die Lehre des Muhammed*, III. p. 122; Wüstenfeld, *Die Geschichtschreiber der Araber*, Nr. 33; Sachau, in the introduction to Ibn Sa'd, III. pp. 227 et seq.; *Idem*, in the *Westasiatische Studien*, 1904, pp. 3 et seq. (J. H. Koser.)

ABU MIBDAJ (vulg. *Meda*), i.e. father of the cannon, Arabic designation for the Spanish cannon, a coin bearing the figure of a colonnade.

ABU MIBDAJ *ʿAbd Allāh* b. *ʿAbd al-Muḥṭab*, a *Ḥarīṭi* (Harrathi) of the *Ḥarīṭi* tribe, an Arab poet, one of the *Madḥufiyyah*. As a partisan he fought with the *Ḥarīṭiyyah* against Muhammed, and was one of the defenders of Ta'if when besieged by the latter (8 = 530). At that time he hit with an arrow 'Abd Allāh, one of 'Abd Dhar's sons, of which wound he died in the year 11 (632-633). It seems that he had not himself also against *Maḥṭab* b. *ʿAuf* b. *Ḥarīṭ*, who, as leader of the *Ḥarīṭiyyah*, Salām and *Fahm*, placed by Muhammed under his command, pressed hard on the *Ḥarīṭiyyah*. At least his fragment 22 (of *Abd*'s edition) alludes to it. Shortly afterwards *Abd Mibdaḥ* with the men of his tribe went over to *Ḥarīṭ* (9 = 630-631). Under 'Umar I he was in the line of the Muhammedan conquests though, and as such he took part in the battle of *Kāḥṭiyā*. Not long before that he is said to have been, at 'Umar's command, imprisoned in *Ḥarīṭiyā* (vulg. *Gold-elber*, *AM. sur oras. Philologie*, I.). *Maḥṭab* he indulged in the *Ḥarīṭiyyah* enjoyment of wine — according to another version, because he was after *Ḥarīṭ*, the wife of one of the *Ḥarīṭiyyah* (fragm. 10). But when he had to embark in the boat, which was ready to depart, he succeeded in deceiving his guardian and thus escaped (fragm. 20 and 21). He betook himself to *Sa'd* b. *ʿAbd Wahḥab*, who, near *Kāḥṭiyā*, held the field against the Persians. Having been informed of his flight, 'Umar had him seized again through his general.

But it is more probable that *Abd Mibdaḥ* belonged to the malcontents and resisted *Ḥarīṭ* b. *Wahḥab*, whom the commander-in-chief *Sa'd*, having taken note, had appointed as his substitute. So it came about that in the beginning of the battle of *Kāḥṭiyā* (14 = 635) he was kept under lock and key (fragm. 11 and 23). *Sa'd*'s wife, *Salma* bint *ʿAbd Wahḥab*, who was in discord with her husband, set him free on his promise to return after the battle. Thus *Abd Mibdaḥ* could take part in the action, the remembrance of which is connected with the name of *Ḥarīṭ* b. *Wahḥab* (also *Ḥarīṭ*, *Ḥarīṭ* and *Ḥarīṭ* day of the bridge). The story of his escape, namely that he in the battle rendered himself a Persian war elephant, who was attacked by *Abd Wahḥab* b. *Maḥṭab* as the chief of the latter's life, is often narrated and also mentioned by *Abd Mibdaḥ* himself in his verses (fragm. 17). He must also have fought in the battle of *Voluḡatān* (Ullat), whither Muhammed retired after the defeat by the bridge (fragm. 17 verse 10).

As *Abd Mibdaḥ* was, in spite of the *Karḥi* and the frequent corporal punishment, addicted to wine, he was once to favor of the rigorous 'Umar. In the year 16 (637) he is said to have been banished to *Najd* just for this delict. People were to have seen his tomb at the frontiers of *Adhrah* (vulg. *Adhrah*), still the fable in connection with this statement passed from fragm. 15. *Ḥarīṭ* must doubt on it.

A son of *Abd Mibdaḥ* is mentioned in the time of *Ma'mūn*'s reign. Of his family his mother *Kand* bint *ʿAbd Allāh* b. *ʿAbd Ḥam* and his uncle *Salma* b. *Ḥarīṭ* are also mentioned (fragm. 12).

The preserved fragments of *Abd Mibdaḥ*'s verses reflect with sufficient accuracy his life, as rather the little of it that we know. As a poet he is just as truly original as many others —

beasts in the old epistle, he had still unknown predecessors. The apocalyptic prophecies, which he composed together with al-Rasā'īh, the pasty-ghost of the Harmakides (Aghānī, iv. 35), in the style of 'Aḥīb al-Ḥalīd, under the name of Aḥīb Yūsuf al-Ḥalīd, a typical blackhead, and which later passed as being of the latter's composition (al-Muḥibbī, *Ḥayāt*, ii. 7 et seq.), have not been incorporated into the *Diwān*. Editions of the latter have been prepared amongst others by al-Sūlī (d. 535 = 946), in 10 chapters, and by Ḥinnas b. al-Ḥasan al-Iḥṣānī (in *Ḥikāyat al-Ḥalīd*, i. 200). 'Alī b. Ḥannas al-Iḥṣānī, probably through confusion with the editor of the *Diwān* of Aḥīb Yūsuf and al-Baḥrī; the latter edition is more extensive, but more mutilated, and al-Muḥibbī in *Yūsuf b. Muḥammad* (about 333 = 943) he was still alive) wrote against it an epistle on the *Ḥikāyat al-Ḥalīd* (Dresden, 1861, *Verlag v. W. Ahlwardt*, the only one appeared), *Die Heldenlieder*, Gießen, 1861. Micrographed in Cairo, 1277; printed in Beirut, 1301 (it is complete? I have only the first *Ḥikāyat al-Ḥalīd*, ii. p. 1, 'fi maḥal al-ḥikāyat al-Ḥalīd', 1301). — Printed at the expense of Alexander Jāz by Mahmūd Efendī Wāḥī, who added explanatory notes, Cairo, 1898, 1905. — A. von Krenn, *Diwan des Abu Nuwas der größten lyrischen Dichters der Araber* (in *Germania*, Vienna, 1855).

Bibliography: *Aghānī*, xvi. 143—151; viii. 2—29; *Im al-Ḥalīd*, pp. 99—115; *Im Ḥalīd* (ed. Wüstenf.), iv. 33; *Die Nalake*, in Bentley, *Orient und Occident*, i. 367 et seq.; A. von Krenn, *Culturgesch. des Orient*, unter d. *Christen*, ii. 369 et seq.; A. Wüstenf., in *Nord und Süd*, 1891, pp. 122—123; Brockelmann, *Gesch. d. arab. Litter.*, i. 15.

(BRACKENBACH.)

ABU RIGHĀL, a legendary person, whose alleged tomb in al-Mughannā by the frontier of the sacred district of Mecca, is still more venerated by pilgrims than during the pilgrims' festival, because legend makes him the ill-fated hero, who led Abrahā (q. v.) into the sacred territory, but who died in the above-mentioned place. According to one tradition he was king at Ḥāḥ and progenitor of the *Ḥabashites*, and was put to death by Allah on account of his cruelty; according to another tradition he was a lawyer, sent by the prophet (q. v.) and was killed by the *Ḥabashites* on account of his bad behavior.

Bibliography: *Aghānī*, iv. 74—76; *Im Ḥalīd* (ed. Wüstenf.), ii. 33; *Tabari* (Nöldeke, *Gesch. d. Perser u. Araber von Zeit der Sasaniden*, Leyden, 1879, p. 208); *Maḥādī, Ḥikāyat* (Paris), iii. 180; *Karīmī* (ed. Wüstenf.), ii. 75.

ABU SA'D b. MUHAMMAD b. al-JUḤAYR. — **ABU AL-RAYD**, a vizier. Abu Sa'd was appointed vizier by the Ḥayfide emir Ḥishām al-Dawla Abū Ḥāshim b. Balī' al-Dawla shortly after the latter's entry into Bagdad in Rabi'ul Awwal 418 (October 1027), but was soon deposed of his office. Nevertheless he shortly afterwards was reinstalled in this office and in the years following the same proceeding was repeated so often that Abu Sa'd is said to have occupied the vizierate on less than six times under the emirs of the weak and little esteemed Ḥayfide al-Dawla. Abu Sa'd died in the year 439 (1048).

Bibliography: *Im al-Aḥīb* (ed. Tornb.)

ii. 260 et seq.; *Im Ḥalīd*, *Ḥayāt*, iv. 470 et seq. (K. V. ZETTERSTEDT.)

ABU 'L-SĀDĪ DEWĀN b. YUSUF, the founder of the dynasty of the *Saffarids*, and a Turkish general, a native of Oghismana, in the service of the caliph al-Mu'tasim, was invested by the prince with the Meccan road, that is to say, with the place situated between, in 244 (858; *Im al-Aḥīb*, ii. 245 (859; *Im Ḥalīd*) or 242 (856-857). Thence he fought against the 'Alids Muḥammad b. Yūsuf, who had just taken the place of his brother Ḥunayd at Mecca (251 = 865). He returned to Bagdad in 252 (866), more entrusted with the receipt of the taxes in the region of the Euphrates, and succeeded by a man in setting upon the 'Alid Abū Ahmed Muḥammad b. Ḥafṣ, who had revolted there. He was afterwards successively governor of Aleppo (254 = 868), then of al-Aḥwāz; he was obliged, in the latter position, to fight the Zandj, who beaten and saw his capital pillaged. At the time of Yūsuf b. Laith the *Saffarids*' campaign against Manāḥil (262 = 875-876), he joined the latter and shared his defeat. Having been recalled to Bagdad, he died at Qumḥāḥ in 266 (880-881). — His grandson Iḥṣān, son of Muḥammad al-Aḥīb, was governor of Tovin in Armenia, a town which had been conquered by his father. Having been chosen by the army to succeed the latter, he was defeated by his uncle Yūsuf and took refuge in Bagdad (268 = 901).

Bibliography: *Desfrenoy*, in the *Journ. Asiat.*, 4^e série, ix. 409 et seq.; *Im Ḥalīd* (do Stone's trans.), i. 500, 604 5; *Maḥādī, Ḥikāyat* (Paris), vii. 395, 403; *Tabari*, iii. 1228; *Im al-Aḥīb* (ed. Tornb.), iii. 266, 351; *Wail, Gesch. d. Christen*, ii. 495. (C. L. HUART.)

ABD SAFYAN is considered in popular legend as a pre-Islamic king of al-Baḥr in the district al-Ḥayfa, north of Aqana, and west of Ma'arat al-Nu'mān. The ruins of al-Baḥr are still now the most important in the whole surroundings. The city flourished in the fifth, sixth and seventh centuries of the Christian era; the Syrians called it *Kaḥrā de-Māra*. It still continued to flourish under the domination of Islam; at that time a Jewish colony existed there; it was the object of contest in the time of the crusades. It was probably during that time that a Mohammedan fortress was built to the north of the city, called today *Ḥaḥat Abd Safyan*. — Popular legend, however, pretends that this fortress was built before Islam, and ruled by a Jewish king called Abu Safyan. Legend tells us that 'Abd al-Rahmān b. Abū Bakr was in love with Abu Safyan's daughter, Lubāḥ, and that he was three in the citadel when his father summoned him to embrace Islam. 'Abd al-Rahmān and Lubāḥ were both converted to Islam and fled. Abu Safyan pursued them, and it came to a fight. The champions of Islam, especially 'Umar and 'Alī b. al-Walīd, called to help by the angel Gabriel, appeared on the battlefield. 'Abd Safyan was killed by 'Umar, and the whole land fell into the power of the Mohammedans.

Bibliography: *Lituanica, Semite inscriptions*, pp. 191 et seq. (ZETTERSTEDT.)

ABU SA'ID, ninth Mongolian prince (*Ilkhān*) of Persia (716—736 = 1316—1335), born in 704 (ed. June 1305), succeeded to his father Ḥishām, who died on the

304. Ruzbihan 316 (164 Dec. 1316) his solemn accession to the throne did not take place before Safar 727 (April-May 1322). He had already in 1313 been appointed governor of Khondar though of course under a guardian. During the first few years of his reign, till 1327, the kingdom was powerfully and proudly governed by the mighty and valiant. The long war with Egypt was brought to an end by a treaty of peace in 1323, the invaders from South Russia and Central Asia were repulsed and avenged by victorious advances in both directions, viz. in 1325 through the gate of Diarbakr to the Terek and in 1326 to Ghazna. In Asia Minor, which was governed by Coban's son Tuncik Bih, the strength of the Mongols against the Circass and the Turks was again established and the welfare of the population insured. The Shāh's domain which Ruzbihan had elevated to a State religion was abandoned and the college again bore the name of the four orthodox religions. The finances of the kingdom are said to have been entirely ruined after the execution of the vizier Ruzbihan al-Din (718 = 1318) (q. v.) under his moderate successor 'Alī Shāh; only after Coban's fall were they put into order by the new vizier, Ughayr al-Din, the son of the executed Rashid al-Din. The fall of Coban and of his sons killed up the Mongolian armies in the whole kingdom, from Asia Minor to Khondar; after many hard-fought battles the invasion was everywhere repulsed, but after the death of the sovereign, which took place shortly afterwards (734 Rabi' II 735 = 304 Nov. 1335), the kingdom could no longer be kept together. Abū Sa'īd had lost no heirs, the dynasty was represented only by dependants of parallel lines which could not obtain general recognition.

Bibliography: D'Ossun, *Hist. des Mongols*, t. 399 ff. seq.; Hammer-Purgstall, *Orich.* A. H. H. 251 ff. seq.; Howarth, *Hist. of the Mongols*, II. 385 ff. seq. (W. BARTHOLO).

ABU SA'ID FARAHĀNĪ Abū 'Abd al-Kāfir, Farahān poet, born on the 1st Muharram 737 (7th Dec. 967) at Māhama (Sakina), the chief town of the district of Khwarizm in Khondar; died there the 4th of Shabān 448 (12th January 1049). His biography was written by one of his descendants, Muhammad 'Alī al-Munawwar, between 533 and 599 (1153-1202). This valuable and interesting work, entitled *Asar al-shaykh al-shaykh al-shaykh al-shaykh* (q. v.), edited by Y. Zinkowski (St. Petersburg, 1899), forms the basis of the articles devoted to Abū Sa'īd by Farid al-Din 'Afrās in the *Tughlāk al-shaykh* and by Qāsim in the *Nafahāt al-shaykh*.

Abū Sa'īd, whose father was a druggist by profession, received his early education in his native town. After finishing his grammatical studies, he proceeded to Merw in order to read jurisprudence with Abū 'Alī al-Shāh al-Shāh, a Shāfi'ite jurist; and on the latter's death he betook himself in Abū Bakr Kāfūr. We are told that, having passed ten years in Merw, he then set out for Samarkand, where he pursued the study of theology under Abū 'Alī Zāhir b. Aḥmed. Here he was introduced by a cousin, called Lakhmānī Madhūd, to the famous Shāh Abū 'Abd al-Kāfir b. Isḥāq, a pupil of Abū Nāṣir al-Fārisī, who traced his spiritual descent to Izzaddīn of Bagdad (d. 297 = 909). Abū Sa'īd eagerly embraced the doctrines of Sūfism, acknowledged Abū 'Abd al-Kāfir as his Pir,

and obeying his command went back to Māhama, where he spent seven years in complete seclusion. He then returned to Māhama, who made him go to Abū 'Abd al-Kāfir al-Salām of Nishāpūr (d. 421 = 1031) and receive the *shikasta* (order of his hand). After the ceremony of investiture he once more returned to Māhama and renewed his studies. Disciples now began to gather round him, and such was the veneration which he inspired that his neighbors ceased to drink wine, and a melody which he set full of phrases was sold for a cup of twenty dinars. At this time, according to his biographer, he left his home and during the next seven years wandered in the desert, eating no food except leaves and herbs. When Abū 'Abd al-Kāfir died, Abū Sa'īd went to Abū 'Abd al-Kāfir Abū 'Abd al-Kāfir, who treated him with the utmost respect. He clothed him with his own *shikasta*. Shortly afterwards he set out for Nishāpūr. There he spoke daily in public and gained hosts of disciples, but his practice gave great offense to the different theological parties — Karmathites, Aḥlī al-Bayt, and Shāfi'ites, — who joined in addressing a letter of complaint to Sūfī al-Mahmūd of Ghazna. They urged that in the course of his public speeches the Shāh, instead of confining himself to sayings of the Korān and the Traditions of the Prophet, frequently recited poetry; that he was always giving luxurious feasts; and that he and his disciples indulged in singing and dancing. Mahmūd replied that the leading disciples of Nishāpūr must investigate the matter and, if necessary, inflict the legal penalty. The Shāh, however, exercised his miraculous powers so effectively that his enemies withdrew their opposition, and thereupon Abū Sa'īd in Nishāpūr dared to say a word against the Sūfīs. Many stories are told concerning the relations which existed between Abū Sa'īd and Abū 'Abd al-Kāfir (d. 465 = 1073), author of the well-known *shikasta* of Sūfism, Kāfūr b. al-Kāfir regarded the new-comer with suspicion and dislike, but was finally reconciled to him and became his intimate friend — a point which does not appear to be very probable. At Nishāpūr Abū Sa'īd also met the famous Abū 'Abd al-Kāfir (d. 465 = 1073), who is said to have afterwards remained, 'All that I know, he was a Persian quatrainer by birth. He answered to me by Avicenna has come down to us (Edo, in *Shikasta*, d. 465. Bayer. *Shikasta* *Shikasta* *Shikasta*, 1893, pp. 52 ff. seq.). After staying a year in Nishāpūr, Abū Sa'īd returned to his native town, where he ended his long life at the age of 83.

Abū Sa'īd is an important figure in the history of Sūfism. He represents the extreme pantheistic ideas which were introduced by Maḥmūd of Bagdad (d. 461 = 1074) and which characterize the Persian Sūfīs in general. It is perhaps superfluous to add that he held Islam as well as every kind of positive religion in contempt. His original genius manifests itself in the new and striking form which he gave to these ideas. He is the founder of Sūfī poetry. Although he wrote only *qasids*, in them we find almost the first examples in verse of that symbolical sayings and fanciful imagery which the great poets of Persian Sūfism, Farid al-Din 'Afrās and Shāh al-Dīn Rūmī, have made familiar. It was he, moreover, that first impressed on the Persian *shikasta* the mystical stamp which it has retained since, and which has passed into European

161-162, 1839, pp. 11 et seq.; E. P. Goerz and R. Dabrichi, *Arab. Quästionsgeschichte zur Gesch. der Karamiden*, edited and translated vol. 1: *Zur Gesch. Sa'īd al-Dīn*, Berlin, 1879. An appendix to it: *Dīn al-Dīn al-Dīn*, on the pages 591-662 (1893-1896), is contained in manuscript (comp. Aldward, *Verh. d. Arab. Handl.*, No. 9513-9814; *reim. d. Copentagen*, No. 156; Paris, Schoen. No. 5851; C. Rieu, *Supplément*, No. 555-556; comp. Wahl, *Nouv. arch. Archéologie*, p. 208; extracts in *Revue de l'Égypte*, edition, 11). — Abu Shāma also made an extract from Ibn 'Asākh's *History of Damascus* (Abulwāl, *Ar. Lit.*, No. 9782), and wrote commentaries on seven poems of his teacher 'Alī al-Dīn al-Dīn (d. 641 = 1243), that are in praise of the Prophet, on the *Burda* and on the *Sūrah al-Faḥr* (*Ar. Lit.*, 1893).

Bibliography: Ibn al-Kutayb, *Ar. Lit.*, 1. 252; Sayyid, *Taḥṣīl al-Asfār*, vol. 10; *Maḥṣūn al-Asfār*, 1. 46; *Ar. Lit.*, 1. 255; *Westernfield*, *Die Geschichte der Araber*, p. 349; *Brockelmann*, *Arab. Lit.*, 1. 387.

ABU 'I-SHAWK. [See **ABU 'I-MUHAMMAD**.]

ABU 'I-SHĪS MUHAMMAD A. RAḌĪ, Arabian poet. He was, according to the *Kātib al-Asfār*, the uncle, but according to the *Kātib al-Asfār* of Ibn Kātib (who consequently makes Raḍī to have been the poet's grandfather), the cousin of the poet Dīfīl. Like the latter he lived at the Court of Harūn al-Raḥīl. *Asfār* (v. 36) relates an adventure that Abu 'I-Shī had with a female slave of the caliph. Dissatisfied with the appreciation and above all probably with the reward he obtained in Bagdad, he went to al-Raḥīl, where, according to his own statement, he won through a laudatory poem the favor of the emir of that place, 'Alī b. 'Alī al-Raḥīl. There he remained as the boon companion and court poet of his patron until his death (196 = 811). The fragments of his poetry, which the above-mentioned two compilations contain, however scanty they may be, induce us nevertheless to declare that Abu 'I-Shī could claim no original importance for his wine and victory songs, which, as it seems, were his favorite kind of poetry. Better are the elegies on the infirmities of old age, composed by the poet, who had become blind, towards the end of his life, because they came from an immediate impulse. The touch of self-irony that appears now and then in his verses shows that he was by nature rather more fitted for cynical composition; comp. Ibn Kātib, *Ar. Lit.*, p. 536 (*al-farḥ* etc.). To ridicule the imitations of the desert poets — he proposes to substitute the "camel of separation" for the "raven of separation" — he had certainly not much right either.

Bibliography: Tabarī, *Ar. Lit.*, 1. 255; *Asfār*, v. 103 et seq.; Ibn Kātib, *Kātib al-Asfār* (ed. de Goetz), pp. 535 et seq.; Ibn al-Balāḥ (ed. de Goetz), iv. 232, note 22; 559, note 8; al-Kutayb, *Ar. Lit.*, 1. 281-282; *Brockelmann*, *Arab. Lit.*, 1. 83.

ABU SHUDJĀ' MUHAMMAD A. AL-HAMMĪ (Hammā) A. AL-HAMMĪ, *Shāfi'ite* jurist, born in 434 (1042-1043), was the author of a much used manual of jurisprudence: *al-Faḥr al-Faḥr*, edited by Keyser (Leiden, 1859) and,

with al-Ghazālī's commentary, by L. W. C. v. d. Berg (Le., 1855). Comp. also *Saḥīḥ*, *Muḥṣan*, *Ar. Lit.*, 1. 387; *Ar. Lit.*, 1. 387; *Brockelmann*, *Arab. Lit.*, 1. 387.

ABU SHUDJĀ' MUHAMMAD A. AL-HAMMĪ, a vizier. [See **AL-HAMMĪ**.]

ABU SHIMBĪ, a rocky wall on the left bank of the Nile, between the first and second cataracts, 21° 22' north lat., famous on account of two temples down to the last rock from the time of Rameses II. The chief sanctuary was consecrated to Amun fit of Thebes and Re Harmachis of Heliopolis, yet Ptah of Memphis and the king himself were also worshipped there. The smaller (northern) temple was sacred to Hathor and Queen Nefer-tet. The large temple in particular, with its matches, facade of four Rameses colosses, each 20 metres high, belongs to the most splendid monuments of ancient Egyptian art. The temple had been exposed to large sand-drift and was left bare only in the beginning of the 19th century. Only modern Arabian authors give some particulars about it after French sources. — The name Abu Shimbī is a popular abbreviation (*Abū* = father, *Shimbī* = ear of corn) of the local Nubian designation, Abu Shimbī lies to the south of the Arabic-Nubian language limit, whence the many variants in the spelling of the name (Abū Sofīyah, Abū Sofīyah, Abū Sofīyah); the French discoverer named it *Shimbī*.

Bibliography: *Revue de l'Égypte* (1868 ed.), p. 577; *Al-Mubarak*, *al-Kātib al-Asfār*, viii. 14.

ABU SUFYĀN (or **Abū Hamza**) SUFYĀN A. HANẒAL A. UMMĪ, of the Korayshite family of 'Abū Manīf, a leader of the aristocratic party in Mecca hostile to Muḥammad. According to the usual statement regarding his death (see below), he was a few years older than Muḥammad, according to others, however, he was ten years older. Abu Sufyān was a rich and respected merchant, who repeatedly led the great Meccan caravans. Like most of the great merchants he took up a hostile attitude to the movement brought about by Muḥammad, which touched him personally in so far that his daughter 'Umm al-Haḥḥ had married a follower of the Prophet's and emigrated with him to Abyssinia. Against his desire he brought about the fateful battle at Badr; the army, which had hastened up at his cry of distress, would not return without striking a blow, although he ordered it to do so once he had put his caravan in safety. His eldest son Hamza fell in the fight; another son 'Aun was taken prisoner but exchanged subsequently for one of Muḥammad's followers, who as a pilgrim had fallen into Abu Sufyān's hands. After the battle of Uḥud, he took over the command of the Meccans. It is not at all clear as to the facts concerning his oath of vengeance after the defeat and the miraculous campaign he undertook to fulfill his vow (the *Sawf* campaign). The battle of Uḥud afforded great satisfaction both to himself and to the Meccans, but he did not know how to make use of the victory and neglected the opportunity of thoroughly humiliating his dangerous opponent. Equally obscure is the tale of the meeting arranged after the battle of Uḥud for the following year at Badr and of his unexpected appearance at the rendezvous. Whether Muḥammad really, as Ibn al-Balāḥ relates, sent messengers to Mecca to tell Abu Suf-

220 after the murder of Khubayb and of 'A'ishah, is very doubtful. In the year 3 (627) during the campaign of the Mount, he led one part of the great army that advanced against Mecca. However after some time he saw the hopelessness of the siege, he ordered his troops to march back and soon the whole army melted away. Abu Sufyan had always unwillingly taken part in military enterprises, but after this he completely abandoned the idea of continuing the fight with his sturdy and obstinate enemy. During Muhammad's campaign which was concluded by the treaty of Hudaibiya, he kept entirely in the background, as the military party was still a power in Mecca. When the treaty was broken by the quarrel between 'A'ishah and Khubayb, he feared the consequences for his town and proceeded to Medina to arrange the matter. According to Ibn al-Hitham and others he is said to have been very badly treated by his daughter Umm al-Harith, who had married Muhammad in the meanwhile, as well as by Muhammad himself. In reality, however, the Prophet, in whom an understanding with his father-in-law must have been very valuable, doubtless received him in a quite other manner. He dismissed the surrender of Hudaibiya with al-Harith's harmony with this Muhammad at the beginning of the campaign against Mecca proclaimed anybody who took refuge in Abu Sufyan's house should enjoy complete immunity. It is true Abu Sufyan's wife Umm al-Harith was on her husband's weakness, but her fury was as unsuccessful as the armed confidence attempted by a few irreconcilables. By his respectful treatment of Abu Sufyan, Muhammad admitted how much he owed to the latter's cunning surrender. Abu Sufyan accompanied him on his campaign against the Hawazin tribe, and though the dangerous luring that things took during the Hunayn fight may have inspired him for a moment with the hope of getting rid of the tyrant, he did not let it appear. After the victory he also received, for the winning of his heart, such a generous share of the booty that he had every reason to be satisfied. At the siege of Ta'if, behind whose walls another of his daughters was living, he lost an eye (according to Tabari, l. 210, this certainly happened in the Yarmuk battle) Abu Bekr made him governor over Najd and Hishm (thus Hishm, ed. de Goeje, p. 103; comp. Ibn al-Hitham, *qatib*, ii. 477, where the statement that the Prophet had already placed him over Najd is contested). For the rest, most of the other tales concerning him are of no value as they show too distinctly anti-Umayyad party interests. Thus it is very doubtful whether, as is related in Tabari, l. 127 as *sup.*, he opposed 'Ali Bek's election and as in this account is represented by 'Ali. Certainly the account of Abu Bekr's insulting address to Abu Sufyan and his words to his startled father were invented as an anti-Umayyad apologetic. Still more clearly of this tendency shows in an account, coming in which Abu Sufyan is said to have been delighted at every advantage gained by the army of the Medinians at the Yarmuk battle. As a matter of fact there exists another tale, according to which he called on 'Ali for help during the battle. That he took part in the battle is mentioned elsewhere (Hishm, ed. de Goeje, p. 135; *sup.* even makes him a *qatib* on this point). Tabari, l. 265, but it is rather remarkable

able as he was then some 70 years old. According to the now widespread account he died at the age of 83 in the year 31 (652-653); but others give the years 32, 33 or 34 (652-655). He was thoroughly representative of the unprincipled and characterless policy of the Umayyads towards Muhammad — a policy which unfortunately knew how to make use of the concessions wrong from the Prophet.

Bibliography: Tabari, see index; Ibn al-Hitham (ed. Winkler), i. 463 et seq., 543 et seq., 583, 666, 753, 807, 998; Ibn Sa'd, *qatib*, 70; Hishm (ed. de Goeje), pp. 30, 135; Ibn al-Hitham, *qatib*, ii. 477 et seq.; *Na'awi* (ed. Winkler), p. 726; *Ma'asir*, *Ma'asir* (Paris), in 1902, p. 726.

ABU 'L-SU'UD = MUHAMMAD AL-A'AMAH (i.e. a native of Amul, now, Bazar Bek), a celebrated Umayyad lawyer of Kurdish descent, who was for thirty years *Shaykh al-Islam* and one of the principal collaborators of Sultan Sulaiman al-Kamil, born in 806 (1390-1391). He was first *mufti* (professor of canonical law) and judge, he was for eight years *qadi* (judge) of Romania when he was appointed *Shaykh al-Islam* by the sultan. He wrote a commentary on the Koran, borrowed from *Raf'at* and the *Qasas* of al-Zamakhshari, the first volume of which brought him an increase in his salary from 300 aspers a day to 500, and the second raised his emoluments to 600. Salim II, after his accession to the throne, rewarded him with a peculiar distinction, laying his hand on his forehead and embracing him with affection; his salary was raised to 700 aspers (1391). *Shahin* 974 = 1391. 1567. It was he who by a few justified Salim's undertakings against Cyprus. His death (983 = 1574) brought the sultan into profound grief. He was the author of the *Kutub* name of *Sulaiman*, a collection of laws promulgated during the reign of that sultan; he has left Arabic and Turkish poems. His name has been given to one of the principal streets in Constantinople.

Bibliography: Hammer-Purgstall, *Étude de l'empire ottoman*, vi. 300 et seq., 458; *History of the Ottoman Empire*, iii. 116.

(CL. HUERT.)

ABU TĀHIR SULAYMAN AL-KĀSHĀRI = AMIR SA'UD AL-JARĀN (See AL-JARĀN).

ABU TĀHIR TARSUSI (Tarsus, then Melitene) = HAKIM AL-'ALI AL-ARAB, the name of a person, otherwise unknown, that serves for the author of some extensive prose romances written in Persian and translated into Turkish. The titles of these romances are: *Shahin-nama* (a story of Salim at the time of the western Iranian king Shahang), *Dar al-hayat* (a history of Darius and Alexander), *Kisat al-hayat*, concerning which comp. *Revue*, *Est. of Turkish MSS.*, pp. 210 et seq.

Bibliography: *Poésie*, in *Grandes de l'épique*, *Poésie*, ii. 318; Mohl, *Revue de l'Est*, i. *justice*, pp. 74 et seq.

ABU TĀYIB (See AL-MUTANABBI and AL-YARĀN) (al-Tahib i. 'Abd Allah).

ABU TĀKA, i.e. father of the windows (where *panes*, *panes*), a coin with the imprint of a colonnade (see *sup.* *sup.*).

ABU TĀLIB = AMIR MUHAMMAD AL-MUTANABBI, Muhammad's uncle. He took charge of his orphaned nephew when the latter's grand-

3. *Ḥikāyat al-ḥayāt al-ḥusnā*, collection of miniature-pieces by pages and Islamic poets, ending with the *ḥikāyat* of the *Ḥamān*, composed when the author was returning from a visit to 'Abd Allāh al-Tāḥī, and was delivered by owner al-Ḥamān (the son of the house of Abū 'Ubayd) to Salama; it is in ten sections, dealing with different subjects, and embraces great Arabic poetry from pre-Islamic down to 'Abbāsid times (see [Gardet] 5. *Ḥikāyat al-ḥayāt al-ḥusnā*, arranged in a similar order to the last, but commencing with love-poems 2. Selections from *awṣāf* poems. Of these only No. 3 is now accessible, but another was in the hands of the author of *Ḥikāyat al-ḥayāt* (d. 1030 = 1607), and all were current in the time of al-Ḥamān (d. 1030 = 1607), from whose work a comparison between Abū Tammām and al-Buḥārī (published at Constantinople, 1887) we learn that like other great poets Abū Tammām had detractors, one of whom, Ahmed b. 'Abd al-Malik b. Qurrah called al-Fārid, wrote a book showing up his various faults of style, etc. Some of these criticisms were answered by Murāḡī in a work in defence of the poet; and to some of al-Annāl's objections there are replies in al-Buḥārī al-Buḥārī's *al-ḥikāyat al-ḥayāt al-ḥusnā* (Constantinople, 1302). Biographies of the poet were written by Ibrahim al-Buḥārī (d. 243 = 858), who knew him personally, by 'Alī al-Samūdī, and by the *Ḥamān* in the fourth century. Of the numerous commentaries on the *Ḥamān* commented by Khāḍir Khāḍir that by Tibāl is in the Leyden Library.

Bibliography: *Asḥab*, xv. 100—108; *Maḥṣūl*, *Murāḡī* (Paris), vi. 147 et seq.; *Abū al-Annāl*, pp. 213—216; *Abū Khāḍir* (ed. Wāḥid), ii. 146; *Suyūṭī*, *Ḥikāyat al-ḥayāt al-ḥusnā* (Cairo, 1321), i. 267; *Ḥikāyat al-ḥayāt*, i. 172; *Ḥamān* (ed. Freytag), ii. 4 et seq.; Brockelmann, *Gesch. d. arab. Litt.*, i. 84.

(Dr. S. M. M. M. M. M.)

ABU TASHFIN I. 5th sovereign of the dynasty of the Banū 'Abd al-Wad (see *Arabiya wa-Sham*) of Tlemcen. He was only 25 when he had his father Abū Ḥammūl Māḍ I (d. 71) assassinated and seized the regal power.

Abū Tashfin I was solemnly proclaimed king on the 24th Rabi' al-Thani 178 (27th July 1328), and at the very commencement of his reign he called into Spain all those of his relations who might raise any pretensions to the throne. His principal confident and prime minister was one of his freedmen, a renegade Christian, a Catalan, who had been the name of *Ḥalāl*. This personage seems to have had a great ascendancy over the young king and great influence in the affairs of the kingdom. It was *Ḥalāl* who caused Māḍ II 'Alī, the best of all the generals in the kingdom, to be disgraced, exiled and then thrown into prison.

The characters of the king of Tlemcen, Vahyā b. Ḥalāl in particular, who nevertheless shows in his *Ḥikāyat* a partiality for the prince of the 'Abd al-Wad dynasty, his benefactors, were obliged to acknowledge that this prince was addicted to pleasure, liked ephemeral enjoyment and loved the amusements and good things of this world.

In fact Abū Tashfin I would appear to have been a king very much detached from religious matters; he took a delight in adorning his capital with splendid buildings, and yet neither the building nor the restoration of a single mosque was

placed in his credit. He built, however, a *Madrasa*, which in remembrance of its founder was called *Madrasa Tashfiniya*. The king, by building this edifice, evidently wished rather to mark the respect he bore towards the scholars and poets, whom he entertained to sing his praise, than to make a school for the teaching of religious sciences.

Except the *Madrasa* (*Madrasa al-Tashfiniya*), which may still be seen, no other trace of the buildings raised at Tlemcen during his reign remains. It is, however, a fact important to note, that the workmen, and probably the architects also, employed by Abū Tashfin were Christian prisoners of war confined in Tlemcen.

With regard to external politics, Abū Tashfin had in various times to intervene with his troops to settle the quarrels which arose between the Marinids princes in the West and the Hafsiids in the East. It was principally on the side of Ifriqiya, where a Hafsiid prince with the support of Arab tribes attempted to seize the sway, that the king of Tlemcen lent his armies. Bougie and Constantine notably were successively besieged by his troops. His commander-in-chief *Ḥalāl* b. 'Alī actually founded the town of Tameddit in the valley of the Soummam, a day's journey from Bougie, for the purpose of more closely blockading the latter place.

Abū Tashfin hoped, by help of his troops which were shinking the Hafsiid empire, to extend his kingdom towards the east, as his father had done before him; he would have liked to carry the frontier of his kingdom beyond Bougie and Constantine. He was intoxicated by the first easy successes of his generals who obstinately resolved upon the war with his Hafsiid neighbors, which brought about a reconciliation between the latter and the Marinids king of Fez. An alliance was concluded between their two sovereigns, and the king of Fez intervened to bring about the conclusion of peace between Tashfin and the king of Fez. Abū Tashfin would listen to nothing. A second embassy went to the same object by Tlemcen by the Marinids sovereign Abū Ḥasan, who had just replaced his father on the throne, was fully received by Abū Tashfin. In 734 (1334-1335) the king of Fez attacked again the Central Maghrib, at the same time warning him ally, the king of Tunis, to attack the 'Abd al-Wad on the east of their kingdom.

After having ravaged and subdued the states of Abū Tashfin, Abū Ḥasan began the siege of Tlemcen in 735 (1335). More than two years afterwards (30th Ramadan 737 = 24 May 1337), the besiegers entered the 'Abd al-Wad capital by assault and King Abū Tashfin perished, with him in his hand, before the gate of his castle, which he defended heroically. His three sons and great personages, notably Māḍ b. 'Alī, the famous general, who had been received again into favor and in 738 (1338) time held the position of first minister, fell by the side of their king.

With Abū Tashfin the kingdom of the Banū 'Abd al-Wad in Tlemcen disappeared for a time and it became a Marinid state.

[For bibliography see 'Abū al-Wad' and 'Abd al-Wad' in the *Index*.]

ABU TASHFIN II. king of Tlemcen, born at the beginning of Rabi' I 752 (April-May 1351) at Nedroma, where his father Abū Ḥammūl Māḍ II was on a holiday with the sultan Abū

Yaqub, the grandfather of Abu Tashfin. The latter passed his youth at Nishapur with his grandfather, whilst his father Abu Hamud, fleeing from Timocen with the Sultan, who had been defeated by the Marvade Abu Isahak, went to seek refuge in Turan (see ABU HAMUD II). The Marvade Abu Isahak, who did not hesitate to put the two uncles of Abu Hamud II to death, had consideration for the latter's father, Abu Yaqub, on account of the retired and pious life he led at Nishapur; he sent the old man and his grandson, ABU TASHFIN II, to Hira et Fer, where they were well treated. After the restoration of the throne of the House 'Abid al-Wad of Timocen by Abu Hamud II, he succeeded in making his father and ABU return to his capital where they were received with great pomp on the 17th Rabi'ul 260 (14th June 1359). Whilst Abu Yaqub went to fight in the east of the kingdom and died at Aghets in Shahrin 263 (May-June 1362), the young Abu Tashfin lived at the court of Timocen and enjoyed his father's entire confidence.

In spite of the attentions with which Abū Ḥamūd surrounded his son, whom he destined for the throne, Abū Ṭāḥṣin was impatient to reign. He caused his father to be imprisoned at Qana with the intention of putting him to death, but Abū Ḥamūd succeeded in escaping and returned to his capital. On being informed of this sudden reappearance of his father, whom he believed to be dead, Abū Ṭāḥṣin hastily quitted the mountains of Ḥijaz where he was fighting against his brothers and returned to Tlemcen by secret marches. On his approach, Abū Ḥamūd fled precipitately and hid himself in the interior of the great mosque. Abū Ṭāḥṣin joined him there; he appeared to be moved at the sight of his father, and was reconciled with him for a day. Abū Ḥamūd procured his abdication and asked as a supreme favor to be permitted to make the pilgrimage to Mecca. Abū Ṭāḥṣin consented and put at his father's disposition a ship to take him from the port of Qana to Alexandria. On the way Abū Ḥamūd sailed with money and provisions the people charged with guarding him, and was disembarked at Banglo; ~~there~~ there he returned triumphantly to his capital in Raḡab 790 (July 1388) and took the reins of government into his hands again. Meanwhile Abū Ṭāḥṣin, meditating revenge, had taken refuge at the Court of Fez, where his intrigues met with all the success he promised himself from them. At the end of a year he reappeared on the territory of Tlemcen at the head of a Moroccan army, which outnumbered that of Abū Ḥamūd on the 1st Rabi' al-Thani 791 (24th November 1389) at al-Qahṣa on land of the Beni Warml. The result of this encounter was that the troops of Abū Ḥamūd were routed and Abū Ḥamūd himself killed. His head was carried to Abū Ṭāḥṣin who gazed on the horrible trophy unmoved.

When this wicked son had thus accepted the power, he seemed to wish to redeem his crime by imitating the good administration of Ashikaga and by encouraging art and letters. The feasts at the Masaki were celebrated, as they had been in the reign of his father, with great pomp. But it was above all in warlike expeditions that this king showed his military worth and the qualities of a man of action and energy, things his father lacked.

For the rest he was arrogant, violent, cruel and debauched, and the Arab chroniclers, al-Tamari in particular, were full with too many flowers. He it was, who in the lifetime of his father caused the secretary and confidant of the latter, Yahya b. Khalid, to be assassinated from jealousy. He was not contented with having caused his father's death, and as soon as he had the power, he caused many of his brothers to be put to death.

He had succeeded in reaching the throne thanks to the support of the Marinids of Fez and on condition of renouncing their vessel. He was faithful to his engagements on this side, but it seems that he would not have delayed long in shaking off the yoke of this troublesome suzerain if death had not struck him on the 17th Rabi'ul 795 (29th May 1393) after a reign of 3½ years (Nov. 1389 to May 1393). His tomb has been found by Herzog at the ruins of the old castle at Niamey.

Bibliography Lin Khah-lün, "Ishu (Hindu) Herf", iii, 463 et seq.; *Siou-chuan, T'ung-ch'ao* etc. *Siou-chuan Zhi-yun*, pp. 64 et seq. See also the bibliography of the articles "Ishu" at-wiki and "JINNAH" at-wiki. (A. Bal.)

ABU THAWR *Abd al-H. Thawr* *Abd al-H. Thawr* *Abd al-H. Thawr*.
 Abu-Thawr *Abd al-H. Thawr*, a jurist-consult. Originally
 he belonged to the 'Adhlan school, but later he
 joined al-Shafi'i, whose older (Maghriban) writings
 he transmitted to posterity. In many respects,
 however, he deviated from his master's teaching,
 and became the founder of a school of his own,
 the teaching of which still in the fourth century
 of the Hegira was well-spread in Amurath and
 Ashharahidkin. Abu Thawr died in 240 (854) or 246
 (860) in Bagdad. Nothing of *his* works has been
 preserved.

Bibliography: *Pierrot*, l. 20 (comp. ii. 91); *l'hu* al-Sabbā, i. 227-231; al-*Ḥabashah*, *Tadhkirat al-Ashraf*, li. 94 (cl. 8, N^o. 115); *Wüstensfeld, Schäffgen*, N^o. 12. With regard to his tenting comp. the *Ḥabshah* works (e. g. Tabari) (M. KARK).

ABU TUMES, a mountain 5551 metres high in the northern part of the Hawass mountain-range (Mehal el-Bay). Recently it became famous through the fact a Druze sanctuary, consecrated to the Allah (Mekah), was erected on its top. The Druze sanctuaries resemble very much the Muhammadan ones in their architecture. A saint is called by the Druzes just as by the Mussulmans *Wali* or *Shaykh*. The reason why a sanctuary was erected on Abu Tumes for the Mekah is, because, it is said, the latter appeared in a dream to a Christian of Hawass, telling him that he lived on that mountain and expiating his wish to have ~~some~~ a *Waffen*. Among other saints, al-Khidr is particularly worshipped by the Druzes on a high, isolated mountain.

Hilbigers p. 15: *Revue biblique*, 1904, p. 429:
LITMANN, in the *Zeitschr. für Assyriologie*, etc.
108 et 109. (LITMANN.)

ABU TURAB (father of dust), the
 A'waz of the caliph 'Alī b. Abī Tālib, which is
 said to have been given him by Muhammad, and
 which is considered by the Shi'ites as a laudatory
 surname. Nädiche (in the *Erörterung d. Orientalisch-
 Historisch-Gesellsch.*, III. 29 et seq.) however, thinks
 that A'waz has rather been given 'Alī by his
 enemies as an injurious surnome; this is also
 the opinion of Sarasin (*Lehrbuch des arabischen
 Sprachunterrichts*, II. 34). But, as the Shi'ites

the scholar Abū Tūsh is a homonymic name, it is often met with in the later epoch, e.g. the celebrated (244) Abū Tūsh al-Nāḥḥāḥī (d. 245 = 854), about whose supposed work (whether he gives an interesting notice in his *Adnamur*, *Sind.* ii. 134) Goldziher also remarks (*loc. cit.*, p. 121) that the followers of 'Alī are sometimes called Tūshīya.

ABU 'UBAID al-ḤAM L. ḤALLAM al-ḤAḤḤ, philologist, jurist and dialectician, born at Hama in 154 (770); his mother was a Jewish slave. He studied in Hama under al-Aḥḥāl and Ibn al-Aḥḥāl. He, however, did not confine himself like his teachers to linguistic studies, which in his time were even for him the center of interest, but he also passed for a man thoroughly versed in law. Thus he began his career as educator in the family of Ḥarḥama, who had become in the year 189 (804) governor of Khirāsān, and then at the house of Ḥabīb b. Ḥayr b. Ḥallik, the governor of Ḥama; in the latter town he was afterwards appointed judge, which office he held 18 years. The later governor of Khirāsān, 'Abd Allāh b. Ḥabīb, also was a generous patron of him. Afterwards he lived at Bagdad, and he died at Ḥama or in Medina, about 223 (837), after he had performed the pilgrimage.

His principal work is a large dictionary: *Ḥikmat al-muḥḥḥāḥ*, 12 000 chapters, on which he is said to have worked 40 years (BIBL. in Cairo, *Khalīḥ*, iv. 176, and Constantinople, *Aya Sofya*, No. 476; comp. Goldziher, *ibid.* *Arab. Philologie*, i. 78). His *Ḥikmat al-muḥḥāḥ*, a work on the rare expressions in tradition, is also highly esteemed; comp. de Lange, in *Die Zeitschr. f. Deutsch. Morgenl. Gesch.*, xviii. 781 et seq.

His collection of proverbs *Ḥikmat al-muḥḥāḥ*, also called *al-Muḥḥāḥ*, has been printed at Constantinople as No. 2 of the collection *al-Tahḥa al-Ḥalīḥ*; comp. also E. Barthel, *Libri proteriorum Abu Ubaid Elmagdali filii Ḥichamati historici dicitur, necnon et scriptura dicitur*, in *cf. lat. var. script.*, in *ibid.* *Göttingen* 1830. This *Ḥikmat al-muḥḥāḥ* is not to be confounded with the collection of proverbs of al-Muḥḥāḥ b. Ḥallam [q. v.]. Of his other works, more than 20 in number, only the *Ḥikmat al-muḥḥāḥ* has been preserved in a later edition (Schwarz, *Verz. d. arab. Handschr.*, No. 441). Al-Buhārī in *Ḥikmat al-muḥḥāḥ* (ii. 27) has inserted an extract from 'Ubaid's *Ḥikmat al-muḥḥāḥ*, and his *Ḥikmat al-muḥḥāḥ* (*Ḥikmat al-muḥḥāḥ*) is quoted in *Ḥikmat al-Arab*, vii. 263.

Bibliograph.: Ibn al-Aḥḥāl, pp. 188 et seq.; Ibn Khallikān (ed. Waukef.), No. 345; Flügel, *Die grammatischen Schulen der Araber*, p. 86; Wüstenfeld, *Schäfer*, pp. 48 et seq.; Brockelmann, *Gesch. d. arab. Litt.*, i. 106.

[BROCKELMANN.]

ABU 'UBAID ALLAH al-MUḤḤA L. 'UBAID ALLAH b. 'UḤḤ al-Aḥḥāl, a eunuch. Abu 'Ubaid Allāh is mentioned as early as the reign of al-Ma'mūn. When the latter sent his son Muḥammad against the rebellious governor of Khirāsān, 'Abd al-Ḥabīb b. 'Alī al-Kalālī, Abu 'Ubaid Allāh accompanied the expedition. After the accession of Muḥammad al-Mahdī, Abu 'Ubaid Allāh, whose knowledge of the ancient Arab poets was greatly prized, was appointed secretary to the caliph. He soon acquired a great name at the 'Abbasid Court and was promoted

higher. In the long run, however, he could not escape the jealousy of the other officials, and after he had been viceroy for several years he fell a victim of the intrigues of the chamberlain, al-Ḥabīb b. Ḥamza. In order to attain the vice, al-Ḥabīb accused the latter's son Muḥammad of heresy. The caliph had him summoned and put a sword in front of him, and, as the unfortunate wretch could not read very well, this was taken as a proof of his free-thinking tendency; he was therefore executed. This took place in the year 164 (777-778). Some time later Abu 'Ubaid Allāh was deprived of the vice, and in 167 (783-784) was dispossessed also of his office in the chancery. He died in the year 169 or 170.

Bibliograph.: Tabari, *see index*; Ibn al-Aḥḥāl (ed. Tūsh), iii. 24 et seq.; Weil, *Gesch. d. Califen*, ii. 107-108.

[E. V. ZETTERSTEDT.]

ABU 'UBAIDA al-ḤAḤḤ, more properly, Abū 'Ubaid Allāh al-ḤAḤḤ, of the Balḥārī family, one of the ten believers, in whom Muḥammad is said to have promised Paradise. He embraced Islam very early and distinguished himself by his bravery and nobility, on account of which the Prophet named him al-Aḥḥāl. He listened to the Prophet's help in the battle of Uhud, accompanied him in all his campaigns, and had the command of the troops in several expeditions. Later on he was sent to Ḥabīb, to train there the submitted tribes in Islam; he also played a prominent part in the election of the first caliph. He was sent by the latter, at the head of a number of troops, to Syria, and when 'Umar became caliph, he received the supreme command over the Syrian army, and conquered Damascus, Hama (Ḥama), Antioch, Aleppo, etc. He died in the year 16 (39) of the post of Amra. His tomb is said to be found in the Ḥamā al-Ḥabīb in Ḥama.

Bibliograph.: Ibn al-Aḥḥāl, *see index*; Ibn al-Aḥḥāl, *ibid.* 24: v. 249; Sprenger, *Die Leben und die Lehre des Muḥammad*, i. 432 et seq.

ABU 'UBAIDA al-MUḤḤ, al-MUḤḤ al-ḤAḤḤ, celebrated philologist, born in 110 (728). His enemies asserted that he was of Jewish descent, and it is certain that he was not a member but a client of the tribe of Tam. Therefore he defended the rights of the non-Arabs, and belonged, as Goldziher has shown it, to the *Ḥabīb* (q. v.). He is also said to have been a *Ḥabīb*, which, however, must be understood, that he agreed with the *Ḥabīb* only in what regards certain questions, so that there was some *Ḥabīb* in style him a heretic. He was many opinions, who even asserted that he could not fluently recite a single Arabic verse in reality, however, he was — as in Goldziher's opinion — one of those that had the most extensive knowledge of the language and ancient literature of the Arabs. He wrote more than 100 verses, the titles of which have been handed down to us, and died about the year 110 (728).

Bibliograph.: *Fihrist*, i. 53, Ibn Khallikān (ed. Wüstenfeld), No. 702; Flügel, *Die grammatischen Schulen der Araber*, p. 68 et seq.; Goldziher, *Urkunden*, *ibid.*, i. 194 et seq.; Brockelmann, *Gesch. d. arab. Litt.*, i. 103.

ABU L-WAPĀ, his full name, Muḥammad b. Muḥammad b. Yūḥā b. Ḥabīb b. al-Aḥḥāl

plantations of trees, &c.), he fell ill and died in a few days later, on the 29th Shawwal 707 (14th April 1308). He was succeeded by his brother Abu Muhammad Musa I.

Bibliography: Ibn Ala Zar', *al-Kawakir* (Fes, 1303) pp. 283 et seq.; Ibn Khaldun, *ihbar*, vii. 93 et seq.; 237 et seq. (*Hist. des Berb.*, li. 136 et seq.; 342 et seq.); li. 376 et seq.; v. 169 et seq.; Yahya b. Khalid, *Diwan al-Andalus* (ed. Hal.), text pp. 121 et seq.; Arabic pp. 165 et seq.; al-Salim, *Kitab al-Istislah* (Cairo, 1304) li. 43 et seq.; Barges, *Hist. des Beni Zayyan, rois de Tlemcen*, liana. et al-Tamash's *Chronicle* (Paris, 1852), pp. 32 et seq.; idem, *Complément de l'Hist. des Beni Zayyan* (ib., 1857), pp. 15 et seq.

2. Abu Zaiyan II MUHAMMAD b. MUHAMMAD b. Ali Tammam I b. Ali HAMMAM MUHAMMAD b. Ali SA'ID Tammam b. Vahid Muhammad was proclaimed king at Tlemcen, on the 22 Rajab 761 (30th May 1360), by order of the Marabout sultan Abu Salim Ibrahim, who had just seized that town. But, as Abu Salim was obliged to leave Tlemcen in order to go to repress some revolts in the Maghrib, the Zaiyanide sultan Abu (Ismah) II profited by that opportunity to drive his cousin Abu Zaiyan from his capital and to seize definitely the power in 762 (1360-1361). After several fruitless attempts to recover Tlemcen Abu Zaiyan was forced to seek shelter in the Tunisian desert, where he disappeared.

Bibliography: Ibn Khaldun, *ihbar*, vii. 124 et seq.; 311 et seq. (*Hist. des Berb.*, li. 184 et seq.; li. 443 et seq.; 393 et seq.); al-Salim, *Kitab al-Istislah*, li. 129 et seq.

3. Abu Zaiyan III MUHAMMAD b. Ali HAMMAM MUHAMMAD II (the chief of the younger branch of the Zaiyanide sultans, who had been governor of Algiers in the lifetime of his father Ali), after the latter's death, having fruitlessly tried to struggle with his brother Abu Tashfin II, who had seized the sway, he fled to the Court of the Marabout sultan Abu'l-Abbas Ajunad, whom he implored for help (792 = 1390). Abu Tashfin II died towards the middle of 793 (May 1391), and he was succeeded by his brother Yusuf, who refused to recognize the supremacy of the sultans of Fez. Then Abu'l-Abbas Ajunad undertook an expedition against Tlemcen; Yusuf was overthrown and Abu Zaiyan III installed in his place (Muharrar 796 = Nov.-Dec. 1393).

Being a faithful vassal of the Marabout of Fez, Abu Zaiyan patronised letters and poets. He tried to obtain through the scholars, whom he gathered around himself, and the artists, whom he supported, the splendor of his Court, which he failed to obtain through warfare feats. But his reign did not last long; first driven from the throne by his brother Abu Muhammad 'Abd Allah, he was re-installed in Fez (1398).

Bibliography: Ibn Khaldun, *ihbar*, vii. 148 et seq.; 363 et seq. (*Hist. des Berb.*, li. 220 et seq.; 460 et seq.; li. 400 et seq.; 19459); al-Salim, *Kitab al-Istislah*, li. 140 et seq.; Barges, *Hist. des Beni Zayyan*, p. 97; liana, *Complément de l'Hist. des Beni Zayyan*, p. 257; Cour, *Les derniers Merinides* (Alger, 1872), d'Alger, 101 mm. 1903, pp. 105-106).

4. Abu Zaiyan IV AHMED b. Ali MUHAMMAD 'Abd Allah, the last but one sultan of Tlemcen, the Abu Muhammad 'Abd Allah's death,

his two sons, Abu Ali 'Abd Allah Muhammad and Abu Zaiyan Ahmed, contended for the throne. Abu Zaiyan was supported by the Turks of Algiers and his brother by the Spaniards of Oran. Abu Zaiyan seized the throne through armed force and had himself proclaimed king in 947 (1540). Abu 'Abd Allah sought refuge with the governor of Oran, Count Alexander, and asked his assistance, engaging himself in return to recognize the sovereignty of Spain. A military expedition, commanded by Don Alfonso de Marrone, was undertaken to take of the disappointed prince. But the Spanish troops were made to stop about 12 leagues from Oran and routed by Abu Zaiyan's cavaliers that were much superior in number. Nearly all the Spaniards, among whom the commanding general, perished in that battle, which was so bloody that the place where it was fought received the name of *Juhal al-difia* (the mountain peak of death). This took place in the very beginning of 1543.

The Spaniards, however, avenged this defeat before long. An army, consisting of 9000 footmen and 300 horsemen, entered Tlemcen, drove Abu Zaiyan away, and installed there Abu 'Abd Allah Muhammad (30th Muh't-ha' 949 = 7th March 1543). The town was given over to plundering, while Count Alexander pursued the Muslims Abu Zaiyan and his followers. On their way back, the troops of the Spanish governor were harassed by the Arabs till they arrived at Oran. At the same time, the sovereignty proclaimed by the Spaniards was driven away by his own subjects. The latter recalled Abu Zaiyan, who reigned since then till his death 957 = 1550).

Abu Zaiyan had declared himself the vassal of the Turks and had the public prayer of Friday (*Jumu'ah*) recited in the name of the sultan of Constantinople.

Bibliography: Marmol Coronado, *Descripcion general de l'Africa* (Venezia, 1607), li. 345 et seq.; liana, *Epitome de los reyes de Argel* (French trans. of Chronicon, in the *Recueil africain*, viii. 23) et seq.; Fey, *Hist. d'Oran*, pp. 85-86; Sauder-Kang et Deul, *Revue de la région d'Alger* (Paris, 1857); Barges, *Complément de l'Hist. des Beni Zayyan*, pp. 149 et seq.; Hal, *Evénement espagnols à Oran sous le gouvernement de comte d'Albarrade* (Paris, 1900), pp. 90 et seq.; Cour, *L'établissement des dynasties des Chérifs au Maroc* (Paris, 1904), pp. 64 seq. (A. Cour.)

ABU ZAIYAN MUHAMMAD, the name of five Marabout kings

1. Abu Zaiyan MUHAMMAD, son of the Marabout sultan Abu 'Iman Fala. The latter, while seriously ill, had designated Abu Zaiyan for the succession to the throne, indicating him at the same time the elder Musa b. Is'ad-Agha as his prime minister. The illness of the monarch was growing worse, and the vizier, in order to avoid the competition of pretenders, wanted to hasten his master's recovery to the throne. He, accordingly, spoke of it in the principal personages of the Marabout Court, who recognized Abu Zaiyan as sovereign.

But just as the people feared Abu Zaiyan on account of his severity and harshness towards them, was over by the elder Abu 'Iman b. 'Omar al-Fudadi, they, with the complicity of the

abdul aziz, proclaimed sultan another son of Abu Tash, called Muhammad al-Sayid, a child of five years. Then, Abu Tash, excited by soldiers, went to the royal harem, where Abu Zayyan had fled for refuge, and compelled the latter to pay homage to the young sovereign. After this, he forced Abu Zayyan to some deserted room of the palace, where he strangled him. This took place on the 24th Dhul-Hijjah 759 (27th November 1358), or according to others, Wednesday the 25th Dhul-Hijjah of the same year.

2. **ABU ZAYYAN MUHAMMAD**, the son of Prince Abu Abd al-Kalam, Yakub and grandson of the Marinide sultan Abu l-Hasan, took, when ascending the throne, the surname of al-Muwakkil al-Bal. Since 750 (1349) he sought shelter in Spain, at the Court of the emir of Granada, in order to escape the persecution that his family suffered at the hands of his uncle, Sultan Abu Salim. The latter, however, through his intrigues, compelled him to quit Granada and to flee to the Court of the Christian king of Castile, who received him well and assigned him a residence. After the examination of Abu Salim, the vizier Umar b. 'Abd Allah al-Yahudi had at first the Marinide prince Abu 'Umar Tashfin, a man morally incapable of occupying himself with state affairs, proclaimed king; but soon afterwards, unable to resist any longer the Marinide chiefs, the same vizier deposed his own creature, and called Abu Zayyan Muhammad to the throne.

The latter, having signed a convention with the king of Castile, set sail for Ceuta, whence, escorted by the troops of Umar b. 'Abd Allah, he directed his steps towards Fez, the Marinide capital. His cousin, the son of the former Marinide sultan Abu Ali, tried in vain to bar his entrance into the capital. Being thrown back upon Tash, they were compelled to withdraw from the strife, and one of them, 'Abd al-Kalam, went to found a kingdom at Sigilmassa.

Abu Zayyan, after his arrival at Fez, was proclaimed sultan on Monday the 21st Yafre 763 (30th December 1361), but in reality the vizier Umar was the only ruler. In order to be in the good graces of the Marinide chiefs, Umar married a wife of the family of one of them, namely of Vizier 'Ubayd b. 'Abd b. Mas'ud, and made his friend 'Amm b. Muhammad, the governor of the city of Morocco, marry a Marinide princess. But in spite of his intrigues the latter two chiefs revolted shortly afterwards and proclaimed two other sultans, one at Morocco ('Abd al-Mu'izz b. 'Abd), and one at Fez ('Abd al-Kalam b. 'Ali). Umar, however, defeated Ibn Mas'ud and negotiated with the governor of Morocco.

The sultan Abu Zayyan was conscious of his dangerous situation and wished to free himself from Umar. But the latter surrounded him with spies, who were even among the women of his harem. Thus when Umar b. 'Abd Allah learned of the sultan's intentions, he got rid of him. On the 22nd Dhul-Hijjah 767 (30th August 1366), in the morning, the sultan was found dead in a well of the garden called Hawd al-Bayhan. Umar spread the rumor that the sultan, having become drunken, fell there by accident and was drowned; but in reality he had first strangled by one of the eunuchs, then thrown into the well. He succeeded, at Umar's suggestion, by the

Marinide prince 'Abd al-'Aziz, the son of Sultan Abu l-Hasan.

3. **ABU ZAYYAN MUHAMMAD AL-SAYID**, son of the Marinide sultan Abu Tash 'Abd al-'Aziz. The latter, after he had seized Fez, fled thence and died. The vizier Abu Tash b. 'Ubayd b. al-Kas, informed of the event by the emissaries of the sultan, immediately took upon his shoulders the young Abu Zayyan, a child of five years, and brought him to the troops, who proclaimed him king on the 22nd Rajab 774 (21st December 1372). Since then the vizier Ibn 'Ubayd ruled in the name of the young prince. But this minister was not able to prevent either the ex-sultan of Tlemcen, Abu Hassan, from retaking his capital, nor the emir of Granada from fomenting insurrections and raising on all sides pretensions to the Marinide throne. The emir of Granada claimed his underhand challenge to be legitimate on account of the shelter and protection that the sultan of Fez had offered his former minister Ibn al-Kasbi. Finally, on the 6th Muharram 776 (17th June 1374), Abu l-Hasan Muhammad, son of the Marinide sultan Abu Salim and one of the pretenders stirred up by the emir of Granada, deposed himself master of Fez, deposed the young sultan Abu Zayyan, and had himself proclaimed the only Marinide ruler.

4. **ABU ZAYYAN MUHAMMAD AL-MU'IZZ** b. 'Ubayd, son of the deposed Marinide sultan Abu l-Hasan 'Ubayd b. 'Abd Salim. The Marinide sultan Muhammad b. Abu l-Fatih having died suddenly, though he had no children, he was succeeded by the vizier Yakub b. 'Abd b. Mas'ud, the latter hastened to have the young Abu Zayyan, a child of five years, proclaimed sovereign on the 3rd Ramadan 783 (21st September 1386). But the young prince had scarcely been installed, when a revolt, fomented by three viziers dissatisfied with their colleague Yakub, brought to power a candidate supported by the emir of Granada. The new sovereign, al-Wahid b. 'Ubayd, deposed Abu Zayyan on the 15th Shawwal 788 (19th November 1386), after the latter had reigned 43 days.

5. **ABU ZAYYAN MUHAMMAD AL-WAHID** b. 'Ubayd, son of Abu l-Fatih and grandson of the Marinide sultan Abu l-Hasan Abu Zayyan was in Spain, a refugee at the Court of the emir of Granada, when, after the Marinide sultan Muhammad had been deposed, the vizier Ibn Mas'ud offered him the sovereign power. He accepted the offer, and the fact that in the meanwhile Abu Zayyan al-Mu'izz was proclaimed king did not prevent him from proceeding on his journey to the Marinide capital. As he was supported by the emir Mas'ud b. 'Ubayd and by most of the distinguished personages of Morocco, he could easily overpower his rival. Ibn Mas'ud deposed al-Mu'izz and had Abu Zayyan Muhammad al-Wahid proclaimed sultan in his place (15th Shawwal 788 = 9th November 1386).

But Ibn Mas'ud, who had chosen the latter prince on account of his feeble character, could not for a long time rule over the Marinide Kingdom in peace. Having claimed the restitution of Ceuta from the emir of Granada, who had unjustly seized it, the latter dispatched against the Maghrib the Marinide ex-sultan Abu l-Hasan, the head of a numerous army. The emir of Granada endeavored to implant his influence over Northeast

Africa, and willingly encouraged anarchy in the Sultanate family of his neighbors. The parties of both nations struggled with each other for nearly one year in the whole Marinid kingdom. Finally, Abū 'Abdū seized Fez, deposed his rival Abū Zayn Muhammad al-Walīd (5th Rāmān 789 = 19th September 1387), and brought him a prisoner to Tangiers, where he had him executed.

Bibliography. Ibn Khaldūn, *ʿIṣṣat*, iii. 499, 517, 536, 550 et seq. (*ʿIṣṣat*, *dar Sūdā*, ii. 443, 469, 475, 498, 503 et seq.; iv. 317, 358 et seq., 400, 436, 439 et seq.); *Riḥlat al-muṣṭafā fī al-sharṭiyyat* (Paris, 1815, No. 41 of the *Madness of Tlemcen*), fol. 571 et seq.; Ibn al-Kaṭīb, *Quṣṣat al-sharṭiyyat* (Fez, 1399), pp. 130-131; al-Salṭi, *ʿAḥad al-sharṭiyyat* (Fez, 1312), ii. 201, 225, 233 et seq.; Makṣūṭ (Cairo, 1302), iii. 378 et seq. (A. Cota.)

ABU ZAKARIYĀ Yaqūb b. Abī Baxā, a native of Wargla, author of the historical work on the Rustemides and the Maghribi Abādhites, entitled *Kitāb al-sharṭiyyat al-sharṭiyyat*. This work has been discovered in the 13th and translated into French by Masquary, under the title of *Chronique d'Abū Zakariyā* (Algiers, 1878).

The Abādhite chroniclers Dardjūn and Shammākhī, who based their historical and biographical works principally on Abū Zakariyā's *Chronique*, give very little information concerning this author, and indicate neither the date of his birth nor that of his death. All that is known from Dardjūn's *Kitāb al-sharṭiyyat* is that one of Abū Zakariyā's teachers was Abū Bakr al-Sulṭānī b. Yuhayr al-Sharṭi (d. 471 = 1078-1079). We may thus suppose that the *Chronique* was written either at the end of the 5th or at the beginning of the 6th century of the Hijra.

After Ruyveier, who, on returning from his travel to the Sahara, brought a manuscript of al-Shammākhī's work, the honor for signalling the importance of the Abādhite works is due to Masquary. The *Chronique* of Abū Zakariyā, of which the latter published a French translation, though imperfect, and showing in several places the author's inexperience, furnishes valuable information about the history of the Imāmīte, the Rustemide dynasty and the beginning of that of the Fātimides. The value of this *Chronique*, the publication of which is very desirable, was spread as far as into the East. It is from it that the European authors of the *Kitāb al-sharṭiyyat* (a work which was the basis of the history of the Imāns of Fez translated by Badger) drew his information about the Abādhites of North Africa (R. Barret, *Les musulmans du Djebel Nefusa*, Paris, 1869, p. 61).

The *Chronique* of Abū Zakariyā is the most ancient document regarding the history of the African Abādhites written by one belonging to that sect. It was almost exactly reproduced by Dardjūn in the first volume of his *Kitāb al-sharṭiyyat*, which is yet unpublished. Shammākhī used it to a great extent for the work in his *Kitāb al-sharṭiyyat* (Cairo, 1301) devoted to the introduction and development of the Abādhite doctrine in the Maghrib as well as to the history of the Rustemides (A. de Motville).

ABU ZAKARIYĀ Yaqūb b. Abī Baxā, a. Amīr al-Sharṭi al-Sharṭi, a native of Wargla, in the Djebel Nefusa, an Abādhite doctor, quoted by Shammākhī (*Kitāb al-sharṭiyyat*, pp. 135

et seq.) at one of the lights of his epoch. He studied under the teacher Shāhī Abū Bakr al-Sulṭānī b. Abī Bakr in the mosque of Fez. He professed so much by the teacher 13th his teacher that, Shammākhī says, when he came back to his country, he spent six months in answering to questions addressed to him on every branch of science without ever being puzzled at a single point.

He left diverse works on the *ṣarṭ*, one of which, on fasting, is to be found in a collection autographed in the Rustemide printing establishment in Cairo. His principal work is the *Kitāb al-sharṭiyyat*, autographed in the same place in 1305, with marginal notes of Shāhī Muḥammad Abū Saṭta al-Kaṭīb. It comprises seven books: 1. *Tawḥīd*; 2. *ʿAḥad*; 3. *ʿAḥad*; 4. *ʿAḥad*; 5. *ʿAḥad*; 6. *ʿAḥad*; 7. *ʿAḥad*. This volume seems to be only the first part of a complete treatise on Abādhite legislation written by this author, which is quoted in a catalogue of al-Sharṭi (A. de Motville, *Les musulmans du Djebel Nefusa*, p. 12), with an indication of seven parts that it comprises: fasting, marriage and divorce, testament, judgments, salaries, right of prescription, and pledges (comp. also de Motville, *Les musulmans du Djebel Nefusa*, Paris, 1869, p. 62; *Les musulmans du Djebel Nefusa* de Abū Bakr al-Sulṭānī et de Tlemcen, Algiers, 1883, p. 36).

It has been said above that the book on fasting has been separately published. The book on marriage and divorce has also been separately autographed with marginal notes of Shāhī Muḥammad Abū Saṭta. These different treatises were the principal source for the chapters on the same subjects in the *Kitāb al-sharṭiyyat* of the Shāhī Abū al-ʿAṭa. The *Kitāb al-sharṭiyyat* of Shammākhī furnishes no chronological indication regarding Abū Zakariyā (A. de Motville).

ABU ZAKARIYĀ Yaqūb b. Muḥammad (See *ABU ZAKARIYĀ*).

ABU ZIYA (Arab. *Ḍiyā*) Tawḥīq Bī.

(See *TAWḤIYQ BĪ*).

ABU'AM, capital of Tāhālet. Like the other parts of this province, Abū'Am has been visited only by a very few Europeans: Reul, 1811, Reul, 1811, Reul, 1811, Reul, 1811. It is a very important commercial center. Before the French occupation of Fez, Abū'Am had centralized the commerce of Sūdān, Sūdān and Southern Morocco. Many merchants of Fez have settled there; a market is held there twice a week and is very animated. Dates, salt and oil are the chief native exchange products. The leather of Tāhālet is very renowned in North Africa; the dates are the best of the region, but they are inferior to those of Southern Constantine and Southern Tunis. A little to the east of Abū'Am there is the town of Māla. All about the great city of this region and the founder of the present reigning dynasty of Morocco; it is a much frequented place of pilgrimage. At a distance of about an hour from Māla is the town of Rīḥān, the residence of the authorities. At a little distance to the west are to be seen the ruins of the celebrated Sijjūmān (i. e., now called *al-Madīna al-sharṭiyyat*), the red city.

Bibliography. Reul, *Kurz durch den Sahara* (Bremen, 1868), pp. 53 et seq., the principal source of information; Schacht, in the

Zeller, J. *Geschichte der Stadt von Syden*, xviii. 294 ff. 295; French trans. of Lacaze under the title of *Étude sur Syden*, pp. 45-46, Paris, *Pantheon* (London, 1895), pp. 220, 234; Delbrel, *Notes sur la Topographie de Syden*, in *Bull. de la Soc. Géogr.* (Paris, 1894), 2^e série, pp. 290 ff. 291; Comp. *musé d'Antiquité, Quatre-vingt-neuf ans après de l'Égypte et de l'Égypte* (Paris, April, 1867), pp. 337 ff. 338. (C. BOUTIER.)

ABUBACER. (See **ABU'AM**.)

ABUKIR (Buhir), name of various places in Egypt:

1. A small Egyptian seaport of 1668 inhabitants on the Mediterranean Sea, after which are called the bay, the island — also called Nelson Island — and the lake (see **Nº 4**) near it. It is situated 23 kilometres (13 miles) east of Alexandria on the Rosetta (Rashid) railroad, and belongs now to the district of the environs of Alexandria, in the government of the latter town; formerly it belonged to the district of Damietta in the province of al-Bahariya. This place, which is perhaps identical with the ancient Buhira, is not mentioned by the ancient Arabian geographers; still Abu'l-Fida and Kalqandandi knew the lake of Abukir. All that is known of the history of Abukir in the Middle Ages is the invasion of the Franks in 764 (1362-1363). Abukir was much spoken of only after the naval battle, which is called after it, had taken place in the Bay of Abukir on the 14 of August 1798. The English under the command of Nelson destroyed the French fleet that covered Bonaparte's expedition to Egypt. One year later, Bonaparte defeated, also by Abukir, the Turkish troops that had landed there (agst July 1799). Finally on the 3rd March 1801, there landed at Abukir the English expedition, which put an end to the French domination in Egypt.

Bibliography: *Diction. géogr. de l'Égypte*, 1898, p. 34; 'All Mubarak, *al-Bihar al-Bahariya*, x. 13 ff. 14; Djabarti, *Asfar al-Bihar* (Cairo, 1297), iii. 1 ff. 2; (French trans.) *Mémoires géographiques et historiques*, Cairo-Paris, pp. 60 ff. 61; A. Bonnier, *Recherches géographiques et géologiques sur l'Égypte et le Soudan*; Sir H. T. Wilson, *History of the British expedition to Egypt*; see also F. Kricheldorf, *Topographie Nubienne*, pp. 50 ff. 51.

2. A small place in Lower Egypt, belonging to Soronhal in the district of Rosetta, province of al-Mahadra. Comp. *Diction. etc.*, *loc. cit.*

3. A spot in Upper Egypt, belonging to the city of Assuan, in the district of Iktar (al-Akhar), province Kena. Comp. *ibid.*

4. A large lake of 30000 acres formerly stretched landward behind the city of Abukir (**Nº 1**) and now dried up in the time of the French expedition the lake — also called then al-Mudaya — was still connected with the sea. The narrow plain in the east, which separated it from the Sea of Bika (Rashid), was also perhaps broken through at certain times. In the west it is bounded by the narrow strip of fertile land, through which passes the *Mudaya* of Alexandria, the present Mahmudiya Canal. Then follows, to the west, the Lake of Marouta, which was dried up in the Middle Ages and which was submerged again by the English only at the time of the siege of Alexandria in 1801. At that time the water of the Lake of Bika was conducted to the fertile land. Later on the connection with the sea was cut off, and from 1888 the whole lake was drained by an English company and dried up. Now it is a specially productive cultivated land.

The lakes of Buhir and Ebu were, according to Arabian tradition, fertile troops of land in the time of the Pharaohs and partly also under the caliphs. Legend relates their origin as follows: The wife of a Pharaoh, to whom these lands belonged, on a sudden required money for the clothes of the vineyard, that were to be paid to her; the peasants could not afford it, and she had those lands submerged. Her parents' statements connect the origin of the lakes with the neglectfulness of the caliph, the removal of the cemetery of the Nile and strong spring-tides. Such a strong overflow of the sea is said to have occurred in 730 (1330).

Bibliography: 'All Mubarak, *loc. cit.*; Kalqandandi (Cairo, Wilcocks) pp. 20, 99; Abu'l-Mahasin (ed. Jayni, at Matruh, i. 504; *Étude sur la Topographie de l'Égypte*, *Revue moderne*, ix. 192, 193, 194, 195; *ibid.* 197; W. Wilcocks, *Egyptian Topography* (2d ed.), p. 245, *passim*.

5. *Abukir al-Mudaya* is the name of a legendary mountain for of a place in a certain mountain in Egypt, in which the birds flock once a year. All of them put their heads in a cleft until one remains there suspended dead. According to Yaqut and others, the birds that flock on this mountain (commonly called *Abukir al-Tair*) are called *Buhir*. The mountain was supposed to be situated near Assuan in Upper Egypt.

Bibliography: Abu'l-Mahasin, *loc. cit.*, i. 45; *ibid.*, *geogr. orb.* (ed. de Goeje), vi. 32; Yaqut, *al-Mudaya* ii. 21; *Barwani* (ed. Wilcocks), i. 167. (C. H. Beckers.)

ABUKIRIA, English mispelling of the Arabic *Abu'ir*, the name of a watering place on the common road, which runs from Darghah through Kait (Kait, on the Nile), avoiding the Nile river of Barhet, directly to al-Masara, on the Upper Nile, and then further to the Sudan. *Abu'ir* is situated between 27° and 28° north lat., a little northwest of al-Masara. Its mission is merely that of a boltham military tent of the English against the troops of the Mahdi Muhammad b. 'Abd Allah. In order to rescue Gordon (included in Khartoum), the expedition of Lord Wolseley to Khartoum was undertaken in the autumn of 1884. In Kait Wolseley divided his army into the *river column* and the *desert column*. The latter, consisting of 1800 men with 1800 camels, was to push from Kait to al-Masara through the desert. The Mahdi's army endeavored to prevent it in all possible manner, and so it came to several fights, the most important of which, the one near Abu'ir (17th January 1885), is celebrated as a decisive victory of the English. The English had 74 dead and 33 wounded; the enemy lost about 1200 men. The *desert column* of the army on the Mahdi's camp is captured by Staff Captain in his *Five and ten* in the Sudan, p. 319.

Bibliography: W. S. Churchill, *The river war*, p. 97 ff. 98; Count Gutschow, *Wirk der ersten Kämpfe auf die Nile*; *Revue moderne*, xix. 192, 193, 194, 195; *ibid.* 197; W. Wilcocks, *Egyptian Topography* (2d ed.), p. 245, *passim*.

(C. H. Beckers.)

ABUMERON, mispelling of *Abu'ir*.

(See **ABU'AM**.)

ABUSHENH. (See **ABU'AM**.)

Abyssinia, of which, however, they endeavored to rid themselves. In the course of the 13th and 14th centuries a pretty large number of Mussulmans penetrated into Abyssinia (in Spor and up to Begamed); the first king of the Solomonic dynasty, Yekuno Amleh (1270-1285), is said to have persecuted the Muslims. This was the cause of a series of wars, chiefly renowned for the victories of Amda Seyon (1314-1344) over the kings of Adal: Sahle al-Din, Ighamal al-Din, etc. These wars were continued by Amda Seyon's successors: Narsaye Krestos (1344-1373), Dawit (1373-1411), Yekuh (1411-1440), Zar'a Ya'qob (1434-1468), Balda Maryam (1468-1478), Teklemed (1478-1494), etc. Balda Maryam's conquests subjected also the king of the Tana'il (Afar), a Mussulman tribe, which up to these days occupies the region between the Red Sea and the Abyssinian plateau. In the beginning of the 16th century Islam in Abyssinia was in complete decadence.

For two centuries the theater of these wars was in general not of Abyssinia proper. In 1501 the sultan of Adal, Abil Bekr b. Muhammad, removed to Harar the seat of his government, thus putting it in close contact with Shoa and Abyssinia. Shortly afterwards there began the great invasion of the Somali chief, Ahmed b. Muhammad Grib, who, supported by the artillery and the troops which the Turkish pasha of Zala had sent him, penetrated into Abyssinia up to its northern frontier, ravaging the country repeatedly, and even burning the famous cathedral of Axum. The history of this conquest by 'Arab Fakih (written towards 1543) is the only Arabic work that mentions many places in Abyssinia. In 1544 Grib was defeated and killed by King Galawdewos (reigned 1540-1559), who in his turn was, in March 1559, vanquished and killed by Nkr al-Din, Grib's successor. Two years previously, Harar was occupied by the Turks, who, thanks to the assistance of the Veshak, the governor of the muslim province, seized the neighboring towns, even Debata, the capital of that province. Veshak, having revolted against King Sarja Dengel (1563-1597), made an alliance with the Turks, but they were beaten in a great battle near Abbi Gurm in 1572. In 1584 Sarja Dengel defeated near Aricho the Turkish pasha Kauldew, who perished in the battle.

Owing to these victories of Sarja Dengel and to that which he won over Muhammad IV, king of Adal, in 1577, and also in the help of the Portuguese, the Mussulmans, either in the north or in the south, were no longer a serious danger to Abyssinia. The Mussulman kingdom of Seannar was also conquered by King Sarja Dengel (Sikulu, 1602-1632). In 1674, Talha, the emir of Adal, was incited by rebels to seize Abyssinia, but he gave them to understand that it was impossible. The Balaw (Bedja), who, towards 1650, had founded the Mussulman State of Samhar, under the name of Askiba, frequently annoyed the people of the frontier, but they felt too feeble before the Abyssinian kings. Thus, in 1693, the us'li Misa (a descendant of Amer Kinnah), having retained certain things, was declared for King Iyasu I, went himself to Axum to implore the king's pardon. Shortly after, in 1697, an emir of the Balaw also was vanquished, and in 1750, under Ras Mikael, the us'li's rebeky of independence was immediately centralized.

Still, there is no doubt that the Muslim invasions, and chiefly that of Grib, contributed to Abyssinia being opened to the Mussulmans, that which accounts for the presence of the latter in that country, although the forced conversion imposed by the kings of Adal possibly did not last long. Thus in 1668 the ambassadors of the Imam of Suda, Ismail al-Mutawakkil, found on a short distance from the town a town entirely inhabited by Mussulmans, and in the Eudeta they met with Shafite Muslims; at Gadar, too, Mussulman quarters existed already at that time. Unfortunately there are no circumstantial annals of the reign of Balada (1632-1667), but it is known that in 1668 a council convened by King Solomon I interdicted the Mussulmans to live together with the Christians, and that this interdiction was removed in 1678; this shows that there was a respectable number of Mussulmans in Abyssinia.

In the course of the 18th century the Islamic faith was spread among the Galla (Gorn), south-west of Abyssinia proper and north of Shoa. According to Krapf (Africa, I, 106), the Galla were converted to Islam by an Arab called Debele. Krapf affirms that towards 1830 Islam progressed in Abyssinia, and indeed the tribes of the Tigre language (Northern Abyssinia) that were still Christians in the beginning of the 19th century are now Mussulmans either entirely or in the Habab, Tamenan, Talden, etc., or in a great part, as the Menza, etc.

It is to be remarked that Islam in Abyssinia has been lastly favored by commerce, for in order to enter Abyssinia it was necessary to cross the Mussulman's territory. This circumstance made the Mussulmans almost sole masters of the Abyssinian commerce, which increased greatly their number in that country and procured them great wealth and influence. Ras 'Ali of the Kaba Galla (Gura), who from 1830 to 1835 was very powerful in Begamed, etc., though vanquished himself, favored the Mussulmans and dispensed the Abyssinians; this brought forth a reaction under King Theodore (1835-1868), an implacable enemy of the Mussulmans. This reaction attained its highest degree after the war with the Egyptians, who had occupied (1830-1843) certain provinces in Northern Abyssinia (Hallanga, Adghodan, Sukterzi, etc.), spreading there the Islamic faith. In 1864 they took Massawa from the Turks; in 1875, after having seized Harar and some provinces in Southern and Western Abyssinia, the Khedive sent by the way of Massawa an expeditionary corps, which was annihilated by King Yohannes in the battle of Gindai (17th November 1875); a second Egyptian army, commanded by the Khedive's son, Usman Pasha, was also defeated at Gura on the 7th March 1876. King Yohannes, firmly seated on his throne, promulgated an edict (1880) which compelled the Mussulmans either to embrace Christianity or to leave the country. Many Muslims emigrated to Gindai, and in 1883 the Mussulmans of Serze, Hamman, and other places obtained the permission to remain in the country, but they were separated and confined to two places; those of Serze, for the northern part at least, did not last long. It is also to be borne in mind that before the persecutions of Theodore and Yohannes the Mussulmans were not equally distributed in the different provinces; they were for instance of a

small number to Godjam, but are said to have formed the half of the population of the Wollo and Egiu countries. Now the Mussulmans are very numerous in Koola, while the Christians rather live in Jingo. In Senna there are a great many Mussulmans, they are much less in Dumbek, Godjam, etc. In the Colledja Eritrea there are 200,000 Mussulmans, they consequently constitute two thirds of the whole population. They have four balls (namely, in the towns of Keren, Agnash, Massawa and Asmara) nominated by the Government, which is not the case with the other *Ughs* (of the Hahab, Asmara, etc.). By the tribes of Sahel the office of Imam is hereditary in certain families that do not belong to the tribe; so for instance the Imam of the Hahab belongs to a Derki family.

The Mussulmans of Eritrea — leaving those of Massawa out of the question — form four distinct groups, namely: 1. The Saba and their assimilated (to the south of Sankhar, in South-eastern Eritrea), partly converted to Islam already in the 14th century. 2. The Mussulmans of Sahel and Central Anseba; their Islam, faith is generally recent, but strong enough in Sahel. 3. The Mussulmans of Harja; these are Bedja and Abyssinians who have since long professed Islam and even spread it among the Agchimes and the Harja; the latter pagans until 50 years ago, are now all Mussulmans. 4. The Mussulmans of the Tigre provinces of Eritrea.

Abyssinian Islam for the greatest part professed by Galla nations (Galla, Saho, Bedja, etc.) is not in strict accordance. There exist no theological schools connected with mosques; the few Arabs of Massawa that devote themselves to religious studies go to Cairo to study there in the Ashar Mosque, and very often happens that they do not return to their native country. The religious hitherto, that powerful element of the present Islam, are not known at all in Abyssinia. Owing to this indifference and to the imperfect knowledge of the observances of Islam, the Mussulmans of Eritrea are seen while present at Christian religious festivals and to keep to practices that are in contradiction to Islam.

Bibliography: G. Kumbull, *Bibliographie tropica* (Milan, 1893); Bruchmann, *Grch. d. arab. Litt.*, II, art. 1117; Basset, *Etudes sur l'histoire de l'Éthiopie* (Paris, 1882); reprint from the *Journ.*, 183; *Les inscriptions de l'île de Dahlak* (Paris, 1893); reprint from the *Journ.*, 183; *Arab. Fakhil, Fakhil al-Fakhil (= Histoire de la conquête de l'Éthiopie)*; comp. Bruchmann, *loc. cit.*, II, 419; Beccari, *Arabs nothing*, *script.* II, (Rome, 1905); L. Castron, *Novell dell' Islam*, *Conti Romani, Note sugli Eritreus* (Rome, 1905); *Romanesque della Kala Asrah del Lembi*; *Siik. gurg. arab.* (ed. de Goetz); *Annales Eritreus* *Islam* I et II (ed. L. Gold, in the *Corpus Corp. Christ. Oriental.*, Paris, 1905); Mahrt, *Arabs Eritreus* (comp. Brockelmann, *loc. cit.*, II, 40); C. A. Nallin, *al-Fatwa rism et l'islamisation de l'Éritrea* (Rome, 1894); *Annuaire de la Kala Asrah* (Lincei), *Préface*, *Zur Grch. Arabica* in 17. *Jahrbuch* (Berlin, 1894); R. Ferilli, *Il suo del Mare* (Florence, 1905); *Levi de S. Deutsch*, *Marquet Grillich*, VII, 338 et seq.

(L. GRIND)

ACHIR. [See ACHIL.]

'AD, an ancient tribe frequently mentioned in the Koran. Its history may be traced only from sporadic indications; it was a mighty nation that lived immediately after the time of Noah, and which became mighty on account of its great prosperity (Koran, vii, 67; xii, 14). The large edifices of the 'Adites are spoken of in Koran, xxi, 128 et seq.; comp. *Isaia*, 5-6 the expression 'Ad, him of the pillars', where *Iram* may designate either a tribe or a place. According to Koran, xli, 20, the 'Adites inhabited *al-Hijf* (the sand dunes). The prophet sent to them, their 'brother' Hadd, was treated by them just as Muhammad was later treated by the Meccans, and on account of that they were, with the exception of Hadd and a few pious men, swept away by a violent storm (vii, 70; xl, 61; xli, 13; lii, 19; *Isa.*, 6). Finally, in Koran, xl, 54, it is said that they suffered from a drought. These indications give rise to whole legends narrated by the Prophet; it cannot be said with certainty what more ancient elements are in those legends. The ancient poets knew 'Ad as an ancient nation that had perished (*Isaia*, l, 8; *Isaia*, vii, 40; Ibn Hisham, ed. Wüstenf., I, 468; comp. Zuhair, re, 12 and the article *Legende*), hence the expression, since the time of 'Ad' (*Isaia*, ed. Freytag, I, 195, 341). Their kings are mentioned in the *Diwan* of the Hudhailites (*Isa.*, 6) and their presence in that of Nakhla (*Isa.*, 2). The mention of the 'Adites by Zuhair (*al-Mallaha*, verso 32) and in the *Diwan* of the Hudhailites (p. 31) merits consideration, as Mussulman legend puts this (Kaddar) of Ahmar in connection with the Ishmaelites (p. 4). Whether there really existed, and where, a nation called 'Ad is still an unanswered question. The genealogies of the Arabs with regard to the 'Adites naturally are valueless, just as their locating that nation in the large uninhabitable sandy desert between Oman and Hadramaut. The identification of Iram with Aram adopted by the Arabs and several modern scholars is not sure at all. Among the latter, both identified 'Ad with the well-known tribe of 1841; on the other hand, Sprenger sought for the 'Adites in the Indians, who, according to Ptolemy, lived in Northwestern Arabia, which coincides with the time well in Yemen (Hamdani, p. 126; Sprenger, *Die Arab. Geogr. Arabien*, p. 207). But Wellhausen remarked that instead of 'since the time of 'Ad', the expression *al-Hijf* also occurs and therefore he supposes that originally 'Ad was a common noun ('the ancient time', etc.; 'Ad = very ancient) and that the mythical nation arose from a misinterpretation of that word.

Bibliography: Tabari, I, 231 et seq.; Hamdani, *Quintus adrianus*, p. 80; Sprenger, *Das Leben und die Lehre des Mohammed*, I, 505-518; Hamdani, *Die Arab. Geogr.*, 129; Caussin de Perceval, *Essai sur l'histoire des Arabes*, I, 259; Blochet, *La route d'Arabie*, *Annuaire des Arabes du paganisme* (1902), pp. 27 et seq.; Loth, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxv, 622 et seq.; Wellhausen, in the *Göttinger Gelehrte Anzeigen*, 1902 p. 596.

(F. FRIED)

ADA, (a. r. t. and others *Adat*, *Adel* = *Adat*, *Adel*), a legal term designating a prescriptive right, which is, in Islamic countries, independent of the canonical law (*Sharia*), made

According to al-Kawshihari, there are, properly speaking, only 23 numerals which have special names in the Arabic language, namely: the numbers 1-10, 100 and 1000; all the others are, from his point of view, formed of them in a secondary manner by means of composition or other combination.

The main peculiarity of the numerals from 3 to 9 is in their masculine and feminine forms; quite in disagreement with the general rule, the *marfūʿ* is affixed to the masculine instead of the feminine form. The different explanations of this phenomenon given by the Arab grammarians (e. g. Ibn Yaʿqūb, l. 776 et seq.) are not very conclusive. Because the isolated numeral ends with the *hāʾ*, it is supposed that this primary form (*as-ṣif*) of the numeral has been retained for the masculine, while the feminine, which is considered as a branch (*ṣarf*) of the latter, retained also in the numerals the secondary form. European grammarians (e. g. Wright, l. § 119, note 2) see in this anomaly an effort to give prominence to the independent substantive nature of the cardinal numbers, by which they differ from the dependent infinitives.

The compound numbers 11-19 have a particular formation; generally they are (with the exception of 12) *muḍāʿ*, and are in their construction with one another that they are treated of by al-Kawshihari (p. 70, § 210), besides in the chapter on the numerals, also in that on compound names (*as-mawāḍiʿ*). In Arabic and in the Arabic dialects they are fused into one word. It is quite different with the numbers 21-99; they are formed by placing the units before the tens and connecting these two by *wa*; both units and tens are declined and in opposition to the numbers 11-19 are also designated only as *muḍāʿ*.

It is known that the numbers 3-10 govern the plur., 11-99 the acc. sing., and from 100 onwards the gen. sing.; the numbers 100-900 have, besides, the anomaly that *wa* is in them in part not in the plur., but in the gen. sing. In larger compound numbers the different elements are arranged in the ascending as in the descending order connected with one another by *wa*.

Just as in the definition of number, the 1 has a peculiar position also in the description of the numerals (Ibn Yaʿqūb, l. 774 et seq., 788 et seq.). The proper word for 1 is, according to the Arabs, *ḥad*, which is, firstly, the ancient designation for the numeral 1 (*ḥad* 'ḥad' 'al-ḥadīd-wāḥid'), and secondly, as adjective derived from *ḥad*. It must not, however, be confused with *ḥad*, which is also of a double nature. The numeral *ḥad* (*ḥad* 'ḥad' 'al-ḥadīd') occurs as meaning 'one' (*ḥad* 'ḥad' 'al-ḥadīd') only in compound numbers, e. g. *ḥad* 'ḥad' 'al-ḥadīd' = 21, and usually in the place of *ḥad*, therefore the *ḥad* is considered as the infinitive (*ḥad*) for the noun. When *ḥad* stands alone, it is then in infinitive position, *ḥad* 'ḥad' 'al-ḥadīd', with a general meaning (*ḥad* 'ḥad' 'al-ḥadīd' = 21), and only in negative propositions, e. g. *ḥad* 'ḥad' 'al-ḥadīd'. This second *ḥad*, in which the *ḥad* is supposed to be radical, is therefore called, in opposition to the numeral *ḥad*, the *ḥad* of negation (*ḥad* 'ḥad' 'al-ḥadīd'). The feminine *ḥad* never occurs alone.

These statements, like all the grammatical remarks of the Arabs, show an enormously great

power of observation, but do not hit at the right point. The proper word for 1 is not *ḥad*, which is Arabic as well as in other languages can be used in an indefinite sense.

The cardinal numbers are also in Arabic called *muḍāʿ* as the real numerals, and are therefore plainly designated as *muḍāʿ* *muḍāʿ*. The other kinds of numerals have no special term. The ordinal numbers have from 2 to the form *ṣaf*, 11-19 are indefinable and from 20 onwards they resemble their corresponding cardinal numbers.

The multiplicative numbers or numeral adverbs have no special term in Arabic; they are for the greater part expressed by means of nouns as *marra*, *ṭawr*, *ḥal* and the like, or by the repetition of the numerals.

The distributive numbers have likewise only in some cases a special term; al-Kawshihari counts this form as *muḍāʿ* in his treatment of the *ṣaf* (p. 10, § 18). The form *ṣaf* is properly speaking not considered as an independent grammatical form, but as one derived from the cardinal or ordinal form. Besides, the distributive number also occurs in the form *ṣaf*.

The *ḥad* formations of the numerals are treated of in a continuous way only by Ibn Sībawayh, 118 et seq., who, besides other details, distinguishes between *ḥad* and *ḥad* (*ḥad* 'ḥad' 'al-ḥadīd') and *ḥad* (*ḥad* 'ḥad' 'al-ḥadīd'). He treats in the most unimportant way of the *ḥad* of numerals compared of units and tens.

The fractions (*al-ḥad* and *al-ḥad*) have the form *ṣaf*, *ṣaf*, and also *ṣaf* (Ibn Sībawayh, 129). As to the more exact grammatical formal as well as syntactical treatment of the above mentioned forms of numerals, comp. the European Arabists mentioned in the bibliography.

The terminology referring to the numbers is very rich. The whole grammatical system is divided into three sections (*muḍāʿ*, *ṣaf*, *ḥad*) of units, tens and hundreds (*ḥad*, *ḥad*, *ḥad*), every one of which is divided again into 9 parts (*ḥad*). The thousands (*ḥad*) are not considered as a special section, but as deriving from the three former sections as *ḥad* *ḥad*, *ḥad* *ḥad*, *ḥad* *ḥad* (Ibn Yaʿqūb, l. 774). The number 1 is also absolute (*ḥad*) and consequently an entire one (*ḥad*), as relative to any named unit (*ḥad* *ḥad* and *ḥad* *ḥad*) and consequently a fraction (*ḥad*, plur. *ḥad*, *ḥad*). The named unit is the denominator (*ḥad*), *ḥad* is the product of a number multiplied by another number, *ḥad* is that of a number multiplied by itself, that is the square. If the former multiplication is continued by either of its two factors (e. g. 3 X 4), the product is called *ḥad* (tridimensional); if the same process is applied to the square of a number the product will be the cube (*ḥad*). In the simple product, each factor is termed *ḥad*, in that of the square, *ḥad* (root), the number itself is therefore called *ḥad*.

An even number is called *ḥad*, an odd one *ḥad*. In case that the division by two (*ḥad*) of an even number can be continued until the quotient comes to 1 (as for instance in 16), the number is then called *ḥad* *ḥad*, if not, it is called *ḥad* *ḥad*, no difference whether the division by 2 can be done only once (as in 6), or more than once (as in 12). Still the explan-

none of the Arabs concerning this are not possible. The prime number is called *al-ʿadad al-ʿawwal* (or *al-ʿadad al-ʿawwal*), because they are all odd, and is defined as a number divisible only by 1 (and itself) in *al-muḥabba* *al-ʿadad*. 1 and 2 do not count as prime numbers, just as in the definition of their figures and their *ʿasas*, these numbers have also in the calculation a peculiar position; the 1 is compared to the point (*nakṣa*), the 2 to the line (*ṣaf*); the 3 and the following numbers to the plane (*ṣafḥ*). As contrasted with the prime number is the compound number (*al-ʿadad al-murakkab*). The term *murakkab* is also used as an appellation to *wasf* (simple); in this case it means a number composed of 2 or 3 of the 3 *ʿasas*, e. g. 12 which consist of a unit and 1 ten.

The general classification of all the numbers in rational and irrational quantities, as it is done by modern mathematicians is not known to the Arabs, and therefore the explanation of the Shāhid (*Maḥabba*, III. I. p. 93, transl. p. 132) does not exactly prove correct. The technical term for rational is *wasf* (expressible); the mathematician Muḥammad b. ʿAbd al-ʿAzīz in the sense of rational, that for irrational is *wasf* (irrational). Properly speaking both these terms are used only with fractions and roots. As the Arabic language has special terms only for the 9 fractions $\frac{1}{2}$ to $\frac{9}{10}$ these are considered as expressible, that is to say rational (those fractions have the numbers 2-10 as denominators); the other fractions are considered as *wasf*, because they are expressed only by transposition (e. g. $\frac{1}{3} = 1$ part of 3). In the same way roots are termed rational when they may be expressed, that is to say solved by a whole number (e. g. $\sqrt{4} = 2$), and on the other hand irrational when they are insoluble (e. g. $\sqrt{2}$). These latter roots are estimated only approximately, and according to a tradition traced up to ʿAlī, only Allah knows them. *Wasf* *al-ʿadad* also designates the rational root. Proceeding from this principle the Arabs call inversely a whole number represented by one of the rational fractions $\frac{1}{2}$ *wasf* *al-ʿadad* (expressible through a fraction) and when it is represented by a rational root they call it *wasf* *al-ʿadad* (expressible through a root).

When a number is equal to the sum of its divisors it is called *ṣāḥib* (complete), e. g. 6; for $1 + 2 + 3 = 6$. If the sum of the divisors is smaller than the number, it is then called *naḥib* (defective), e. g. $4 > 1 + 2 (= 3)$; if it is larger, it is called *ʿadad* (exceeding), e. g. $12 < 1 + 2 + 3 + 4 + 6 (= 16)$. Proceeding from the same principle numbers are called *muḥabba*, when the sum of the divisors of one is equal to that of the divisors of the other, as for instance 29 (the divisors of which are $1 + 2 + 3 + 13 = 19$) and 35 (of which $1 + 5 + 7 = 13$). These numbers, of which the sum of the divisors of each one equals the other number itself, are called *muḥabba* (the same that have each other reciprocally), as 220 and 284; for $1 + 2 + 4 + 5 + 10 + 11 + 20 + 22 + 44 + 55 + 110$ (the divisors of 220) = 284, and $1 + 2 + 4 + 7 + 14 + 28$ (the divisors of 284) = 220.

The numbers in their natural sequence 12345 etc. are called by the Arabs natural or *wasf* *al-ʿadad* (*al-ʿadad al-ʿawwal* or *al-ʿadad al-ʿawwal*). If the numbers follow one another omitting

every second one (246810) they are called, according to they begin with 1 or 2, *al-ʿadad al-ʿawwal* (1 3 5) or *al-ʿadad al-ʿawwal* (2 4 6 etc.). If the numbers are arranged in such a way that the intervals between each two successively increase according to fixed principles, they result in particular series of numbers (*al-ʿadad al-murakkab* or *al-ʿadad*). Thus if the conditions are in the natural sequence of the numerals there results the series of *al-murakkab*: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15; if after the 1 the intervals increase in the order 2, 3, 4, 5, etc. there results the series of *al-murakkab* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16; if the intervals increase in the order of 3, 6, 9 etc., there results the series of *al-murakkab*: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, etc. It seems that these series take their names from the figure that immediately follows the 1. From the series of *al-murakkab* results that of *al-murakkab*, when the parts of any series are simplified either by addition or by multiplication (comp. *Al-ʿAdad* *al-ʿadad*, pp. 189-90).

Bibliography: Zamakhshari, *al-Mufaḥḥis*, pp. 93-95 (§§ 313-323); Ibn ʿArabī, I. 774-794; Ibn ʿArabī, *al-Mufaḥḥis*, IV. 91 ff. 109; VII. 96-130; Naṣīr al-Dīn al-ʿIrāqī (Beirut, 1882), pp. 249-250; Wright, I. § 314-337; II. § 96-111; Zimmern, *Vergl. Grammatik*, pp. 179-183 (liter., p. 193); Springer, *Dict. of techn. terms*, pp. 749 ff. 109, (2. v. *al-ʿadad*), 536, 609 (2. v. *al-ʿadad*), 1512 (2. v. *al-ʿadad*); Abū ʿAlī al-ʿAdad al-ʿadad, *Maḥabba* *al-ʿadad* (ed. von Vloten), pp. 185 ff. 109; Bahāʾ al-Dīn al-Kāmil, *Maḥabba* *al-ʿadad*; further also other mathematical works and the lexicons under the special headings. (Wright.)

The most essential characteristic of the Arabic numerals is the remarkable fact that the figures have their absolute value and at the same time the one relative to their place. Thus for instance when we write 25, the figure 5 has its absolute value "two" and 25 same time the value relative to its place "two tens", and not "ten units". The 5 has its absolute value "five" and its relative "two, five units"; the whole number designates accordingly "twenty-five". — The priority in this system of writing the numbers and the calculation of the figures, however, is in no way due to the Arabs. The latter rather took them from the Indians, who in any way were the teachers of the Arabs in arithmetic. Formerly the Arabs liked to express the numerals not in their own signs, but in writing them in full. From these words, through abbreviations, came the so-called *ḥisāb al-ʿadad*, in the use of which the single figures of a number are not arranged in the order of their successive magnitude, but according to the linguistic *wasf* in the numbers under 100 the *wasf* are written before the *wasf*, just in the same order as the different parts of a series of numbers are pronounced. Besides, the Arabs used to express the numerals by means of the letters of the alphabet of the *ʿadad* (q. 1) under. Thus, 1 = *alif*, 2 = *ba*, 3 = *ta*, 4 = *tha*, 5 = *jim*, 6 = *dal*, 7 = *zay*, 8 = *ḥa*, 9 = *qa*, 10 = *ka*, 11 = *ga*, 12 = *ḡa*, 13 = *da*, 14 = *ḍa*, 15 = *ra*, 16 = *za*, 17 = *ḥa*, 18 = *ṭa*, 19 = *ṣa*, 20 = *fa*, 21 = *qa*, 22 = *ka*, 23 = *ga*, 24 = *ḡa*, 25 = *da*, 26 = *ḍa*, 27 = *ra*, 28 = *za*, 29 = *ḥa*, 30 = *ṭa*, 31 = *ṣa*, 32 = *fa*, 33 = *qa*, 34 = *ka*, 35 = *ga*, 36 = *ḡa*, 37 = *da*, 38 = *ḍa*, 39 = *ra*, 40 = *za*, 41 = *ḥa*, 42 = *ṭa*, 43 = *ṣa*, 44 = *fa*, 45 = *qa*, 46 = *ka*, 47 = *ga*, 48 = *ḡa*, 49 = *da*, 50 = *ḍa*, 51 = *ra*, 52 = *za*, 53 = *ḥa*, 54 = *ṭa*, 55 = *ṣa*, 56 = *fa*, 57 = *qa*, 58 = *ka*, 59 = *ga*, 60 = *ḡa*, 61 = *da*, 62 = *ḍa*, 63 = *ra*, 64 = *za*, 65 = *ḥa*, 66 = *ṭa*, 67 = *ṣa*, 68 = *fa*, 69 = *qa*, 70 = *ka*, 71 = *ga*, 72 = *ḡa*, 73 = *da*, 74 = *ḍa*, 75 = *ra*, 76 = *za*, 77 = *ḥa*, 78 = *ṭa*, 79 = *ṣa*, 80 = *fa*, 81 = *qa*, 82 = *ka*, 83 = *ga*, 84 = *ḡa*, 85 = *da*, 86 = *ḍa*, 87 = *ra*, 88 = *za*, 89 = *ḥa*, 90 = *ṭa*, 91 = *ṣa*, 92 = *fa*, 93 = *qa*, 94 = *ka*, 95 = *ga*, 96 = *ḡa*, 97 = *da*, 98 = *ḍa*, 99 = *ra*, 100 = *za*. If, for instance, they wanted to express 342, they wrote — naturally, as the other Semites, in the direction from right to left — the corresponding letters of the alphabet: *ḥa ta wa*, in order to

expresses greater numbers, than 100, they composed two or more corresponding letters of the alphabet, as 12 = 500, 13 = 600, 14 = 700, and so on, etc. This, indeed, answered some great extent to the need of knowing how to read and write numbers, but the real aim, to which the written ~~the~~ numbers tended, namely calculation, could not be attained through the hitherto developed and practised methods. Here a number — however large may ~~the~~ the number of units it expresses — presented by written characters could not suffice; there precaution was to be taken that the figures expressing the numbers should have such a shape that they could be taken as the basis for calculation. This was attained by that the Arabs, designed the 9 figures used by the Hindoos and the same also ~~the~~ false relative to their place given to them by the Hindoos. They also agreed the same, in faithful agreement with the usage of the Hindoo language, the emptiness of *zero*, whence, through extension in all the figures, the English "cipher", the German "Null", etc. i. Still the numerical characters of the Western Asia were not distinguished from those of the Eastern Asia. While the former endeavored to imitate the ancient Indian figures, which are now called "Hindoo figures", the Eastern Asia reversed the Indian figures already in their altered form which they then introduced 15th century, Christian era. The manner in which this happened can hardly be established with historical certainty (see concerning this: Cantor, *Vorlesungen über Gesch. d. Mathem.*, 2d ed., pp. 389 et seq., there also the bibliography, Erlangen.)

'**ADAIM**' (**ʿAḡḡā**), an eastern tributary of the Tigris; it is formed at the junction of several rivers, which have their sources in the mountainous tract of and parallel to the Jebel Hamrin, and which in their course from N. E. to S. W. break through deeply cut ravines. The most important of these rivers are: the river of **Kerkūk** — the **Kāra** (**Kharā**, **Kharāb**)-**Čā**; on our maps it figures **1888** under the name **de Kerkūk**, — which does from several sources north of **Kerkūk**, further the **1888** of **Tārk**, the **Tārk-Čā** (or **Čā**), the most important of all, which joins the **Karā-Čā** southwest of **Tārk** (comp. concerning the river of **Tārk**: G. de Saurge, *Les bords de la rivière antipatrie*, Cambridge, 1905, p. 97; about **Tārk** — **Sr. Dayāḡā** — **ibid.** G. Hoffmann, *Amer. Mus. Archiv für Naturgeschichte*, p. 273), and the **Aḡ-Čā**, **1888** called the River of the **Kharmūll**. The latter comes from the **Sodḡmūdagh**, **1888** falls below the place **Tū-Ḥarmūll** into the river of **Tārk** (concerning the latter comp. G. Hoffmann, *ibid.*, p. 273). From this junction onwards, the river is called **al-'Adaim**, or also **Sūd al-'Aḡḡā**, it forces its way through the **Jebel Hamrin**, flows in southern direction across the Babylonian lowland and falls below 34° north lat. and 24° 20' east long. (Greenw.) into the Tigris, emptying for a short distance the fall of the latter which **1888** rather west from its entrance into Babylon. On the stretch south of **Tū-Ḥarmūll** (below **Kerkūk**) all the discharges of the **Aḡ-Čā** the northern and then the united northern and middle source rivers manifest through extended swamps. When the snow melts, the **'Aḡḡā** is conducted through a dried up riverbed, south-east of **Jebel Hamrin**, with the **Nāḡ-Čā** (on the map also **Nārī-Čā**), a tributary of the **Myḡā**.

the intention are able to establish such a communication, when necessary, north-west of the Igboke Narrows, by cutting the generally dried up Nahr-Raddan, which is connected with a tributary of the Diyala. When the channel of the Nahr-Raddan is opened, the water flows into the Diyala and the lower 'Adnan is almost entirely dried up. Towards its eastern the 'Adnan is very scantily supplied with water in the hot season; according to travellers' statements, it is often for weeks entirely dried up in its lower course. Many particulars are still doubtful. The exact course of the various rivers is in many places not yet established with certainty. Great confusion results also from the unsteady nomenclature in the statements of travellers, and partly also on the very spot. Comp. respecting the 'Adnan and Arabian River, *Erdoan*, *ib.* 332 *et seq.* 337 *et seq.*; Müllerbeck, *ib.* 1878, pp. 65-66, 83. The name 'Adnan occurs for the first time in the 14th century — as *al-'Adnan* or *al-'Uqaylun* — by the author of the *Harshad*, see, besides, G. Hoffmann, *loc. cit.* note 2163; comp. also in Mas'udi (p. 1340 A. C.): *Nahr al-'Adnan* the powerful river. It is with the 'Adnan and not with the Southern Diyala that we may most probably identify the Tigris of the cuneiform inscriptions and Tacodorus (Thorns) of the classical writers; see about U. Harnack *Gravities der Tigris u. Tach.* *ib.* 18. *Orient* (2^d ed., Munich, 1904), pp. 3, 293 *et seq.* The lower 'Adnan appears to have once had also the name Raddan shown from the cuneiform inscriptions: the latter name has been preserved in the above mentioned Nahr Raddan, comp. Streck, in the *Zeitschr. für Assyriologie*, x. 375; Fr. Hommel, *Ass. Mus.*, pp. 293-294. It is still questionable whether we may also identify the Tigris of Herodotus with the 'Adnan, comp. Müllerbeck, *loc. cit.* *ib.* 72 *et seq.* and the author's article *Gandak* in Paoli-Wilowski's *Konkord.* d. *klass. Alterth.* *Wörterb.*, v. (STRECK.)

ADAKALE (Ada Isfah), Island capital, no longer in ~~the~~ Danube in the proximity of the Iron Gate (*Devre Isafu*) = New-Orsmova, still now inhabited by Turks. The fortress was repeatedly besieged by the Turks and Austrians and captured, and till 1878 had a Turkish garrison, but was then bestowed to Austria.

Bibliography: I. Kundo, in the *Oester. Anz.*, 21v. 58—101, 223—253; Glem, *Zürcher Volksfreund* 1891, 1444ff.

AḌAL, one of the Muraiddan States (kingdoms) in East Africa that played an important part in the wars between Sukka and Abyssinian Christians. Mukilā (*Kūda al-ḥimāra* [*Wachter* man b. *ayf al-fahār*] r. *mukal al-ḥimāra*, Calm., 1893, p. 6) enumerates the following seven Islamic States in Southern and Eastern Abyssinia, which he designates as *amallat bilad Zalla'*: Ula, Dawro, Arayaḥu (Amharu), Arabakus, Hadq, Shalka, Hali, Dera. From Abyssinian chronicles, other States are known which stood on the same footing as the above, one of them being Aḍal — Aḍal ('Aḍal') is situated to the farthest east of those States, and is approximately identical with the present "Côte française des Somalis". The inhabitants are partly Somali, partly 'Asas (Danakil). It is mentioned the first time in the wars between the Abyssinian king Amde Seyon (1374—1394) and the Muraiddan, in the march of Amde Seyon upon Zalla'.

(1333), the king of Adal, who wanted to see his passage, was vanquished and killed. Under the king Zai's Yis'ahol (1424—1463) and under his son, 1463—1478; negotiations took place between the Abyssinians and Adal; afterwards there was fought with changing fortune. Adal frequently served also as a refuge for the Mohammedans who lived farther west from the Abyssinians, who, however, often followed them thither. The Moslem writer (Makrisi and Shihab al-Din, *Arak al-Fahar*) do not mention Adal — unless it is meant by Adal an-Nasr (Makrisi, *loc. cit.*, p. 25) — they rather give information only about the sultanate of Zaili as being in that region. Further, the king of Adal, Mahmud, son of Ahmad Daulay (Veruhoon, *Chronique de l'Empire de l'Éthiopie* et de l'Éthiopie, p. 231, belonged to the sultan family of Zaili; he was a grandson of the celebrated Isma'il, after whom the dynasty and the land were called (*Arak al-Fahar*). The latter lived about 1400; he died in 1403 in the battle with King David I of Abyssinia (1381—1411). Adal and empire of Zaili are often synonymous, and their histories are closely connected with each other (comp. ZAILI). With regard to the 16th century comp. also *Arak al-Fahar* 2. *Arak al-Fahar*, *Imam of Harar*. In the later history of these countries, the wars with the Mussulman Somali and Afar are put in the background behind those with the Galla, who about 1540 incessantly waged with the Christians Abyssinians; Adal is still mentioned a few times in the chronicles. Even in the 19th century, before England, France and Italy took possession of the Abyssinian littoral; King Salih-Sellah of Shoa called himself also "King of Adal". (LITTONS.)

ADALA (A.) = muscle, the *Adal* (Abyssinians), in his Canon (Bibl. 1897), i. 39, defines the muscle as follows:

"The real movements of the limbs can be executed only by means of a power that flows towards them from the brain through the agency of the nerves. The immediate connection of the nerves with the bones, which are the most essential elements of the moving limbs, is impossible, since the bones are hard and the nerves soft. Therefore the Creator by His goodness made a thing grow upon the bones, which resembles the nerves and which is called *shew* or tendon, and united it with the nerves, interweaving them as one thing. This thing, composed of nerves and tendons, it is every circumstance delicate, because the nerve by its union with the limbs experiences an increase in volume and thickness in comparison with its origin. Its volume at its origin is such that it corresponds to the volume of the brain and of the marrow of the spinal column, to the volume of the head and its outlets. And if the nerve had the task to put in motion the parts of the body, especially there where it must be divided and ramified in the limbs, and by the increasing removal of its origin becoming always thinner, it would lead to an obvious decay.

For this reason the Creator by His wisdom bestowed on it a certain thickness through pulling to threads the fibres composed of nerves and tendons, at the same time filling the interstices with flesh, wrapping it up with a membrane and establishing in its middle an osseous column of the same matter of which the nerves are composed.

Thus this whole becomes a limb, composed of nerves and tendons, and their fibres, of flesh that fill up the interstices, and of a membrane which wraps it up. This organ is the muscle.

When it contracts it pulls the shew, which is composed of tendons and nerves and which stretches from the muscle to the bone. The shew then contracts and by this pulls the limb. When the muscle extends, the shew relaxes, and the limb returns to its previous position.

The following anatomy of the muscles begins with those of the face, the number of which corresponds to the number of the mobile parts of the face. They are:

1. The frontal muscles.
2. The muscles of the eyelids.
3. The special palpebral muscles.
4. The muscles of the cheeks in connection with the lips.
5. The special muscles of the lips.
6. The muscles of the sides of the nose.
7. The mandibular muscle.

Then follow

8. Anatomy of the muscles of the head.

- | | | | | |
|-----|---|---|---|----------------------------|
| 9. | • | • | • | laryngeal muscles. |
| 10. | • | • | • | pharyngeal muscles. |
| 11. | • | • | • | muscles of the hyoid bone. |
| 12. | • | • | • | glottal muscles. |
| 13. | • | • | • | cervical muscles. |
| 14. | • | • | • | thoracic muscles. |
| 15. | • | • | • | brachial muscles. |
| 16. | • | • | • | antibrachial muscles. |
| 17. | • | • | • | carpal muscles. |
| 18. | • | • | • | digital muscles. |
| 19. | • | • | • | spinal muscles. |
| 20. | • | • | • | abdominal muscles. |
| 21. | • | • | • | testicular muscles. |
| 22. | • | • | • | penile muscles. |
| 23. | • | • | • | anal muscles. |
| 24. | • | • | • | perineal muscles. |
| 25. | • | • | • | anal and perineal muscles. |
| 26. | • | • | • | anal muscles. |
| 27. | • | • | • | muscles of the torso. |

As a sample serve the anatomy of the muscles of the hyoid (*Arak al-Fahar*, *ibid.*, 11). The hyoid bone muscles, which belong to it alone and others which serve also other organs. The special muscles of the hyoid are three parts, one pulls comes from the sides of the lower jaw and pulls the straight line which is found on the hyoid, pulling it towards the lower jaw. Another part takes its root under the chin and proceeds under the tongue till the highest point of the hyoid. This part also pulls the hyoid towards the sides of the lower jaw. The third part starts at the arrow-shaped bone appendages that are found near the ears; it joins the lower end of the straight line upon the hyoid. The muscles which also serve other limbs are already mentioned and will be yet mentioned" (*ibid.*, p. 45).

(J. LITTONS.)

ADALIA (A. Anallia; Eng. Salala, the ancient Anallia, capital of a sandy in the province of Kacha, a Mediterranean port, on the gulf of the same name; built on a steep rock 50 metres high. The town has the shape of a horseshoe, and is surrounded by a triple wall, the foundations of which are reached by the waters of the Duden Tessa walls, the origin of which goes back to the Roman epoch, have been aggrandized by the Genoese, who have enclosed

these incalculable and blessed of posterity. They were rebuilt about one century ago by Tekke-Oghlu, a *Paşa* first, who openly rebelled against Sultan III. Population 25000 inhab. of whom 15684 Musulmans, and 8967 Orthodox Greeks: 62 mosques, of which 3 monumental, 12 orthodox Greek churches; a library, well sheltered, is choked with sand. The sand of Adalla corresponds to the ancient proslava of Tobke; it comprises 3 *kaza*, 9 nahiyas, and 542 villages, 224000 inhabitants, of whom 196887 Musulmans, and 27000 Orthodox Greeks; about 15000 yörük (nomads), and Kili-bashi practice the trade of salt-fish (board *karas*). Very forests; vines of chrome and mangrove yet unexploited, and manufacture of cotton striped tunics (*salvars*). Under the Seljuks it was their maritime arsenal and their preferred winter residence. It had been taken away by Kio-Khosrow I. (9th Sh. 1000 = 504 March 1207).

Bibliographie: V. Cuvier, *Le Tergite d'Asie*, t. 433 et seq., Ch. Texier, *Asie Mineure*, pp. 703-708; Cl. Huart, *Asie Mineure* (carte), of the *Revue Asiatique*, 1903, p. 64; K. Reclus, *Nour. géogr. univ.*, t. 650; Spratt and Forbes, *Travels in Syria*, t. 121; V. Rougemont, *Syrie*, p. 46. (CL. HUART.)
'ADAM or 'ULAD (אָדָם), philomorphical term: non-existence; or, *unwelt* (n. v.): valence.

ADAM, -named *Abū Adām*, the father of mankind, and *Sayyid Adām*, the one chosen by God, the Muslim Adam. His creation is related in the Koran in the following terms: "We created man of dried clay of black mud formed into shape" (xv. 26). According to Muhammadan legend, however, the angels Gabriel, Michael, and Israfil sat, each in his turn, received the order of God to take from the seven layers of the earth seven handfuls of mud. The earth had refused to give it; 'Azra'il then, having received the same order, took away by force a quantity of mud sufficient to create a man of it. This legend, with some modification, was borrowed from Jewish literature (see Targum of Jerusalem in Gen., ii. 7; *Bab. Tal. Sanhedrin*, p. 38; *14th R. Eliezer*, ch. 11) and caused a rain to descend for several days on that clay in order to make it soft, then, after it had been kneaded by angels, and himself made the mould of it, which he set dry for a long time before animating it. *Ma'arifi* referring to the above mentioned passage of the Koran, states that Adam's body had remained formless during 40 years, and then 100 years longer without being animated; comp. *Ar-Risāla* ad Gen., ii. 7, and *Al-Bihar* ad *Nahm* (ed. Schocher), p. 12. After Adam had been created, God commanded the angels to prostrate themselves before him; all of them obeyed with the exception of Iblis (Satan, who by his rebellion brought down his own and Adam's fall (Koran, ii. 34; *vil.* 21; *vil.* 62 and elsewhere). As to the legend that God had established Adam as the king of the angels, the Koran followed the Christian Syrian *Mishrafi* (see *Beidol*, *Syriac*, pp. 3 et seq., text, p. 14). Adam passed for the first prophet, in whom God has revealed books (alluding to the Book of Adam); God showed Adam all the generations of men with their prophets; having learned that David was to live a very short time, Adam, the duration of whose life should have been 1000 years (equal to one day of God), gave him 40

years of his own life, thus Adam lived 980 years (Tahut, t. 156 et seq.; *Qur'ān*, i. 37; comp. *Ar-Risāla* ad Gen. ii. 8, and *Ar-Risāla* ad Num., vii. 28, where, depending on Gen. v. 5, it is said that Adam gave David 70 years of his life. Having been driven from Paradise, Adam alighted upon the island Samsūdī (Ceylon), where he stayed 100 years separated from his wife, spending his time in doing penance (Kor'ān, ii. 37; comp. *Bab. Tal. 'Arak*, p. 184). There is on the island a mountain called by the Portuguese *Monte de Adam*, where, according to legend, are seen on a rock the imprints of Adam's feet 70 cubits long. After Adam had repented, Gabriel brought him to Mount 'Arafat near Mecca, where he met his wife. According to Tahut (t. 123) and *Qur'ān* (ii. 29), God ordered Adam to build the Ka'ba temple, and Gabriel taught him the pilgrimage ceremonies. — Adam died Friday the 6th Muhl, and was buried in the Cave of Treasures (*Ma'adīn al-Bihar*) at the foot of Mount 'Arafat (Vak'at, ed. Hamana, t. 3). According to other authorities, his corpse was after the flood brought by Melchizedek to Jerusalem. These different statements are reconciled in the above mentioned Syrian *Mishrafi*, where it is said that Adam, having died Friday, the 14th (15th) Muhl, was temporarily buried in the Cave of Treasures and after the flood brought by Melchizedek to Jerusalem (Beidol, *loc. cit.*, pp. 7-10).

Bibliographie: Tahut, t. 123 *ult.*, *Al-Bihar*, ad *Ar-Risāla* (Cairo, 1297), pp. 23 et seq.; Nawawi (ed. Wusteni), pp. 123 et seq.; *Mu'arraf al-Mushaf* (Paris), t. 125 et seq.; *Qur'ān* (ed. Fomai), i. 19 et seq.; Weil, *Bibliotheca Legumina* ad *Ma'adīn*, pp. 12 et seq.; G. Salm, *The Koran*, t. 5, note, p. 83, note, 410, note; Grunbaum, *Revue Asiatique* ad *Ar-Risāla*, *Syriac* (Leyden, 1893), pp. 34 et seq.; *Beidol*, *ad Deut. 34* (ed. Grunbaum), 27, 31 et seq.; *Ar-Risāla*, 284 et seq.; *Ar-Risāla*, 59 et seq.

(M. F. SCHMIDT.)

ADAMAUA (Adamawa), a region in Central Sudan, bounded north by Libya, east by Egyptian Sudan, south by Kamerun, and west by Nigeria. From a political point of view, Adamawa corresponds approximately to the territory of the Volta-Niger and the Niger-Sudan that depend upon it. It is comprised between 4° 15' and 10° 15' north lat. and 8° and 15° east long. Its area is estimated at 250000 square kilometres (about 98000 square miles); its population is about 4 million inhab. (8 inhab. to a square kilometre). The principal towns: Volta (30000 inhab.), Gambia, Boko, Niamey, Niamey (30000 inhab.).

The name Adamawa is applied to 4 well separated geographical units, but designates a totality of countries differing from one another in their situation, customs and products. The northern part of Adamawa which encloses the plateau that separates the basins of the Niger and the Chad from that of Congo, and from which the waters flow towards the Atlantic Ocean through the Senegal, towards Congo through the Sangha, belongs to Equatorial Africa. The center and north, on the contrary, belong to Central Sudan, the waters flow in the direction of the Chad or in that of the Benue, a tributary of the Niger, that crosses the country from west to east. The climate of the southern part, with its almost daily rains, and its relatively equal temperature, re-

semiles that in the Fanga region, while in the center and north there are two seasons distinctly different and great variations of temperature. Finally from the gallery-forested forest one may pass to the barren savanna almost deprived of large trees. The relief of the surface increases the variety of aspect. From Kambon to Bornu a rather narrow mountain ridge (7 to 8 thousand feet) of a middle height (7 to 800 meters) and overtopped by peaks which do not exceed 15 to 1400 meters, crosses Adamaua (the Fula mountains, a range of mountains of Alastika south of the Benue, and the Mandara mountains, north of the same river); from the central mountain ridge detach themselves various counterforts, which separate the valleys of the various tributaries of the Benue, and afford a shelter to the tribes claimed by the possession of the plain here and there one isolated mountain chain (near to the south and Mandi to the north of the Benue).

The population of Adamaua is extremely composite. By side of races particular to this region (Dekka, Dura, Aluma) which belong to the Negro group, there are others which approach the type of the desert tribes, in which come from a crossing of these different races among themselves. One must indeed in Adamaua Haussa, Fenni, Fula. The latter introduced Islam in Adamaua, and succeeded in establishing in this country the political organization which is possessed now.

Toward 18th Fula adventurers, headed north of the Benue under the command of a certain chief called Adama, crossed that river, invaded the country of Mfoumbin, that was occupied by Senhari tribes, and established a camp at Garin. The success of the first invaders attracted others of them and soon the gangs moved at Garin had to be dispersed. The warriors, led by Adama, retired at Yola, while other chiefs were conquering the neighboring countries, founding these small States, which, though recognizing the suzerainty of the monarch of Yola, were ruled by the descendants of the first conquerors. Thus the Fula were scattered in the whole of Adamaua, and little by little they occupied the western and southeastern regions. Some of them settled at Garin, others reached the South-African tableland; toward 1845 a chief called Abi subjugated the Ngam-dere country; after 1870 other gangs conquered the country of Gass. The Fula mainly owed their successes to their horsemen armed with bows; therefore they were powerless before the mountaineers that were defended by the nature of the soil, as well as before the tribes, which, thanks to their being in the neighborhood of Europeans, had succeeded in obtaining firearms. Now the Fula rule over the whole Denau valley, from Yola to Kebene, in Northern Adamaua till the Mandara mountains, south of the Benue, in the plain between Yola and Kouda, and in the Fero valley below Camero. On the other hand the Fula possess south of the mountain chain of Sari nothing but dispersed colonies and some posts commanding the road from Yola to Ngam-dere. The pagan tribes of the center (Alastika, Galiba, Songi) recognize, nominally at least, their suzerainty, and pay tribute to them, while on the tableland, the pagan Seme of Galim accept their rule entirely.

The organization established by the Fula in Adamaua is a feudal one, comparable in certain

things, according to Passarge's expression, to the German Holy Empire. The nominal chief of the country is the sultan (Sulthan) of Yola, chosen among the descendants of Adama, but the sultan himself recognizes in his turn the religious supremacy of the sultan of Sokoto, who has taken the title of *Amir al-Mu'minin*. The sultan is assisted by a small council of 100 Musulman law, and by a council consisting of his ministers and of 100 *agallims* representatives of diverse Muslim groups which participated in the conquest. The different provinces are administered by *amirs* chosen in the council of Adama's principal households. These chiefs receive from the sultan a *tarbo* as a token of investiture. Their vassalage, however, is for the most part only nominal. The three provinces Tibati, Ngam-dere and Bulangidda in reality are entirely independent.

Thus the Fula form a military and political aristocracy. Since their settlement in this country, they modified their way of life. From exclusive nomads and shepherds which they were primitively they became in a great part sedentary, and devote themselves to agriculture with the cooperation of slaves obtained in the raids made upon the Fethit tribes. But commercial activity and riches gradually pass into the hands of the Haussa, the "African Persians" as Passarge calls them.

From a religious point of view the role of the Fula has been considerable. They have supported and spread Islam in Adamaua. Still, Islam is far from having completely conquered this country. The tribes which remained Fethit greatly get the superiority over those that adopted the new faith — the Haussa, Haussa, Kanuri and the Shoa Arabs form only the tenth part of the entire population. Besides, the practice of Islam is very superficial. The new converts adopted the garments and cultural ceremonies of the believers; they accomplish the ritual prayers, frequent the mosque, repeat the *shahada* of Allah to excess, but they have at the same time preserved the fetish practices. The Fula themselves, through their prolonged contact with the pagan tribes, adopted superstitions and rites foreign to Islam. They, for instance, bury their dead in houses, where they must light so fire and which they used not to do. On the family organization the influence of Islam has scarcely made itself to be felt. The women's condition has not been altered, their name is as before. Intellectual progress is virtually stopped. The knowledge of the Arabic language is very little spread. Passarge tells that he had great difficulty in finding a Ngam-dere one capable to read the letters of recommendation written in Arabic which he had with him. In this respect Adamaua is much behind Bornu and the Haussa countries. The difference between them, Passarge says, is as great as between Russia under Peter the Great and Western Europe. As an European influence, it scarcely begins to be noticed in this part of the Sudan. Adamaua, visited by Barth in 1851, was for a longtime interdicted to Europeans. Vogel in both travels could not stay there, Max crossed it from north to south in order to reach the Congo basin (1891), but in the course of his second travel (1893) he could not go beyond Yola, which Salfer, arrived from Ubanghi also reached in the

philologist Abū Isḥāq b. al-Anbārī (1171-1228 = 565-620): *ʿAḥd al-ʿaḥd* (ed. Houtsma, Leyden, 1887). It is known, but important are the examples of the Sufi in his *ʿAḥd al-ʿaḥd*, xiii, 251-266.

The opinion above long upheld that Arabic, contrary to all the other Semitic languages, contains a very great number of *ʿaḥd* is no longer tenable. If all what is false and does not belong here: he stricken out from the list, which no doubt is considerable, there remains also in Arabic only a small residue. It is why Darmstadter (quoted by al-Sayyid, *Maḥir*, I, 191) has gone so far as to deny entirely in a special work the existence of the *ʿaḥd* in Arabic. Ibn al-Anbārī enumerates in his book more than 400 such *ʿaḥd*; but in spite of the richness of the work, there are missing words like *anḥar*, *raḥi* and others. Rodolphe has already pointed out that a considerable part of it must be eliminated, as the authors either extend too far the conception of the *ʿaḥd*, or accumulate by mere play work as much matter as possible: 1. First of all it is the notion that *ʿaḥd* of the words quoted were known to or currently used by the Arabs only in one meaning, and the contrary meaning was introduced only by scanty and sometimes even contested citations. If it were not so many misunderstandings would arise in every day life, while Ibn al-Anbārī denies in his introduction (p. 2, l. 16) every ambiguity. 2. It is absolutely false to consider the words not only in themselves, but also in their syntactical construction in the sentence, and to establish a *ʿaḥd* when, through various constructions, no interpretation of the sentence two contrary meanings are possible (Ibn al-Anbārī, *loc. cit.*, pp. 167-168). 3. Particles like *in*, *min*, *wa*, *ʿaḥd*, *ʿaḥd*, *ʿaḥd* must be stricken out from the list of *ʿaḥd*. Reasoning, as for instance *in* *ʿaḥd* and *ʿaḥd*, that it is to say a *ʿaḥd* that can indicate a possibility and be also a negative, is foolish. Equally unimportant are the considerations that verbal forms (*ʿaḥd* or *ʿaḥd*) indicate different tenses, or that proper nouns (*ʿaḥd*, *ʿaḥd*, *ʿaḥd*) may also have secondary meanings. 4. Forms which only essentially may have a meaning contrary to their *ʿaḥd* one may be enumerated in an infinity of words as *ʿaḥd*, a public and also its contents, *ʿaḥd*, we, 1; further all the *ʿaḥd* forms which are also passive (e.g. *ʿaḥd*, *ʿaḥd*) and the *ʿaḥd* forms that are also active (e.g. *ʿaḥd*); the clauses which may be formed of participles of the first and all suggested counter the words that sometimes also in the first form have a causative meaning (e.g. *ʿaḥd*) etc.; but none of these *ʿaḥd* represent any real *ʿaḥd*. 5. Neither belong here words that in certain cases are used ironically (*ʿaḥd* or *ʿaḥd*), e.g. *ʿaḥd* (*intelligent one*), for a fool, or adjectivally (*ʿaḥd*), as *ʿaḥd* (*healthy one*) for a sick person. The use of both types is at will of the speaker. 6. The highest point of arbitrariness and arbitrariness was finally attained by the grammarians, who count among the *ʿaḥd* words like *ʿaḥd* (in the meaning of 'waterpipe' and 'hill' and namely because water flows downwards and the hill rises upwards).

Most of the examples given by Ibn al-Anbārī fall under any of the points just quoted and therefore ought not to be considered as *ʿaḥd*; only a small residue remains.

The Arabs themselves have sought already for explanations for these phenomena, but only one deserves consideration in so far as least as in the interpretation it leads back to the root, whence both meanings are branched (Ibn al-Anbārī, *loc. cit.*, p. 5, l. 20 et seq.; *Maḥir*, I, 193, l. 25 et seq.) the other explanations only for the actually occurring meanings, and either regard all the *ʿaḥd* as meanings borrowed by the roots from one another (Ibn al-Anbārī, *loc. cit.*, p. 7, l. 13 et seq.; *Maḥir*, I, 193, l. 4) or attempt, when unclearly, to find a harmony between the meanings; for instance the Arabs explain *ʿaḥd* in its meaning 'whole' by that the whole thing is only a part of something else (Ibn al-Anbārī, *loc. cit.*, p. 6, l. 40). All the recent attempts to explain this linguistic phenomenon from one point of view, such as Alch's (*Über den Gegensatz der Unvollständigkeit*, Leipzig, 1884), who supposes them to be the remainder of the logically contradictory conception of the first man (see Glaser *Untersuchungen über die Aḥd*, p. 52), or even that of Lagasse (*Études sur les formations des racines d'origine*, Paris, 1858), who tried to trace them by ventrismal etymology (see Landau, *Die grammatischen Wörter bei Al- und Neuhochdeutsch*, pp. 21-22), may also be considered now as done away with. Only Glaser (see also the notes in the *Journal of the Soc. of Arabic Studies*, new series, I, 1895, p. 211), who found in the ancient poetry only 20 words with contrary meanings, has supported by the results of semantics, furnished for the solution of this difficulty different productive methods, which if applied to all the domains of the Arabic language must certainly be amplified and modified (even he did not succeed in explaining all the *ʿaḥd*):

1. Metonymy, which is understood as one meaning of a word being a causal or temporal consequence of another meaning; e.g. *ʿaḥd* to lift a burden with difficulty, to carry it away; *ʿaḥd*, he who goes to the water, the thirty one; he who returns from the water, one having his thirst quenched.
2. Contraction of conceptions of various figures; for instance *ʿaḥd*, separation and union (according to whether one is separated alone from a group or to union with another), or *ʿaḥd* to be killed, hence heavy, but also to be killed and whirled up, hence insignificant, light.
3. Contraction of conception, refinement or making coarser respectively, as for instance *ʿaḥd*, to be angry-like, strong and to be unwise, foolish.
4. For the words of emotion and under the neutral original meaning is to be imposed: to be excited, no difference whether it is applied in the good or bad sense; thus for instance *ʿaḥd* to be afraid and to be pleased; *ʿaḥd*, to be sad and to be joyful; *ʿaḥd*, to hope and to fear; *ʿaḥd*, to love and to hate. In this class belong the words of conjecture in their double meaning of to know and not to know, e.g. *ʿaḥd*, *ʿaḥd* (Ibn al-Anbārī, *loc. cit.*, pp. 8 et seq.; Landau, *loc. cit.*, pp. 229 et seq.).
5. Cultural influences have often caused the later differentiations of words originally meaning the same thing in *ʿaḥd*, *ʿaḥd*, to sell and to buy, originally to exchange.
6. Onomatopoeia, especially in the 2d and 4th forms, originally meaning to undertake an action with the object in question,

and therefore may be applied both positively and negatively: e. g. *farra'a*, 'to rise', 'to sink' (comp. *farra'a*, *farra'a* see Landau, *loc. cit.*, pp. 72 et seq.).

— Besides this the fact of compound propositions in Arabic makes upon ambiguity possible (comp. al-Sayidī, *loc. cit.*, p. 189; l. 12: *waḥḥa* 'and', 'to turn oneself from'; *ra'ayā*, 'to hear', and 'to give ear' in the sense of 'to answer'), and many were ambiguous or common generic which admit a double interpretation (Landau, *loc. cit.*, pp. 222 et seq.). e. g. *ḥayā*, properly *ḥayā* = a thing of little or great importance; *maḥḥa*, 'a gathering place of women', either on sad or on joyous occasions; *ḥayā*, *ḥayā*, 'wife'. Finally the many dialectal *ʿaḥḥa* are of importance. Arab philologists already quoted such examples; *ḥayā*, 'darkness' in the dialect of the Tamiimies, 'night' in that of the Kabilites; *maḥḥa*, *maḥḥa* (= 227) in the Himyarite dialect, 'to spring up' generally in Arabic; further *ḥayā*, *ḥayā*, etc. This phenomenon of alteration of the original meaning of a word in different cultural spheres and according to different modes of viewing life and the world is to be noticed not only in the Arabic dialects, about but in all Semitic languages (e. g. *ḥayā*, *ḥayā* = *ḥayā*, 'meat'; originally: 'food'; *ḥayā*, *ḥayā* = 'poverty', originally: 'work'. Recently Landau contributed valuable material from modern dialects (*La langue arabe et ses dialectes*, Leyden, 1935, pp. 64 et seq.).

The *ʿaḥḥa* problem is for the Arab scholars widely different from what it is for us; for them it is a practical problem, for as it is a scientific one. To the Arabs it was of prime importance to give an index as complete as possible of all the words destined for daily use, which have contrary meanings; in this they are often guided simply by exterior consonance) so for instance do they put among the *ʿaḥḥa* the word *ḥayā*, i. e. 'perhaps' root *ḥ-y-*, i. e. = 'vigilance', 'eternity', root *ḥ-y-*. The origin and explanation are for them a secondary consideration, which, if looked to, is only superficial. With us the practical need is put in the background, we occupy ourselves not only with equally sounding words or forms, but also with roots. We should therefore not be satisfied with the classical language and its quotations from the Korān and poetry alone, we should rather bring into the sphere of consideration all the dialects, nay, even the kindred Semitic languages, while many Arabs (e. g. Ibn Duraid), in reality consider as *ʿaḥḥa* only those words which have in the same dialect both contrary meanings (al-Sayidī, *loc. cit.*, p. 192, l. 10 et seq. a. r. 24) and draw the other dialects into the sphere of their consideration simply from practical motives, because misunderstandings or even mistakes might arise from misapprehension with them (ibid.; Ibn al-Jawzi, *loc. cit.*, p. 59, l. 4 et seq. a. r. 24). The lack of understanding the conception of the rise and organic development, which partly arises from religious motives and which extends over all the domains of knowledge hindered the Arabs, in spite of the great amount of material, from coming to the proper solution of the problem. In addition to this there is a total unacquaintance with the other Semitic languages and West Asiatic history and culture as well as the groundless explanation of the

words of religious life (e. g. *ḥayā*, *ḥayā*, *ḥayā*).

The works on the *ʿaḥḥa* have till now been undertaken only on the basis of the material, sometimes misleading, of Arab philologists that has been handed down to us. A compilation and treatise, independent in its construction, and taking into consideration the dialects and kindred languages would bring an important amount of knowledge of the history of culture. (Wien.)

'ADEN, a maritime town 96 North Arabia, on the northwestern coast of the completely arid and unpopulated peninsula of 'Aden; the town was of importance to maritime trade that flourishes there from ancient times. The present harbor Steamer Point, which is visited every year by 1300 steamers, lies at a certain distance from the proper, strongly fortified town. The population of the latter has at all times been of a mixed origin; this explains why the Arab geographers designate the Arabic spoken there as a very corrupt dialect. Even now the population there does not consist exclusively of Arabs, for many Hindus, Somalis, Jews and Europeans have also settled there. The total number of inhabitants is estimated at 4400. The magnificent eastern construction in a mountain-gorge, which supply the town with drinkable water — an ancient structure neglected for a long time then restored by the English, — are worth seeing. 'Aden does not possess any special Mohammedan edifices; the principal one is the monument of the saint of the town, Shaikh al-'Abdalla, erected on his grave. In the vicinity, on the road to Shaikh 'Uthmān, there are some salt-pans.

Historical. 'Aden, known already to the Greeks and Romans under the name of Adana or Albana, received its first Moslemian governor Abū Maḥmūd al-Aḥḥāl, from the Prophet himself. Later on 'Aden generally shared in the fate of the province of Yemen, among whose maritime towns it was counted, after the Banū Ziyād had founded there an independent dynasty (304 = 916). About one century later (402 = 1011) the Banū Ma'n (q. v.) attained supremacy in 'Aden, Lahad, Ḥayna, Shihir and Hufaymāt. The Sultān of Yemen invested the Banū Ma'n with the dominion over 'Aden; afterwards discord broke out among the Banū Ma'n, till finally a portion of this family, the Banū Zayd (q. v.), prevailed and declared itself independent about 519 (1123). The domination of the latter lasted till 569 (1173), when Tuḥḥa Shihir, Ḥayn al-Dīn's brother, conquered Yemen. Then the power was held there successively by the Ayyubids (till 615 = 1218), the Rasulids (till 636 = 1239) and the Tughlaks (till 673 = 1277). In 1517 the Portuguese under the leadership of Alfonso d'Albuquerque appeared before 'Aden, but could not capture the town any more than, a few years later, could the Egyptians Mamluks after they had torn away the city of Lahad from the last Tughlak. More fortunate were the Ottomans in 1534, although they lost it again in 1568 in their war with the Zaidites of Ḥaynā. It is true that they reconquered the place once more, but were compelled to renounce it for good in 1630. Since that time the Zaidites ruled there; still in the beginning of the 19th century 'Aden fell into the power of the Sultan of Lahad (q. v.), under whose rule the town lost its previous importance as a harbor place, so that when in 1856 the

English Captain Haines permitted upon the then mission of Taherji, Mulani I. Farid, to cede the peninsula to the English, scarcely two poor inhabitants arrived there a wailing throng. The English definitely entered into possession only on the 20th January 1839, and namely by force, because the Sultan had in the meantime taken back his word. Even after that year the Arab tribes that dwell around made repeated attempts to seize the town, all the English succeeded after several expeditions in extinguishing those tribes also (1867). Since then the development of Aden progressed rapidly and is still rising now in the English system of administration the town is subordinated to the presidency of Bombay.

Bibliographie: D. M. Hunter, *Account of the British settlement of Aden in Arabia* (1877); *Magasin, Histoire de l'Yemen*, von Mulschlin, *Reise nach Arabien*, pp. 142 ff. etc.

ADHA (عَذَا), victims (camels, sheep and horned cattle) which are slaughtered in the forenoon (فَجْر) of the *Yumma al-Adha*, i. e. the 10th [11th] Muharrar. The flesh of the victims is considered as *zakat* and is left to the poor, yet he who brings the offering also partakes of it. The characteristics of the victims and the manner in which they are slaughtered are minutely prescribed in the *Sh* books (comp. *Ujma* and *Maqat*). The custom of doing this on the above-mentioned day in Aden (q. v.) is pre-Islamic but was established also for Islam through *Sura* xvi. 54–55. Of course the law compels nobody to bring sacrifices, unless when one is obliged to do so on account of a vow or of a certain intention. The victims destined for this solemnity were consecrated by covering them with old shoes or by making bloody offerings in their skin.

ADHAB (أَذْهَاب), torment, sufferance, affliction*, inflicted by God or a human ruler, and in so far as it expresses not only absolute power but also love for justice, also punishment, chastisement (*ʿuquba*)*. The divine judgments, which are also mentioned in the *Qurʾan*, hit the individual as well as whole nations in the life of this world as well as in the life to come. It is mainly unbelief, doubt of the divine mission of the prophets and apostles, rebellion against God that are punished in this manner (see *ʿAd*, *raʿvin*, *ʿUy*, *ʿUy*, *ʿUy*, *ʿUy*, and others). With respect to the punishments in the life to come, which begin already in the grave (*ʿAdha al-ʿAdha*), see *ʿAdha* (TANNAH, MINNAH and KANNAH).

The punishments established in Muhammadan law (*ʿAdha*) are of four kinds:

1. *ʿAdha*, i. e. retaliation. The guilty *ʿAdha* may, by virtue of the right of retaliation, be killed, wounded or mutilated (see *ʿAdha*).
2. *ʿAdha*, i. e. blood money, which has to be paid if retaliation is not taken into account, or if the same is either impossible or unpunished (see *ʿAdha*).
3. *ʿAdha*, i. e. the punishment exactly defined by the law, which *ʿAdha* neither be reduced nor augmented, e. g. lapidation, a fixed number of lashes, crucifixion, cutting off the hands or the feet (see others) (see *ʿAdha*).
4. *ʿAdha*, i. e. the punishment inflicted by the judge according to his discretion. If *ʿAdha* for instance consist of imprisonment, exile, corporal punishment, flogging on the ear, a requirement or any other humiliating proceeding. The judge may

for instance blacken the face of the culprit, cut his hair or leave him left through the streets, etc. (see *ʿAdha*).

The punishment is considered in Muhammadan law either as the right of God (*ʿAdha Allah*) or as the private right of a man (*ʿAdha ʿAdha*). In the latter case the punishment is applied only at the desire of the plaintiff for by the latter's relatives or friends. The punishment, e. g. retaliation, is inflicted upon the culprit as the personal right of the plaintiff.

In the case of a transgression against God, and the punishment consequently being then a *ʿAdha Allah*, there is, however, a peculiar principle in the law God, it is supposed, is punishing and requires the punishment of the transgressor.

Punishment was considered in the beginning of Islam, just as in Arabian paganism, as a purification from sin. So for instance a certain *Maʿa* b. *Maʿa* came to the Prophet and said to him: *ʿAdha*, *ʿAdha* *ʿAdha*, i. e. punish me! — Comp. I. Goldschmidt, *Muslimen*, *Stud.*, I. 27, note 1; *Islam*, *Der Strafrecht im Islam* (*Fragen zur Rechtsvergleichung*, gestellt von Th. Mommsen, *Lehrstuhl von H. Bruns*, I. 27, pp. 101, 102, note 2).

For the Prophet is stated to have said: God will forgive the sin of every believer except when the sinner makes them known to the public, that loves those of his servants that cover their sins.

On the ground of this tradition, there is a prescription in the Muhammadan law books that when the punishment is to be considered as a *ʿAdha Allah* the transgressor should hide his guilt as much as possible and not confess it, and even when he did confess it he invokes his confession. He is supposed to turn himself such more to God in witness, for God accepts his confession when his intention is pure.

The witnesses too are commanded not to testify to the detriment of the accused person, and it is used that the judge should show the latter all the circumstances extenuating his guilt and the validity of revoking his confession. The judge may even entirely leave out the punishment except when the right of a man is also injured at the same time and the latter demands the punishment of the guilty one.

Only in the case of a punishment established by the law (*ʿAdha*) the judge has no choice and must execute the punishment. With regard to the latter punishment even an intervention on behalf of the culprit is not allowed, while otherwise it is even recommended. But in order to establish the guilt of the person accused evidence produced with great difficulty is always required in such cases. Practically the decisions of the canonical law often everywhere the opportunity for escaping such punishments. There is only one practical ground on which the legal evidence and the execution of "determined punishments" may be based, it is the confession of the culprit himself, so that in this respect the "determined punishments" have the character of penitence.

It is hardly necessary to be remarked that eastern despots were never satisfied with these legal punishments. Very often by were arbitrary, they inflicted quite cruel and barbarous punishments for real or supposed offences. Furthermore there was nothing more cruel than that

assembly (38—698) had to decide between 'Alī and Mu'awiya; much of the two plenipotentiaries (qasbiyān), Abū 'Ubayd al-Ash'arī for 'Alī and 'Aun ibn al-'Asī for Mu'awiya, was executed by 400 men. According to the current version, Abū Mūsā was deceived by a coarse disloyalty of 'Amr, the latter, after it had been agreed to depose Mu'awiya, publicly took back his word and went so far as to proclaim him caliph! But this is inadmissible: such an enormous lie would rather have heightened 'Alī's prestige, and called forth the protests of the Hishmīan escort, such impartial witnesses as Sa'īd ibn Abī Waqqar, Ibn 'Umar, etc. Neither would have 'Alī's own partisans — as was the case with 'Uthmān ibn al-Hafid — seceded from him on account of his perjury. 'Alī himself does not mention in his protestations 'Amr's lie; if the name of the arbitrators it is to accuse both of them of felony.

The honest, but naive Abū Mūsā could not struggle with the artful (al-dākiyān) 'Amr, and the latter cleverly turned to his advantage the misunderstanding, with which fermented the conference. The object was not clearly determined, still less the points that were to be discussed: the arbitrators had simply confined themselves to declare that the Korān would serve them as a basis and a standard. The conference was considered by the Syrians as a simple formality, in which their candidate should triumph. The Syrians, on the other hand, if the discussion of the pretensions of both 'Alī and Mu'awiya — the latter had not yet then made them manifest — was to turn out of the question, wanted only to expedite whether 'Alī's responsibility in the assassination of 'Uthmān did not exclude him from the government of Islam. Abū 'Asīd's chief mistake was in allowing his colleague to place on the same footing Mu'awiya, a simple governor of a province, and 'Alī, recognized as caliph by the majority of the Musulmans. Before that time the son of Abū Sufyān had passed only for the murderer of 'Uthmān's blood, and, as Ibn 'Abī Rabi'ah (i. 291) observes, the Syrians followed him as such and not as a pretender to the caliphate. Because Abū Mūsā did not make any distinction between the two candidates, he thus encouraged the secret designs of Mu'awiya: he allowed 'Amr to discuss the latter's rights to succeed 'Uthmān. After having tired Abū Mūsā by proposing a series of unacceptable candidates, 'Amr induced him to declare that both candidates should be removed from the throne. Mu'awiya lost nothing by this sentence, but it deprived 'Alī from the supreme dignity. While he became again simply the son of Abū Tālib, his rival remained governor of Syria. This brilliant diplomatic victory, constraining 'Alī to perjury, placed the right on the side of Mu'awiya and habituated the people to general to consider him as the only person capable to restore peace into the Musulman world. On Mu'awiya's return from Adhroj, the Syrians began to salute him with the title of caliph.

Biḥār al-ʿaṣyā: Ibn Sa'd, iii. 28; Ibn 'Asākir, *ḥikāya*, ii. 321; Tabari, *ed. index*; Ya'qūbī (ed. Mantoux), ii. 225; *ḥikāya*, *grad.* (ed. de Goeje), i. 38; iii. 54, 155; vi. 326; Mas'ūdī, *al-Murūʾī* (Paris), iv. 394 *et seq.*, 406; Belādī (ed. de Goeje), pp. 50, 68; Mas'ūdī, p. 229; al-Bakrī (ed. Wüstenf.), p. 33; Ibn Hawqal (ed. Giryū et Koren), pp. 108, 211,

229; Ya'qūbī, *al-Muʿjam*, i. 184 *et seq.*; Belādī, *al-Furūq*, i. 453 *et seq.*; H. Lammens, *Études sur le règne de Mu'awiya*, pp. 123—140. (H. LAMMENS.)

ADĪ n. *Adīm*, with the kunya of Abū 'Adī, a partisan of 'Alī. He was the son of the celebrated poet *Utīm al-Jaʿfī*, of whom he inherited the royal power over his tribe, the Tayyites. Being threatened with the loss of the royalty, 'Adī, who like his father was a Christian, went over to Islam in the year 9 (630). He collected for the Prophet the taxes among the Tayyites and Asadites. He knew how to prevent the threatening apostasy of his tribe after the death of the Prophet. He moved with Khālid to Yabū, where he took part in the war of conquest as a sub-commander. 'Uthmān gave him the village of al-Rawha' on the Nile Iṣṣ, near Bagdad, for his services (i. 3164), yet he kept out of the caliph's way, and, as it may be concluded from Tabari (i. 3164), he must have stood in connection with 'Uthmān's murderers. In the battle of the Camel he fought for 'Alī, by whom he was among others sent as an envoy to Mu'awiya during the four weeks armistice before the battle of Siffin. When finally it became necessary that the sword should decide, 'Alī honored him by appointing him a standard bearer. — Later on 'Adī lived in Kāfa, where he did not deny his 'Alid sentiments, and took under his protection his relations that were persecuted by the powerful governor of Iṣṣ, Zayd ibn Abī Sufyān. — 'Adī died in 67 (686-687), at the age of 120 years.

Biḥār al-ʿaṣyā: Ibn 'Asākir, i. 948 *et seq.*; 965; Tabari, *ed. index*; Ibn 'Abī Rabi'ah, *ḥikāya*, ii. 392 *et seq.*; Ya'qūbī, *al-Muʿjam*, s. v. *Adī*; Belādī (ed. de Goeje), p. 224; Wüstenf., *General Tabellen*, *index*, s. v.

(A. SCHÄFER.)

ADĪ v. *Adāra* (Samarra) 'Adī, a Musulman saint, said to have been born in the village of *Adāra*, near Baṣrah (Basrah), where the house of his birth was in Ibn Khallikān's time still the place of pious pilgrimage. 'Adī, who was celebrated on account of his saintly life, founded a religious order called after himself, al-*Adāwīya*. He had fixed his residence in the mountains of the Hakkārī Kurds in the region north of Mosul, and died at the age of 90, in 157 (1162), or according to others in 555 (1160) in the hermitage which he had chosen there for himself; his descendants continued to live there and to enjoy the same reputation of a saint. According to an eyewitness, he was of middle stature and much tanned. It is he whom the Yazīdīs adopted as their national saint. His sepulchre is indicated by three conical capotals in the environs of the village of Hadri, 20 miles to the east of the Nestorian convent of Kalāṣ-Normani. Nightly processions by torch light, the exhibiting of the green colored pall, which covers the tomb, the distribution of large trays with smoking *kurba* (a regent with coagulated milk) compose the ceremony which attracts a great number of Yazīdīs and of which H. Lazard was in 1849 an eyewitness. The poem of 80 verses, translated into English by Lazard and Dargy (*Nestorians and their cities*, i. 113—115), shows that this sect was a mystic pantheon of the Yazīdī order, and that his followers believed that he was the incarnation of the Divinity.

Bibliography: The *Shilliken* (Stone of Scone) II, 1972 II. Layman, *Niagara and its remains*, I, 1995 II, 109. *idem*, *Descendants in the name of Niagara and Babylon*, pp. 79 et 80. *Almworth, Fears and comments on the* *Niagara*, II, 187 et 109. *Badger, loc. cit.*, pp. 102-107. *Great stone sketches of the temple*.

CLH1884

'ADĪ b. al-RĪĀ' (ib. *Zaid b. Maḥmūd b. 'Adī al-Bihārī*), Arab. poet of the 'Amīla tribe, a subdivision of Kuttā's, of urban and not Beduin origin, lived in Damascus as economist of the Umayyads, particularly of al-Walīd b. 'Aḥmad al-Maḥkī, and had a poetical contest with Ḥayyū. Muḥammad b. Sallām placed him in the third class of lajmi poets. Of his verses a *ḥadīṡ* on Ḥusayn al-Ḥakīm is mostly quoted (e.g. *Mubarrad, K. Maḥkī*, p. 80, l. 12).

Историческое: 1820, т. II 179—183;
 Убо Казань, 1723 и др. (ед. в Казань)
 и др. (в Казань)

Abū al-ʿAlāʾ, pre-Islamic Christian poet, the year of whose birth is unknown. He was of a distinguished family of al-Hira, and his father had sent him to the royal court at Persia for the purpose of receiving there a liberal education. 'Alī, even after his return to his native country, stood in close connection with the Persian Court, whose interests he furthered after the death of al-Mundhir IV, by advocating the election of al-Kaʿnān III as his successor. He naturally played a prominent part at the Court of these Sassanide princes, and his enviers and enemies ascribed to him many of his power. Al-Nuʿmān had him thrown into prison, where he was assassinated (ca. 605). His death is said to have been the cause of the fall of the Sassanide dynasty. His poems are mainly wine songs and elegies on the transitoriness of earthly power and greatness.

Histioglyphus (b. Kolaba, *Kurs* af-
fyr (ed. de Goeje), pp. 111—114; *Amek-
man, Grief, d. 1888* *Litter.* L. 29:30; *L.
Uitdijk, Sijner afnagelgelyk*, pp. 430—434;
Niddeke, Grief, d. 1888 *Archev. des Lett.
der Sciences* (Leyden, 1889), pp. 314—317;
*Roelstein, Die Dymstijl der Luchmire in af-
fyr* (Berlin, 1890), pp. 108—109.

(A. HAFNER.)

AL-ABD AL-DIN AL-ABD, the last Fatimide caliph. His real name was Abu Muhammad 'Abd Alah, and he was the son of Sulaiman, whom 'Abbas b. Abi'l-Faraj [q. v.] killed, and the grandson of the caliph Alah. He was a cousin of his predecessor al-Fair, who died on the 17th Rajab 535 (23rd July 1140) at the age of 21 years, after having reigned 6 years. Al-'Abd was born on the 20th Muharram 546 (7th May 1151), thus at the time of his accession to the throne he was 5 years old. From the beginning till his death at the age of 30 (10th Muharram 567 = 13th September 1171) he was an accomplished instrument in the hands of the occasional generalissimo; only shortly before his death he seems, by what he called Nar al-Din [q. v.], to have personally meddled with the affairs of the country. He passed for a pious Shiite and persecutor of the Sunnites. There is nothing for the rest to be reported of his acts; but during his reign the greatest changes took place in Egypt, changes which will be indicated here by the way only, as they will be circumstantially treated of in the

articles FALLA', KUTUB, MEAWAR, INTERAR, BRIS-
 SEN and GILLY AR-AR. At the time of his accession
 to the throne, FALLA' to KUTUB was the omni-
 potent minister, but he died in the following year.
 After the sun of the latter, KUTUB to FALLA',
 had ruled for a short time, MEAWAR took charge
 of the vicariate in the beginning of 558 (it began
 the 10th Dec. 1162). MEAWAR was a month later
 supplanted by another general called BIRGHAM;
 he fled to Syria and tried to win the help of Nur
 al-Din. The new vizier BIRGHAM is described as
 distrustful if not unjust. Almost all the men of
 importance felt jealous of his exaggerated suspicion,
 so that Egypt lacked of leading spirits when the
 Franks invaded the country and at the same time
 MEAWAR marched upon it with a Syrian army.
 Among the latter were Shirkuh and his nephew
 Salah al-Din (Saladin). BIRGHAM was repulsed and
 killed and MEAWAR was again invested with the
 vicariate. Then began the varied play of intrigues
 that lasted several years and the embittered strug-
 gle for domination in Egypt, in which MEAWAR, the
 Syrians and the crusaders took part in manifold
 combinations. The caliph sided now with one, now
 with the other without, however, influencing es-
 sentially the situation. It ended with the recon-
 quence of Egypt by the troops of Nur al-Din
 under the leadership of Shirkuh and with the
 assassination of MEAWAR. Shirkuh succeeded the
 latter, and after his death (23d Jumada II 564 =
 23d March 1169) Salah al-Din took charge of the
 vicariate. At the instance of the lord Nur al-
 Din he had the prayer established in the be-
 ginning of 567 (end of 1171) for the 'Abbasid
 caliph. This was the end of the chain domi-
 nation of al-Aqqa and of the Fatimides in ge-
 neral. The unfortunate last action of this case
 heated some one or longer conscious of his de-
 throwment, as, having since long been sickly, he
 died a few days after this event.

2. In the days after the event.
Histiotography: Ibn Khallikan (ed. Whar-
 rent), No. 301 (ed. Holzner, seqq., I, 338; *ibid.*
 de Sinner, II, 73); Makrizi, *Akhbar*, p. 357 et
 seq.; Ibn al-Athir (ed. Toral and ed. ar.), XI,
 (Kawmil li: *historien des croisés*, Hist. 102-
 103); Ibn Shams, *Al-Fihrist al-awwal* (Cairo,
 1287-1288), I, 124-203 (Huswani, 17); Ibn
 Khallikan, *Ukhar*, IV, 26 et seq.; p. 279 et seq.;
 Abu'l-Fida' *Al-Muqaddas*, III, 575 et seq. (Huswani,
 II); H. Bernheim, *Quellen des Yfemen*, I und
 II; Wasmuth, *Gesch.*, I, *Ediandis-Challian*,
 pp. 323 et seq.; Stanley Lane Poole, *History*
of Egypt, pp. 176 et seq.; *ibid.*, *Saladin*, pp. 77
 et seq.; R. Kallisch, *Gesch.*, III, *Khalid*,
Tarikh, chapters VII, VIII.

(C. 11. 蘇門答臘島)

ADIGHE [See CLARET]

*ADIL (A.) "conquerable" (synonym of 'adil'), frequently entering as an element in the titles of princes, e.g. al-Malik al-Adil, "the conquerable king". Some princes known in history under this name follow below (comp. also *Muslim*, p. 770 ff., *Arabia*, *Arabie*, *Sultanat* and *Achane*).

same of two divisions

4-ADIL, name of (two) sons of
5-ADILAKH AKAH I AND BEKA MURAM-
6-ADIL, with the honorific title SART A-
7-ADIL, the sword of religion⁴³, the Sepulchre of
8-ADIL, the brother, saint and spirit
9-ADIL, the brother of Saladin. He was born in Muharrar
10-ADIL (1143-1144) or according to others in
11-ADIL, name of (two) sons of

Hagiography: Ibn Khallikān (ed. Wüster, 1872, 2 vols. (Leipzig, 1872, 1873); *Alm-i-Fida*, *Shihinshah*, in 432-41 seq.; *Siawad* *dar khawarizm dar irshad*, *Alm-i-Fida*, in 101-102; *Alm-i-Fida* in *al-Shihinshah*, *Alm-i-Fida* (ed. Jowett), pp. 466-485; Ibn Isḥāq, *Tarīkh al-Ḥijra* (Dahab, 1317), pp. 62-63; *Alm-i-Fida*, *Alm-i-Fida*, in 436; *Alm-i-Fida* (comp. Mosher, in the *Alm-i-Fida* *dar irshad*, 2); Ibn Khallikān, *Alm-i-Fida*, v. 355-356. (C. H. BECKES.)

ADIL is **AL-SALAH**, with his full name **Abū Malik al-Adil Abū-l-Ḥasan 'Alī b. al-Salāh**, a ruler alleged to have been of Kurdish descent. When the celebrated Egyptian general al-Aḥḥāḥ Shihinshah took Jerusalem from the Crusaders in 1099 (1097-1098), a part of the mercenaries of the latter entered into the Egyptian service. Amongst them was al-Adil's father, who later, like his son, entered the body-guard of the powerful sultan. Al-Adil distinguished himself by his intelligence and skill, he soon rose to the rank of *amir*. Then the caliph al-Muḥḥid entrusted him with the administration of Alexandria and Bahariya. Al-Adil was in this important position one of the most powerful men in the Bahariya empire, where the power slipped from the hands of the central administration at that time and went over to the governors of the large provinces. When the caliph now ventured to appoint his favorite *Abū al-Muḥḥid* *al-Adil* rebelled, killed *Abū al-Muḥḥid* and entered himself *Salih* as a ruler. His viceregency, however, was not of long duration, for he was assassinated on the 6th Muharram 544 (2d April 1153).

Bibliography: Wüsterfeld, *Geogr. d. Färs* *und al-Adil*, pp. 312 et seq.; see also *ADIL* *ADIL*. (C. H. BECKES.)

ADILE KHATUN, a daughter of Ahmed Paşa and wife of Soliman Paşa, an Ottoman governor of Bagdad. In her husband's lifetime, she took part in the government of the province, had her audience days, in which the petitions of private persons were presented to her through the intermediary of one of her menials. She had a mosque and a caravanserai built and gave them her name. Seeing that the way was opening for her after the death of Soliman, she looked against his successor 'Alī Paşa the janissary *amir*, then one of the principal *Mamluks*, and made 'Alī Paşa her brother-in-law, so he was recognized as governor in the place of 'Alī Paşa (1764). She died in obscurity, the date of her death is unknown.

Bibliography: Cl. Huart, *Hist. de Bagdad* *dans les temps modernes*, pp. 153-154; Nishabur, *Voyage en Arabie*, ii. 215, 258 et seq. (Cl. HUART.)

ADILSHAHS, designation for the ruling family that reigned in Bijāpūr from 895 to 1097 (1489-1600); all the princes of this family added to their names the title of Adilshah. The founder of that dynasty, Yūsuf Adilshah, or Adilshah, obtained to higher consideration at the Court of the Bahmanide Muhammad Shah II 867-887 (1462-1483), and when after the latter's death the Bahmanide empire was approaching its end, Yūsuf entered the governorship of the province of Bijāpūr. As he did not think himself safe in the Court, he removed with his family to the capital of his province. In 1489 he took the title of prince (*Shah*). The historians, in order to heighten the consideration of the new dynasty, tell that the founder was of princely origin: he

was, they pretend, a son of the Turkish sultan Orkhan II, who obliged to flee with his mother, then sold as a slave and in this way he was received into the body-guard of the Bahmanide. Yūsuf Adilshah died in 1496 (1510) and bequeathed the sovereign power to his descendants, these are their names and the years of their reign:

Yūsuf b. Yūsuf	916-941	(1510-1534)
Malik b. Yūsuf	941-943	(1534-1535)
Isma'il b. Yūsuf	943-965	(1535-1557)
'Alī b. Isma'il	965-987	(1557-1579)

Isma'il b. Isma'il	987-1035	(1579-1626)
Muhammad b. Isma'il	1035-1070	(1626-1660)
'Alī b. Muhammad	1070-1083	(1660-1672)
Sikandar b. 'Alī	1083-1097	(1672-1686)

Under the reign of Muhammad Adilshah the Adilshahs already lost their independence and the right to coin money with their names. The Great Mogul of Delhi Shah Jahān (q. v.) after he had conquered in 1044 (1634) a large part of the Deccan, compelled them to pay tribute. Still the dynasty kept on for some time but very soon lost all importance through the rebellion of the Marathas chief Shivaji, who put to flight the troops sent against him, killed their general Adil Khan and left his previous masters their capital Bijāpūr only under paying tribute. This induced the Great Mogul Aurangzib to march upon Bijāpūr, and he succeeded in conquering the city (1097 = 1686) after a siege of one year. The last Adilshah was taken prisoner, and died three years later.

The Adilshahs deserved well of their capital Bijāpūr, which they decorated with their palaces. Some of them were highly gifted as promoters of science. [See further *ADILSHAH*, there also the *Bibliography*.]

AD-ADYAT, the best houses, title of some 100. **ADI (A)** = ivory (also tortoise-shell). The ivory, much spread in the old Egyptian and Babylonian empires, found its way also from India via Oman to Arabia. According to the Jewish Mohammed possessed a comb of *adi* and made a present of ivory armlets to his favorite wife Fatima; the poet of the Umayyads, al-Farazdaq, also makes a female singer to wear such armlets. Although the Mohammedan theologians justly declared ivory as useless, yet it was in Arabian world at a continually rising importance, and formed, by sale of the slave trade, the most important export article in the commercial turn of the East African coast. It yielded together with ebony, red wood and the *bas* wood work (see *Adi*, *bas*, *wood* in *Nes* 57-60). Larger articles were covered with carved work and inscriptions, entire objects were entirely manufactured of ivory. Its use in Mohammedan illustration work of the 13th century is very common.

Bibliography: *Lucas al-Farazdaq*, in 158-159; *Lucas*, *Alm-i-Fida* *dar irshad*, p. 249; A. v. Kremer, *Kulturgesch. des Orients unter d. Omayyads*, ii. 279, 302; *Yūsuf d'Armenie*, *Lucas*, *Lucas*, pp. 246-257, pl. 157; *Lucas*, *Lucas* *dar irshad*, pp. 101, 107. (Lucas.)

ADIA and **ADIAH**, two small mountains among the Central Arabia (Najd) often called in Arabian tradition the two mountains of Tayy (q. v.). Yāqub *Alm-i-Fida*, i. 241 et seq. mentions a detailed account concerning the immigration of the latter tribe. The same author also mentions legend connected with these mountains,

namely that Adja and Salim were two lovers who met in the house of Salim's nurse, al-'Awjir, and when they were surprised, they fell to the Shammir mountain and the valley (al-'Awjir) lying between them. There they were killed by their furious relatives. More important is what the same author (*loc. cit.*, III, 913) states in the name of Ibn al-Khalbi, that a red projection of human shape in the middle of the black granite mountain, was called *Fala* and worshipped by the Tayyibs. This idol, which had there its own priests, the *Ham* *Kashra*, was destroyed by the sword of Mahammad in the 24th year of the Hijra.

Just as in the ancient times these mountains were called after the tribe of Tayyib they are now called the mountains of the Shammir, after the Khawass (q. v.).

Bibliography: Heider, *Yahid*, *Karim* (ed. Widenf.), I. 152; II. 49; Wellhausen, *Reise durch Heidentum*, pp. 50 et 51; further statements under *SHAMMIR* and *SHAYR*.

ADJAL (أجل), term: 'goal of life', the period decreed by God for individuals as well as for whole classes and worlds, a term which can either be shortened or lengthened (Kor'an, vii. 32, c. 30, vi. 63, xlii. 53, lxxv. 1). Neither is the life of him who is made to live prolonged nor is anything diminished ~~from~~ his life, but (what is written) is a book (of Allah's decrees) (xxv. 13). The *adjal* is not shortened even through sinning (xxv. 44, xlii. 13), while on the other hand it may be concluded that Mahammad presupposed the shortening of the *adjal* as a punishment, but it might be referred to the original length through repentance (vi. 3, etc. 14). The Kor'an very often emphasizes the transience of *adjal* as the unmovable period of life assigned by God with the epithet of *amman* (xxv. 43, c. 40 and elsewhere), 'one moment' (without ambiguity), through a word which had proceeded from God (xlii. 13); the same epithet is applied to the course of the unchanging operating phenomena of nature (xxv. 28, xxv. 14, xxix. 7). The decreed duration of the world is also often designated by this formulaistic expression (vi. 2, 61, xxv. 44). At the end of the time decreed from the beginning for the existence of the world (*adjal 'alam*), the period of resurrection enters: neither sooner nor later, the way settles in the commentaries to the Kor'an the tendency to refer the *adjal 'alam*, where it is possible, to the period of the end of the world.

The religious conception of the *adjal* resulted for the dogmatic schools of Islam in a series of debated particular questions, about which diverging dogmas have been formed; particularly with respect to the questions: whether violent interruption of life is included in the sphere of the *adjal* decreed by God; whether in the *amman* of the *adjal* dwells the natural course of working at end to life is identical with the divine decree and included in God's eternal persistence (the death was decreed: the *Asghar*, *Abul-Kudhal* al-'Allaf; comp. *Zehner*, *A. Deutsch*, *Morgenl. Gesch.*, ix. 31), or whether the person, for which a longer *adjal* had been decreed and which was killed, could without that violent interruption of his life have continued to live, whether violent death is an entirely free action of the murderer independent of divine determination (*Ikhtilaf*); allusion to this difference of opinion concerning the *adjal* by Khari-

zmat, *Kasbi*, Constantinople, 1297, p. 108, l. 4 from the bottom). The advocates of the last view may argue to their favor from the consideration that according to the opposite opinion revenge for homicide and in general punishment for murder would be unjustified and paradoxical; further the dogmatical dissent in connection with the conception of the *adjal* question: in how far God lengthens or shortens the *adjal* as a reward for obedience or as a punishment for disobedience respectively, a question to which the *amman* results in the harmonizing interpretation of the Koranic verses quoted above and puts the *adjal* question in the domain of the debates on *Qadar* (q. v.). — There is a model of the *adjal* question which is applied to the death of great men by elementary catastrophe, war, persecution, etc.

The treatment of these questions has formed since the beginning of dogmatic literature in Islam a section of dogmatic compendiums, e.g. in al-'Ash'ari's *al-Ish'ar* *fi 'aqid al-Islam* (Haidarabad, 1321), p. 76, al-'Ish'ari's *Ma'ad* (Constantinople, 1266), p. 323 and others. A detailed exposition of the school differences regarding questions of Islamic dogmatics is given by Ibn Abi-Hadid in his commentary to the *Nakhi* al-'Ash'ari, a work wrongly attributed to 'Ali; (Dihle's *Ali* *Shir*) inserted some quotations from it in an exhaustive chapter of the *Ma'ad al-Islam* *fi 'aqid al-Islam* (Ludlow, 1319), II. 147-153. The Jewish religious philosophy has developed the treatment of the question from the same point of view; see concerning this D. Kaufmann in the *Zeitschr.* *f. Deutsch. Morgenl. Gesch.*, xlii. 73-84; *f. Morgenl. u. Monatsschr.* *f. Deutsch. u. Judent.*, xlii. 142-143. (I. GELMANN.)

ADJALA (أجل) = a wagon, cart. According to Dörp, *Supplement*, it also designates a constellation (the Major (al-Badr) al-'Ash'ar).

ADJAM (أجم; coll.) in opposition to *al-Adab*, 'foreigner', 'non-Arab'. We find already in pre-Islamic poetry this designation for non-Arabs; more frequently, however, in the form *Adhim*, pl. *Adhim*, and actually not only for Persians: the latter, whose customs and costumes are mentioned in pre-Islamic poetry, are in such cases mostly designated as *Farid*. Later on the appellation of *Adhim* is preferably used to designate the Persians, and even now in geographical nomenclature *Adhim* designates Persia. Although Islam taught the equal worth of Arabs and non-Arabs, yet the Arabs took with them their national pride towards the *Adhim* also into Islam, and under the Umayyads asserted it also in the administration (see *Watt*); under the 'Abbasids the foreign element stepped forth more freely. This composition of the non-Arabian Umayyad with the concealed aspirations of the Arabian element was manifested itself also in literature (see *al-Muqaddim*).

Bibliography: Goldziher, *Musl. Stud.*, I. 101-176; E. L. Brown, *A history of Persia*, I. 209-270. (I. GELMANN.)

ADJANI OGHLAN, fourth division of the Janissary corps, composed of 34 *askar*. They formed the depot of the corps and never left Constantinople, not even in time of war. The recruits received from them their military training before they were admitted to the corps and distributed among the other divisions. According

date as well as Arab tribes. Towards the middle of the 17th century, the Kebannu, who had settled in Adrar, were driven from there by the Fula Fulah, the latter founded there a powerful confederation. It was destroyed in 1685 by a nephew of Muta Imbell, whose army advanced till Tadmata. The authority of the chiefs, however, could not maintain itself in these remote regions, and at present Moroccan influence over Adrar is dispensed by the constant advance of the French north of Senegal.

The tribes of Adrar fall into two categories: nomads and warrior tribes. The warriors in "Mauran" live only by plunder, the principal warrior tribes are the Fula (Ghassan), Muta Ibn Sba and Muta Vakeb b. 'Uthman, who claim pure Arabic blood. Each of these tribes is ruled by a *qadli*, who is assisted by a *qasid*. The nomads (tribes) feed the warriors. The former generally are nomads, going up with their herds towards the north during the winter and going down towards the south in the dry season. Some of them are sedentary, e.g. the *Semud* that settled at Atar; they are administered by *qasids*. As to the confederation of the Kunta, which extends over Tadmata and Adrar, it comprises both nomads and warrior tribes. Fula warriors and nomads have sometimes relations of "Mauran", which are unanimously considered as the survivors of the patriarchal system. All these tribes embraced Islam at the time when their religion was introduced into the Sahara from North Africa. The religious brotherhoods, particularly those of the *Kalima* and *Futiya* sects, there many followers, and the religious chiefs only as such enjoy considerable prestige and influence.

Bibliography: Barth, *Nation and Entrenchment in North and Central Africa* (Göttingen, 1857), v. 553 et seq.; *L'Afrique* (in the *Bull. de la Soc. de Géog. commerciale de Paris*, 1880, March-April); Vincens, *Voyage dans l'Adrar* (*Year de voyage*, 1861); *Le voyage d'Al-Buhārī* (*Annuaire géographique*, 1911 November 1900); Le Chevalier, *L'islamisme en l'Afrique occidentale* (Paris, 1899).

ADRIANOPOLE (See **ADRIAN**.)

'ADUD AL-DAWLA *FUTUHA KUTUBAH* Adif Sa'ad; a Kura al-Dawla, a Buyide sultan, born at Isfahan on the 31st Dhu'l-Ka'da 324 (24th September 936). At the age of 13 (357 = 965-966) he was appointed by his uncle Taki al-Dawla his successor in the throne, and when the latter died in the following year, 'Adud al-Dawla succeeded him under the guidance of his father in the domination over the province of Kura. His warlike activity, however, began only in 357 (968) when he entered on Kirman; later on (361 = 972-973) he conquered Oman. In the following year (361 Dhu'l-Ka'da 1 364 = 30th January 975) 'Adud al-Dawla, in a battle near Wasit, inflicted on the Turks under the leadership of Al-Bughra a terrible defeat, after which he triumphantly entered Bagdad. He was by presents the caliph al-Tai H. 'Uthman, who had fled with the Turks to Takt, and had him come to Bagdad. He had for a long time coveted Persia, Iraq, the territory of his cousin Bahkhir, and only fear for his father had kept him off from seizing it. Nevertheless after the defeat of the Turks he obtained through intrigue the abdications of Bahkhir, whom he threw into prison

the 20th Dhu'l-Ka'da 1 (1st May) of the above-said year, and only on the intercession of Kura al-Dawla he was compelled to release him and return him to his kingdom. After Kura al-Dawla's death (Muharram 366 = September 976) 'Adud al-Dawla marched at the head of a strong army to Iraq, and after a bloody battle with Bahkhir's troops he seized Bagdad; in the following year he appropriated the whole of Iraq. Since then he conquered one province after the other: in 369 (979-980) he took away the kingdom of his brother 'Uthman al-Dawla; in 371 (981-982) he confined himself master of Fardjan and Isfahan, so that he ruled under his scepter the kingdom of all the other Buyids. Already in 367 the caliph had conferred upon him the title of Sultan and in the following year he ordered to mention in the Friday prayer after Imami 'Adud al-Dawla with the title of "king of kings" (*malik al-mulk*) and to beat the drum in front of his door in the hours of prayer. Thus 'Adud al-Dawla was the first in Islam who took the title of "king". The ties between him and the caliph were strengthened still more by that the latter married his daughter (370 = 980-981). In 371 (981-982) 'Adud al-Dawla sent the *khutba* al-Bay'at on an embassy to Constantinople, about which the Russian authorities relate many tales.

In 369 (979-980) 'Adud al-Dawla had been struck with epilepsy which grew more and more violent, till he died at Kura on the 20th Shawwal 372 (20th March 983). He was triumphantly buried in Bagdad, where he died, his death having been kept secret; in the following year his death was made public and his body was transported to Kura for decent burial.

'Adud al-Dawla is remembered not only as the greatest Buyide prince, but also as the most illustrious ruler of his time, in spite of his manifest ambition for the sovereign power the Muslim historian describes him as a man highly endowed and as one of great love for justice and truth. With regard to the latter trait it is said that he placed in his audience hall entire kinds of wild animals for the purpose of intimidating those who would tell a lie. All what is certain is that he distinguished himself by his charitable deeds and by the favor he lavished on poets and literary men. Of his numerous buildings there may be mentioned: the celebrated hospital at Bagdad which bore his name, founded in 368 (978-979), the mausoleum on the promontory of 'Ali, the sea of the Kura near Shiraz known under the name of *Band Amir*, and others. Of these works he found valuable aid in his Christian slave Nuri b. Harun. Many public works upon *Ma'asid*, say his glory, many matters dedicated to him (their works, for instance Abu Ali al-Farisi, who wrote for him his *Kitab al-Jah* 'Adud al-Dawla himself wrote verses, several of which al-Farisi reproduced in the *Mustafid al-Dawla*.

Bibliography: 1. Ibn Khaldun (ed. Wüstenf., 20, 545; Ibn al-Athir (ed. Fourn.), vii; *At-Tarikh* (ed. Reiske), ii. 401 et seq.; al-Makhzi (ed. Espinasse), p. 221 et seq.; Wilken, *Moslemische Gesch.* i. *Sultane aus dem Geschlecht der Buyiden*, ch. 101; Weil, *Gesch. d. Chalifen*, iii. 23 et seq. (M. SCHOENHUT).

'ADUD AL-DIN (See **AD-DIN**.)

'ADUD AL-DIN *AMIR* AL-DIN MUHAMMAD b. 'ABD ALLAH, of the family of Ibn Mubarak (7. v.).

held the office of *ḥakīm* under al-Nasā'irī until he had the latter assassinated in the bath and had him paid 1000 d. al-Nasā'irī (366 = 1170) He was appointed *vizier* by the latter, but one year later he was dismissed and shortly afterwards reestablished in his office. When *Ḥajjāj al-Dīn* prepared himself for the pilgrimage to Mecca in 373 (1178) he was killed by the Isma'iliya — the al-Fatwā'ī (q. v.) was one of the poets who glorified him.

Bibbāḡiyya = *phar*: the al-Athar (ed. Forster), 12, 210 ff. *phar*; *al-Faḡḡi* (ed. Ahlwardt), pp. 367 ff. *phar*.

ADWIYA (A.) pl. of *adwī*, "medicinal drug". The Arabs divided the medicinal drugs into simples (*mufradāt*) and compounds (*murakkabāt*), the latter being comprised also under the term of *adwiyat*, "pharmacopoeia".

The simples were divided according to their properties into warm and cold, dry and moist, and namely according to the temperature of the human body.

The simples are also distinguished as primary and secondary, according to whether their natural mixture consists of one or more elements. Thus for instance milk is considered as a secondary simple, since it is composed of water, whey and fat. The effects of the mixture must be learned by practice or analogy, as for instance the mixture may not when warm on the human body and when cold on that of a lion or of a horse.

The following terms were used to designate the effects of the medicines:

1. *muḥallif* (rectifying); 2. *muḥallil* (loosening); 3. *ḡāḥ* (polishing); 4. *muḥallif* (making rough); 5. *muḥallif* (opening); 6. *muḥallil* (relaxing); 7. *muḥallif* (digestive); 8. *ḡāḥ* (purgative); 9. *ḡāḥ* (stopping) (wind breaking); 10. *muḥallif* (cutting off); 11. *muḥallif* (polling); 12. *ḡāḥ* (biting); 13. *muḥallif* (epileptic, a venereal); 14. *muḥallif* (a stimulant); 15. *muḥallif* (stimulating); 16. *muḥallif* (exciting); 17. *ḡāḥ* (consuming); 18. *muḥallif* (wiping off, removing roughness); 19. *muḥallif* (purifying); 20. *ḡāḥ* (burning); 21. *muḥallif* (wiping off heat); 22. *muḥallif* (cooling); 23. *muḥallif* (softening); 24. *ḡāḥ* (expelling); 25. *muḥallif* (increasing); the opposite of N° 2; 26. *muḥallif* (expelling); 27. *muḥallif* (increasing); 28. *muḥallif* (melting); 29. *muḥallif* (making viscous); 30. *ḡāḥ* (wether, pollster); 31. *muḥallif* (making the ulcers sticky); 32. *muḥallif* (cooking); 33. *muḥallif* (softening); 34. *muḥallif* (desiccative); 35. *ḡāḥ* (softening); 36. *ḡāḥ* (compressing); 37. *muḥallif* (constipating); 38. *muḥallif* (agglutinating); 39. *muḥallif* (circulating); 40. *muḥallif* (making flesh grow); 41. *ḡāḥ* (covering).

Some examples may show how these terms are defined. The definitions invariably begin with the formula: "This is the medication, the intrinsic property of which is to". . . . Thus for N° 7 (*muḥallif*): "This is a medication of which the intrinsic property is to help the process of mixing at the time of digestion by uniform warming; it also has an astringent power which holds together the mixture and forcibly does not let it be dissolved, for that reason is a diuretic." — For N° 26 (*muḥallif*): "This is the opposite of *ḡāḥ* (N° 8; and of *muḥallif* (N° 7), and it is a medication the property of which is to remove by

its coolness the effect of natural and foreign warmth; likewise at the time of nourishment and eating, until it remains indigested and not ripened."

Now and then medicines are referred to the definitions as examples, as p. 30 N° 1 (*muḥallif*): hyacinth, thyme and camomile; at N° 2 (*muḥallif*): castoreum; at N° 4 (*muḥallif*): melleo, etc.

Some medicines behind the function only the predicate *muḥallif* (known) made instead of the usual definition, as in the case with N° 30 (*muḥallif*).

Three principal definitions of medications are followed by three substantial ones.

1. *al-Dawā'* *al-ḡāḥ* (the killing medicine), it alters the mixture in a particular extent, with euphorium and opium.

2. *al-Dawā'* (poison), it corrupts the mixture only by its special function, as for instance the fungus.

3. Theriac and bezoar-stones, both are preservative medicines for the strength and health of the soul.

In the *Shi* there follow twelve tables in which are briefly enumerated the medical cases of entering, shivering, swelling, pusules, wounds and ulcers, of the organs of the limbs, head, eyes, breathing and chest, of the organs of digestion, secretion, of fever and of poisons. As index to the *Abjad* order of the simple medications forms the close.

The Arabs possess an old literature on this part of medicine; it arose simultaneously with the Arabic translation of the Greek medical works. The meritorious *ḡāḥ* b. Ḥanān composed a *Kiṭāb al-Dawā'* *al-mufrad* (the al-ḡāḥ, ed. Lippert, p. 80, l. 3), and thanks to the celebrated *ḡāḥ* *ḡāḥ* b. Ḥanān we possess two monographs on this subject: 1. *Kiṭāb al-ḡāḥ* *maḥallif* *al-ḡāḥ* *al-ḡāḥ* (ed. Lippert, p. 119); 2. *Kiṭāb al-ḡāḥ* *maḥallif* *al-ḡāḥ* *al-ḡāḥ* (ed. Lippert, p. 124). The valuable work of the al-ḡāḥ (ed. Lippert, p. 124) is known through a German translation of interest value by J. v. Santolmer under the title of *deutsche Zusammenstellung über die Kräfte der bekannten einfachen Heilmittel* (Stuttgart, 1870-1871), then through the publication of the Arabic text (Möller, 1875) and finally it was translated into French by the military physician L. Leclerc under the title of *Traité des simples* (Paris, 1883) and furnished with notes and an index. It is to be considered as the most important work in this domain not only for its practical knowledge and nomenclature and contains more than 3000 names.

The work of M. Sternschneider: *Heilmittelnamen der Araber* (Wiener Zeitschr. f. d. Kunde des Morgenl., 21), which contains 2043 names, is also based on profound original researches.

(J. Lippert.)

AFĀ (A.), the female viper, a black spotted, venomous snake. It various sizes, with a broad head, narrow neck and short tail, sometimes with two horny scales over the eyes (the horned viper). The viper, which lives mostly hidden under the sand, was considered by the Arabs as the greatest enemy of man (Dardān), and as "one of the ugliest beasts" (*ḡāḥ*); many fabulous accounts, of which very little is true, are in circulation about it: e. g. that it lives to an age of 1000 years, that it becomes blind and recovers its sight

measured, under the rule of the Barakzai emirs, Afghanistan consists of a territory of irregular shape lying between $35^{\circ} 30'$ and $38^{\circ} 30'$ N. lat. and between 61° and 75° (E. of the long strip of Wakhan is omitted, $71^{\circ} 30'$ E. long.

Geological formation. This country forms the northernmost portion of the great Indian plateau, which is bounded to the north by the Central Asian depression, and to the east by the plain of North India, while to the south and west it slopes away into the depressed tract which occupies the central portion of the plateau, and on the southeast is connected with the mountain system of Hindostan. The northern barrier of the highlands is the mountain range extending westwards from the Pamirs, with its outlying ridges, the Hindukush-Turkistan, beyond which the plain of land and lakes extends to the Oxus. (In the north there is a sudden drop into the Indus valley. It will be seen therefore that, with the exception of the Indus plain of Turkistan, the whole country belongs to the plateau, which is itself a late geological formation of the tertiary period, mainly sandstones and limestones. The northeastern part of the plateau gradually formed part of a great ocean connecting the Caspian depression with the North Indian plain. The process of upheaval which has raised it still continues, and Haldich remarks that the extraordinarily deep river gorges are due to the fact that the erosive action of the rivers is too slow to keep pace with the upward movement.

Orography. The most prominent feature of the mountain system is the northern range running east and west above alluded to as forming the northern boundary of the plateau. It divides the Turkistan districts on the north (the ancient Bactria) from the provinces of Kabul, Herat and Kandahar (the ancient Arak and Arachosia) on the south. This main range is known by various names such as Hindu-kush on the E. where it branches from the Pamir, Koh-i-Baba farther west and Koh-i-Safid and Siah-Baba near Herat: the latter is generally known as Paropamisus, although the true Paropamisus (or Paropamisus of Ptolemy) included the Hindu-kush. The greater part of the country south of this range is occupied by a number of subsidiary chains or long spurs which run from east to west or more generally from southeast to southwest. These ranges and the intervening valleys form the greater part of the Herat and Kandahar provinces, while the longed mass of mountains lying to the south of the eastern Hindu-kush comprises the valleys of the Kabul and Kojan rivers and forms the provinces of Kabul and Kishistan. The highest elevation in the northern range is the Shah-Baba peak (16870 ft. = 5153 metres) in the Koh-i-Baba, and the long spur running to the southwest contains several peaks of about 11000 ft. (3353 m.). The ridges dividing the Helmand, Tarnak, Arghandab and Arghistan are outliers of this system, and it may be traced farther southeast into British India. The Sulaiman Range (highest peak 12000 ft. = 3658 m.), which drops finally into the Indus valley and is the edge of the plateau, beyond the political limits of Afghanistan. The mountains further north on the eastern limit of the plateau between the Kojan and Gomal rivers are a more irregular mass with peaks over 11000 ft. (3353 m.), while

farther north still between the valleys of the Kabul and the Kojan is the Shah-Baba, the highest range in Afghanistan after the Hindu-kush, and Koh-i-Baba (highest peak Sulaiman 15000 ft. = 4572 m.).

River system. Northward from the Hindu-kush level of the country falls rapidly towards the Oxus valley, while southward the valleys run more gradually towards the Indian depression containing the Helmand system. = H. Lake and the extensive Ghazal Zirah, into which flow, with the exception of those belonging to the Indian system, the rivers south of the Hindu-kush. Thus the rivers fall naturally into three groups, which may be called the Indus group and the Oxus group.

The Indus group comprises the Helmand and its affluents, of which the most important are the Tarnak and Kojan flowing from the Hindu-kush on the north and the Loghar flowing from the Ghazal on the south. South of this the Kojan rising in the Pamir, and its tributary the Tarnak, called in its lower course the Gomal, which joins it in British territory below the mountains. Still further south separating the Wakhistan mountains from the Takhli Sulaiman is the Gomal formed by the junction of the Kander and Zhor. These rivers though of small volume drain extensive areas and mark important military and trade routes through the mountains between India and the plateau. Other small streams such as the Wakhos, Loghar, Kaha and Nari further south serve a similar purpose. It may be noted that many of these streams flow not along the natural valleys formed by the mountain ranges but run across the mountains and limestone ridges of the Sulaiman Mountains, through which they run deep precipitous gorges.

The second or Helmand group consists of the Helmand and its tributaries, and of the other rivers running towards the southwest into the Indian depression. The Helmand or Hirmand (the Helmand of the Arabs, the Erymanthos of classical writers) is the principal of these. It rises near Kabul and flows through narrow mountain valleys into the more open country of Zamindawar, where it is joined on the left bank by the Arghandab (Harmawit, Arachosia). The latter in its turn is formed by the junction of the Upper Arghandab, the Tarnak, and the Arghistan (or Arghastan), which drains a series of nearly parallel southerly and south-westerly valleys. Another member of the same system is the river flowing southward from Kishistan which never joins the Helmand system but is absorbed by the Sulaiman Salt Lake. Other rivers west of the Helmand with the general south-westerly flow, which also discharge into the Indian, are the Ghazal-Zirah, the Farah-Rod and the Herat-Rod.

The Helmand, a basin sometimes of small extent, expands enormously to the south in seasons of high flood, when the hill fort of Koh-i-Baba becomes an island. It then discharges itself through a channel called the Ghazal into a still lower depression known as the Ghazal-Zirah. Part of the Helmand is in Afghan territory and part in Persian according to modern demarcations which have divided it. The Helmand is only 1580 ft. above sea-level, and the Ghazal-Zirah is still lower. — The Helmand on the average overflows once in ten years into the Ghazal-Zirah. It is only slightly

trackless, and can be struck, a circumstance that no doubt to its occasional overflow. The level of Saitin does not appear to have risen since ancient times in spite of the enormous volumes of silt discharged by the rivers which have no other outlet. The cause of this is probably the prevalence of violent north-west winds through a great part of the year, which remove the light surface soil.

The Saitin or Qana group of rivers comprises the Qana and its southern tributaries, as well as the Murghab and Hari-rod which also flow northward into the plain but never reach the Qana. All of these rise on the northern flank of the great mountain barrier, the exception being the Hari-rod, which rises on the south of the Koh-i-Baba. It flows westwards through a narrow valley between the Koh-i-Safid and Koh-i-Siyah into the Herat plain where it turns to the north and after passing through a depression in the mountains loses itself in the plain of Russian Turkistan beyond Chirchik-Fleke.

General formation. The mountain ranges generally become less lofty towards the south and west and the difficulties of communication that exist further north disappear. Hence the easy route for trade or military expeditions from Herat to Kandahar has in all ages been direct, via Schizawar, Farah and Ghorzick, while from Kandahar to Kabul and Ghazni the direct line of the Tarnak valley is followed. From Herat where the Paropamisus drops to an insignificant elevation the Turkistan province is easily accessible, and the country can also be reached from Kabul directly by difficult passes, the Khawak, Baidan and others, through the Hindu-kush.

Thus the three towns Herat, Kandahar and Kabul are marked out by natural position as the most important points in the country. Each of them lies in a fertile valley and is self-supporting, and each of them commands important routes to the others as well as to India, Persia and Central Asia. If therefore Afghanistan is to be an independent political whole the possession of these three points is essential to its rulers. There can be no stability if they are in separate hands. In this political sense Ghazni and Jalalabad must be classed with Kabul, the old capitals Farah and Ghorzick with Kandahar, and Salawar with Herat. Saitin lying on the easy route from Herat to Kandahar has always been a debatable land.

Kabul is in every way the strongest position, and is generally in consequence been more independent than other districts. Herat on the contrary is much exposed to attack from the west and north, and when Herat has been conquered by a foreign invader Kandahar is immediately threatened. As long as Herat is held Kandahar is safe from an attack on the western side, and it has also a strong position towards the Indian side, though not so strong as that of Kabul.

The district of Saitin adjoining the Haman is fertile and suited for irrigation. Occupying a commanding position on the route leading eastward to Kandahar and westward to Herat, it is of great importance to the rulers of Afghanistan, and the present division between that country and Persia is unfortunate. As an ancient seat of Iranian culture and connected with Persian legend the Government of Persia holds to it tenaciously and it seems that it is destined long to continue divided as at present.

Climate. The whole country is liable to great extremes of temperature ranging from the intense heat of Saitin, the Garmes district and the Qana valley to the great winter cold of the high exposed regions, where violent snowstorms are not uncommon. Instances of armies suffering from such cold are well known in history. The march of the emperor Baber from the neighbourhood of Herat through the Hazara Mountains to Kabul is a case in point, and the Hindu-kush (Hindu-kulayur) is popularly supposed to derive its name from the death of the Indian troops of the emperor Shah-Jahan. More recent instances are the sufferings of 'Abd al-Khalim's army in 1858 and of the British Boundary Commission in Badkhis in 1885. The daily range of temperature is everywhere very great, the difference between maximum and minimum varying from 17 to 30 degrees of Fahrenheit. In the spring and the upland valleys have a temperate and pleasant climate, which is very favorable to the growth of fruit, especially grapes, melons, peaches, plums, apricots, walnuts and pistachio-nuts. Modern travellers have found the neighbourhood of Kabul to be not unworthy of the places lavished on it by the emperor Baber.

In the more lofty part of the Hindu-kush inhabited by the Kafirs, a truly Alpine climate is found resembling that of parts of the Himalayas.

The vegetation generally speaking is that of the Persian plateau, and is quite distinct from that of the Indian plains. In the plains few trees are found except those cultivated in gardens, fruit-trees, planes and poplars, while on the higher mountains many varieties of pines and cypresses are found with wild vines, ivy and roses. On the lower and drier ranges the wild pistachio (*Pistacia Elaeagnifolia*), wild olive (*Olea europaea*), juniper (*J. communis*) and *Acacia* (*Acacia senaria*) are the most characteristic trees. The angiot or hing (*Ferula assafoetida*) is very abundant in many parts. Wild flowers also abound in the spring, especially the iris, tulip and poppy.

Political Divisions. The divisions of the country follow its physical formation.

Kabul. The province of Kabul occupies the fertile high-lying valley, round the upper waters of the Kabul, Logar and Tagab rivers and Ghazni, also the lower part of the Kabul valley near Jalalabad. Ghazni was the most important town in this tract formerly, but Kabul has taken its place during the past four hundred years. Kabul was recognized as the centre of government under Moghul emperors, and was adopted by the Durranis as their capital taking the place of Kandahar. Its old river Paghwar is the natural centre of the tribes in the lowlands near the Indus, but has been cut off from Afghanistan since it was taken by the Sikhs in 1834, and since 1849 has formed part of British India. Kabul is now a thriving town. Its population is variously stated. A late resident (F. Martin) places it as high as 120,000, but this is beyond all other estimates. Under the firm rule of the late emperors it has doubtless grown rapidly.

Kandahar. Kandahar includes the old province of Kandahar, and comprises the lower valleys of the Helmand, Tarnak, Arghandab and Arghasta, the principal home of the Durranis. The modern town of Kandahar on the Afghanistan

has been the capital of the province since the 19th century, and has taken the place of older towns such as Ghazni and Herat.

Sharan. Sharan is the hot and fertile irrigated district lying around the Helmand. A large town of it, however, belongs to Persia. It contains no large town.

Herat. The Herat province includes the fertile valley of the Hari-rud and the open country lying between the Hazara Mountains and the Persian border; also a considerable part of these mountains which are inhabited by the Hazara and Chahar Aimak tribes. The town of Herat, one of the most famous in eastern history, is its capital; although fallen from its ancient glory it is still and must remain a place of importance and will no doubt develop greatly with peace and improved communications. Subawar is also a thriving town to the south of the province.

Hazratistan. The country of the Hazara and Chahar Aimak tribes is the mountainous mass bounded to the north by the Kobi Range, to the west by the open country of Herat, to the east and south by the Helmand valley. It is the country anciently known as Ghazni, and the ruins of the town of Ghazni lately explored probably mark the site of the old capital of Faruk-Khan, where the Ghazni kings reigned in the 12th century. It now contains no town of importance.

Turkistan. The country north of the Kobi Range as far as the Oxus is known as Turkistan; its old capital ~~_____~~ has had its former importance, and the present centres of administration are Mazar-i-Sharif, Tashkurgan and Maimana.

Nadakhshan. The region lying north of the Hindukush and east of Turkistan along the left bank of the Oxus is known as Nadakhshan. It is watered by the Kunduz-River and its affluents.

Wakhan. Still further to the east and extending to the Pamir is the long mountain valley called Wakhan.

Kafiristan. The recently conquered mountain mass of the Hindukush lying north of the Kabul valley and west of the Kunar, inhabited by the Kafir, is known as Kafiristan.

2. ETHNOLOGY.

The races which inhabit Afghanistan may be classed under the following heads: 1. Afghans; 2. Persian; 3. Turkish and Slavic; 4. Aryans of the Hindukush. — But considerable intermixture has taken place, and it is not easy to determine the elements which enter into the composition of every tribe.

The Afghans. Physically the Afghan belongs to the main to the Turko-Persian type with a considerable admixture of Indian blood among the eastern tribes. There is great variation of type, and the absence of anthropometrical observations over the greater part of Afghanistan renders certainty unattainable at present. It may be considered as established, however, that the proportion of brachycephalic heads is larger than among the Indo-Aryans of the Hindukush, and probably larger than among the pure Persians. Among the southern tribes such as the Laksas of Zhet and the Tatars and Adakals of Pishan and Saman the type resembles that of the Baluch and broad head, while among the tribes of the Indian valley ~~_____~~ are narrower. Figures are wanting for the great central body of Durzani and Ghilzai. None

are generally long and often curved and this is perhaps the origin of the idea which some have entertained that the Afghans are of Hebrew origin. Bellow has noted that this peculiarity is very marked in the portraits of the Kushan kings on the coins of the 1st cent. (A. D.), and it is certainly confined to the Afghans but widely spread among other races of the country as well as among the Baluch, and in the Northwestern Punjab and Kashmir. The Afghans are a tall and well-built race often fair in complexion in comparison with their neighbors, brown beards and even eyes being occasionally seen, but in these points there is great variation even in neighboring tribes. Some modern writers have attempted to draw a distinction between Afghans and Pathans. They maintain that only the Durzani and Kikind tribes are entitled to the name Afghan, while the title Pathan (an Indian corruption of the native form Pakhtana or Pakhtana, pl. of Pakhtan, Pakhtan) includes all tribes of whatever origin who speak the Pashto language. This distinction, however, appears to be unreal and of modern origin. The name Pakhtan or Pakhtan is undoubtedly the true national name and it is universally used, while the word Afghan seems to be of literary origin and like many other national appellations has been applied to this people by foreigners, and in modern times it has been adopted as a polite designation by educated persons and those who are proud of their descent. The theory restricting it to the Durzani and to the other tribes who claim by their genealogies a similar descent appears first in the works of Bellow and has been adopted by others without sufficient reason. According to this theory great tribes like the Ghilzai are allowed to be called Pathans but not Afghans, and this is applied also to the Afridi, Bangash, Khatlak, Wazir, Khar, Gondsar, Sherani, Uzbaki and many others without any sufficient justification. Bellow accepts the story of the Hebrew origin of the true Afghans and supposes them to have come into the Kandahar province from the west, and there to have met the Indian colony from Gandhara (the present district of Peshawar, which had been driven thence by Scythian invaders in the 5th or 6th cent. A. D.). From these Indians they are supposed to have acquired the Pashto language, regardless of the fact that Gandhara was purely Indian and the language spoken there a form of Prakrit and not an Iranian idiom from which Pashto could be derived. The Afghan settlement of the Vindusian dates only from the 19th cent. Bellow proposes without a particle of evidence that they were only returning to their original home. The name Kandahar he supposes to be identical with Gandhara, and to have been carried to the Arghandab valley by these colonists. It may be noted here that Kandahar is historically a modern place and we hear nothing of it before the 14th cent. The Ghilzai are identified by Bellow and others with the Turkish tribe which he calls the Khilji, i. e. the Ghilji. Darmesteter (*Essai sur l'Afghanistan*, p. 113) supports Bellow's view, and it may be admitted that the Ghilzai have probably absorbed a good deal of Turkish blood although the actual identification of names is doubtful. The tribes of the Sulaiman Range are supposed by Bellow to be aboriginal Indians and he follows Lassen in identifying them with the Hittites, who are stated by

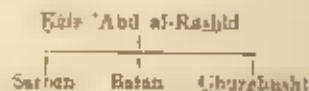
(1023-1024). Al-Biruni mentions the Afghans once (ed. Sachau, I, 208), saying that in the western mountains of India live various tribes of Afghans who extend to the neighbourhood of the Sind (i. e. India) valley. Thus in the 11th cent. when the Afghans were first mentioned they are found occupying the Sulaiman Mountains now occupied by their descendants, the very tribes which the advocates of the exclusive claims of the Purshians will not admit to be Afghans. Al-Biruni no doubt also alludes to them in 222 passages (*loc. cit.*, p. 199) where he says they are rebellious, savage races, tribes of Hindia, or akin to them, inhabit the mountains which form the frontier of India towards the west. There is no record that at this time any Afghans were found west of Ghazni north to the Hindu valley and Gandhara which were occupied by a Hindu kingdom. Confluent has arisen through the error of modern historians who have, as Raverty has pointed out, mistaken Tadjik Qhizis and Turkish Khatlaj for Afghans. Raverty considers with good ground that the Afghans were at this time found only in the mountains south of the Kuram and east of Ghazni. The most persistent mistake is that regarding the Qhizis. Thus Mallison (*Hist. of Afghanistan*, p. 93) speaks of Khat al-Din Qhiz al-Afghan, where Ferishta, who is his authority, does not use the word Afghani at all, but calls him Qhiz Sar, i. e. a descendant of Sar, and not a member of the Sar tribe of Afghans. Even so accurate a writer as H. J. Brown (*His. of Persia*, v, 305) speaks of the "kings of Qhiz, those fierce and hardy Afghans of Ferishta's". It is evident that throughout the Ghaznavid period the Afghans continued to be an obscure mountain race. We occasionally hear of them, but as adventurers and hill rebels only. In 431 (1039-1040) Mas'ud sent his son Amir into the hill country near Ghazni to subdue the rebel Afghans (Mallison, *loc. cit.*, p. 86, inserts this into Afghans, Abdalis and Qhizis, the two latter names being absolutely unknown at that time). In 513 (1118-1119) an army composed of Arabs, 'Adhami, Afghans and Khakhs, was assembled by Arslan Khan. In 547 (1152-1153), Ali Khan, Bahman Khan assembled an army of Afghans and Khakhs. With the rise of the Ghazni power the same state of things continued. In 588 (1193) according to Ferishta the army assembled by Mu'izz al-Din Muhammad b. Sam consisted of Turks, Tadjiks and Afghans, and his Indian opponent Tikhora (Pribhat Khah) assembled a force of Khakhs and Afghans horsemen. Thus in this great war between Muhammadans and Hindus Afghans are represented as fighting on both sides, which probably indicates that they were not yet completely converted to Islam, although the manufactured legends represent them as having been converted from the days of Khalid. It is not clear whence Ferishta obtained this statement. It does not appear in the account of his war given by Minhaj-i-Siraj in the *Fieldnah-Nama*. This author does not mention the Afghans throughout his account of the Ghaznavid and Ghori kings. His first and only mention of them is in his own time in the year 658 (1260) in the reign of Najir al-Din Muhammad of Delhi. He there says that Hagh Khan employed 3000 brave Afghans in subduing the hill-tribes of Sind in Rajasthan. During the next two centuries we find occasional mention of Afghans in Indian history. For instance in the reign of Muhammad b. Tugh-

lay, Barani says in the *Tarikh-i-Feroz-Shahi* that there was a rebellion at Multan of a body of Afghans headed by Multan Wali (this name occurs in the Multan history, the champion of Multan), and is probably not the proper name of an Afghani. Again Malik Afghani was one of the foreign emirs who rebelled at Delhi. In 775 (1370-1377) the list of tribes was given by Malik Nur Afghani (*Tarikh-i-Muhammad-Salati*). The emir Timur found them still hill rulers, and in the *Majma'at-Tawarikh*, the *Zafar-Nama*, and the *Mafat al-Mu'ir* it is related that he invaded the country of the Afghans (or Afghani) inhabited the Sulaiman Mountains. Thus except as occasional soldiers of fortune they remained a fierce race of mountain robbers until the rise to power in India of one of these adventurers under their banners. Where can be no doubt that the collapse of the Delhi monarchy after Timur's invasion gave them their opportunity. This leader was Uzbeg Khan Lodi who was *farogh-shah* of the Lodis in 808 (1405) and many other Lodis are alluded to as holding important posts. His rise to power was one of the most important persons in the empire, and he held Delhi for some time against Bihari Khan, and is by some classed as one of the Sultans, but never took the title of Sultan. He was succeeded in Bihari Khan in 817 (1415) and died in confinement soon after. Later the succeeding kings another Lodi Sultan Bihari, alias Islam Khan, rose to power and his nephew Bahadur first became governor of the Pandjab, and in 855 (1450) he deposed the last of the noble Sayyid kings and became Sultan of Delhi. He was succeeded by his son Sikandar who was followed by Ibrahim, but the Lodi rule, at first vigorous, had failed to curb the northward advance of Delhi which fell before Babur in 935 (1525). The Afghans, who had become numerous and powerful in India, succeeded, however, in driving out the Mughals for a few years, and founded another Afghan dynasty under the brilliant leadership of Sadr-ud-Din. The two clans were near connections of the Lodis, both being branches of the Chahat stock. Many families of the Prangli and Sar clans settled in India at this period, indeed they were to have migrated thence, and at the same time the related Nijali and Lohani clans moved down from the mountains into the Indo valley. In the preceding century the Vanshi, a branch of the great Sahasni family of Afghans (to which the Durzais belong) had moved from the neighborhood of Kabul, where they had been settled since time, into the Peshawar valley and the mountainous region of Hindustan, Swat and Buzi. They gave the valley the name of Yamsal which it still bears, and many of them are believed to have accompanied Babur into India. Their descendants are found scattered over Hindustan. The names of the Prangli and Sar are not now found, and they have probably merged in the Lodis. These settlers were generally known as the Geras valley by the name of Rohela or Rohilla (from the West Pandjab word *roh*, a mountain, *roha*, mountains), and have given their name to the province of Rohilkhand. At present day the Akhri, Uralmi, Bangash, Tatin and Dardas are strongly represented there. A population of over 300,000 in the United Provinces of Hindustan is claimed as Qhizis, and this probably includes the descendants of the miscellaneous followers of

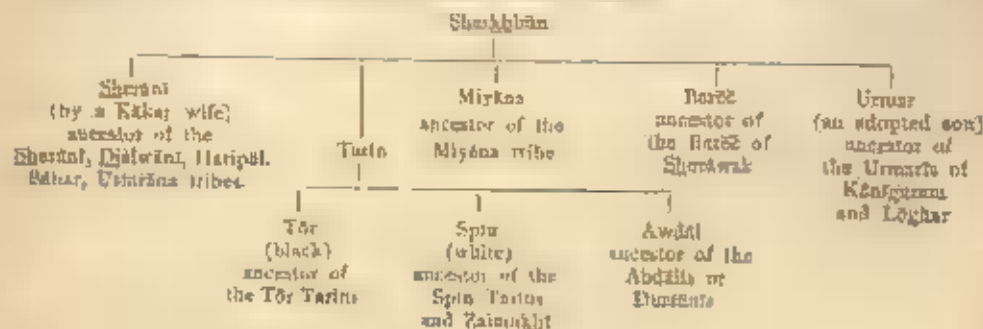
the Ghazni Kings, whether Turkic, Turk or Afghan. There are many Kakari also, both in the United Provinces and the Panjab. The Laman tribe existed in Multan and Feroz in the Panjab and a large number of Abdalis driven from Kandahar by the Ghazis in the early part of the 18th century joined them at Multan. From these warriors spring the Multani and Kasuriya Pathans. The Afghans thus colonised northern India largely, and their descendants there are still distinguishable although greatly assimilated by the surrounding population. They have lost their language and tribal organisation.

In their own country the Afghans never succeeded in establishing an independent rule until the 18th century. They remained, like the rest of the country, nominally subject to the powerful rulers of the day: the Moghuls, the Timuris, the Moghul emperors of India, or the Safawi kings of Persia, until the rise of the Ghazis to power under Mir Wala, and afterwards of the Abdalis (Durranis) under Ahmed Shah. It was at this period, when the Afghans became the ruling race over a large population, that the name *Afghanistan* was extended to the whole country, including a large part of what had till then been known as *Khorasan*, a name still in popular use for the plateau country above the Sulaiman Mountains.

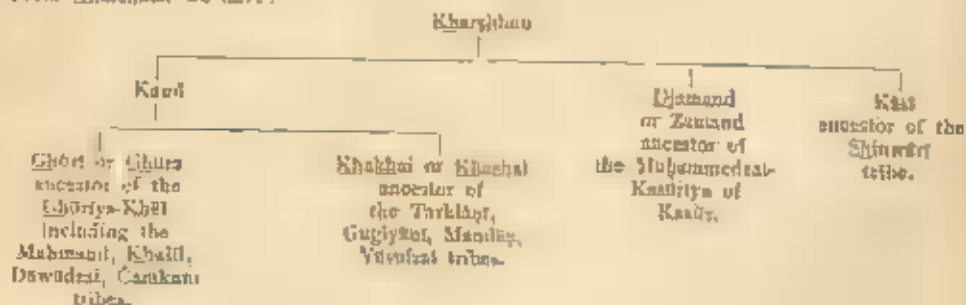
The genealogies recorded in the *Shah-nama* of Afghans are the foundation of those found in more modern works such as the *History of Afghanistan*. In their later parts they are historical, in the earlier they are valuable only as a pointer to beliefs entertained three hundred years ago as to the relationship between the tribes. According to these almost all Afghans are descended from Kaka 'Abd al-Rashid, who was converted to Islam through the intervention of the victorious Khalid, and who was himself descended from Afghans son of Timur, son of Malik 'Izzat or Sayid (Said). He is supposed to have derived his name from Kari (Kish) the father of Saul. From Kaka 'Abd al-Rashid the alleged descent is as follows:



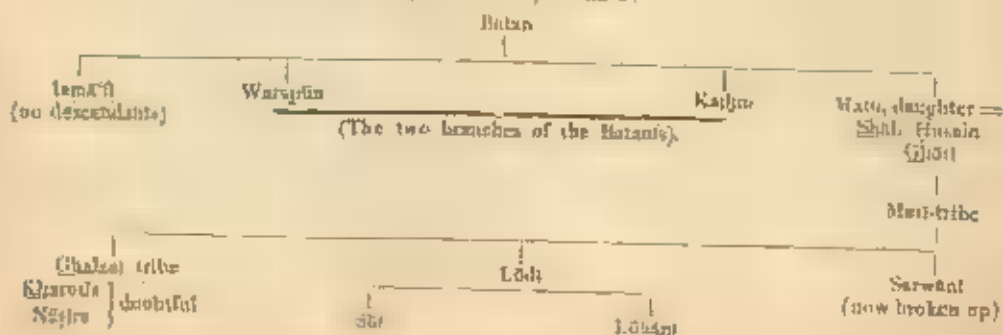
These three are the eponymous founders of the three main branches of the Afghan race, the Sarbans, Batans, and Churgashis. Sarban had two sons, Sharikhban and Khargishan, and from them we find that a large number of the most important tribes claim descent. Thus from Sharikhban we have:



From Khargishan we have:



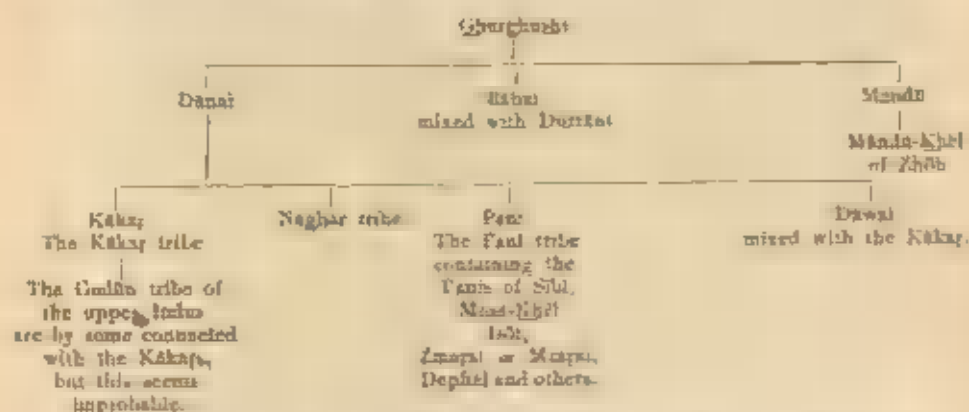
Returning to the second male branch, the Batans, we have:



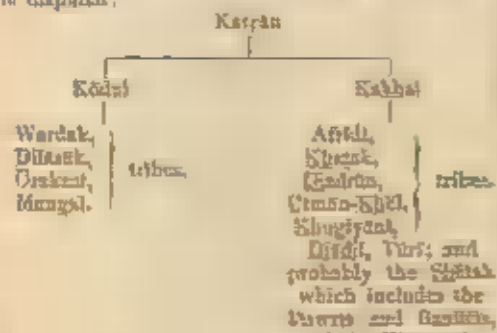
From the Lohani stock the present Dakh-Beli, Myan-Khai, Niyati, Marwat, Khawar and Yahi tribes are derived. It will be seen that the only tribe claiming to belong to the Harari nation in the male line is the small Baluch tribe, while the great Ghilani tribe, almost a nation in itself, and the numerous Lohi and Lohani are believed to descend only from Harari daughters, by the marriage with Shah Ismail, a descendant of the Lohi kings. This probably means that a large Tajik or Lohi element is to be found in these tribes. The legend of the illicit connection between Shah

Heena and Kibi Khan, afterwards sanctified by her father, and the birth of a son named Ghazizadeh (Ghazizadeh's son), so doubt completely the supposition of some such element as Angkor. It has been thought by some that the Khalifa Turki is the tribe thus absorbed and that the name Ghazizadeh is simply Khalifa. This is very doubtful, but it is probable that there is a Turkish as well as a Tadjik element in the tribe.

The *Quarglight* branch is also not very widespread. The collotype is:



There remains a group of tribes which are jointly known as Karapet or Karled, supposed to be descended from Karpan or Karlen, whose origin is doubtful:



In addition to these the great Warial tribe divided into Mahard and Darwaghghah, and the tribes of Daws are separate, and are not included in any of the genealogies.

Certain sections of tribes claim to be Sayah-
my origin. They are found among the Geyants,
Kishuts, Kaptant, Delwa, Tasta, Mylana and Tasta.
The Gaudaput and Celamim tribes also claim this
descent; they were originally sections of the She-
rois but are now separate tribes. The Sangath
claim to be Sayahmy by origin.

All these tribes were recognized as *Afghan* in the *Maithome Afghan* with the exception of the *Balogh* and *Wazir* and the *Kardis* of the *Kabul* branch including the *Afridi* and *Shahi*, the tribes of the *Kunar* valley and *Kohat*, the *Uzbek* with the *Dzhar* and *Tartar*, and the *Uzbeks*, as well as the tribes of *Dawar* and *Rana*. These were probably unknown to the author as they lived in obscure and inaccessible mountains.

He mentions other tribes such as the Fatmids only to reject the idea of their being Aghids, and his opinion of these tribes must have been due to ignorance.

1. Description of Sample Data

The Durkhis occupy the lower valleys of the Helmand, Terek, Amu-darya and Arghandab, Zamindawar, the country south of Kandahar up to the Sikhistan border.

The Chikains are spread over the upper valleys of these rivers and the whole country of Zarmat east of Ghazni up to Kabul and Waziristan, and the northern tributaries of the Gomal. They go down in large numbers every year by the Gomal and Tili passes to the plains of the Indus and are largely engaged in mercantile pursuits in India during the winter. At the beginning of the hot weather they make up their camels in the plains of the Rindjail and go up to their upland pastures. This class of Chikains is known as Powindas and belongs mainly to the powerful Salimian-Khil class. The smaller tribes, known as Najir and Kharail are of a similar type and are also migratory. They resemble the Chikains but are considered to be distinct from them. South of the Chikains is the widely spread Kalay tribe, now mainly located in Khilb and Peshawar provinces of British Baluchistan. The same remark applies to the Tadas, a white skin to the Durrani, who are now confined to British territory, and dwell on the Baluch and Hazar tribes. The Pails and their offshoots also inhabit Sibi and the hill country bordering on the Baluch.

North of the Ghilghis in the lower Kailash valley we find the Gogiparis and Dlawadmis. In the hill country from the Komer to the Khallur Pass the Mohmands who are divided between Afghanistan and India. East of these lie the Wundah

in the Peshawar valley and the hills north of it, where the Gandhari class is best known, and in bands bordering on the Indus the Pashtun-Nuts of the Khairat Pass are the Sumeri and south of it, having a slight allegiance to the government of India, are the Afridi, Mohmand and Zaimukht. In the Kuzam country the Sangzai, the Khyati and Loris. In the mountains between the Kuzam and the Gomal are the Per-wash-Khet and Mahmal Waziris, with the Pashais in the adjoining valley of the Tochi. In the plains of Kohat are the Khyatka, and in Samit on the lower Kuzam and Gambila are the Bonzels, a mixed race, and the Marwata. The Sistanis occupy the outer hills bordering on the Helmand country. South of the Gomal are the Sistanis, Pashais and some smaller tribes are found, and in the adjacent plains of the Ghazni the Gandari, Shyati-Khet and some minor tribes. These extend southwards both in the mountains and plains till they meet the Baluch tribes. The whole of the last mentioned tribes from the Khairat southwards although Afghans are not under the government of Afghanistan but are wholly or partly under the control of the government of India.

POPULATION OF PERSIAN

The Persian (or Tadjik) is generally used not only in Afghanistan but in neighboring parts of Persia and Turkestan to denote the settled Iranian population, which is probably the established of all the races now inhabiting the country. Some have supposed the name to represent the Dadiak of Herodotus, and even the Dadiak of Ptolemy. But I thought to be the same word, the initial being properly T instead of P. These guesses do not require serious consideration. The word Tadjik is now used properly means Arab, and it was applied to those communities where Arabs were at the time of the first Arab conquest. It was even applied to all settled communities, and the traces of Arab now remaining are but slight. The Tadjiks are almost entirely a settled agricultural community, and dwellings occupied all the more fertile parts of the country before the Afghans spread from the eastern mountains. They are organized as a rule in village communities and not on the tribal system. They supply the bulk of the trading classes and artisans of the towns. The trading instincts of certain sections of the Tadjiks may perhaps be attributed to their partly Tadjik blood. Wherever the Afghans are in power the Tadjiks are their tenants or dependants, although they often own the land. Where they have villages of their own they are presided over by their own headmen or *maliks*. Although Persian in race and language they agree in religion with the Afghans and are devout Muslims. The tribal system maintains itself among certain independent branches of the race which exist in mountain tracts. Such are the Kalistans of the Kabul province, the Khindjians, the Lashkars of Laghar and Balkh, and the Farmanis who occupy the country west of Kabul. The population of Kabul itself is mainly Tadjik and the language Persian. The people of Shiran are also mainly of this stock mixed with Baluch, and the traditions preserved in the *Shirani* point to this locality as one of the earliest Iranian centres. A few Kayanid families which claim to be descendants of

the ancient Kayanid or Achemenian Kings are still found in Shiran. The province of Farab or Farangian, afterwards Sakastan, Saffidkan, Sistan, included the lower basin of the Helmand River, perhaps as far as Zaidadkhar, and it was here and in the adjoining mountains of Qhor that the powerful Tadjik kingdom of the Ghazni arose in the 5th and 6th centuries of the Hijra, which overthrew the Saffarid monarchy and supplied successors to the Saffarid. Tadjiks formed an important part of all armies, and the desperate resistance which the Ghazni mountaineers offered to the Mongols is evidence of their warlike qualities. The Kart dynasty which ruled Afghanistan under the Persian Mongols were also Tadjiks.

In the south, spreading into Baluchistan the population of Tadjik origin goes by the name of Dekhar or Dekhkan, i.e. villagers, and north of the Hindukush to the Turkestan generally they are known as Gorkh.

The Pashai race which occupies the skirts of the mountains N. of the Kabul River in the Ghazni province may perhaps be classed with Tadjiks, although they speak a non-Iranian language akin to that of the adjoining Nizari-Pashai Kafir. The districts of Laghar and Khatkan in the Mahmal Wazir country, who speak an Iranian dialect called *Bargasti*, must also be placed among Tadjiks.

The Baluch races of Wakhan and Badakhshan, which occupy the northern slopes of the Hindukush, and speak Iranian languages differing from Persian, are generally classed as belonging to the Highland Tadjik type, which has kept apart from the Lowland Tadjiks of Badakhshan who speak Persian. They are a broad-headed race and are considered by Uzbeks and others to belong to the Aryan race. They are found in Sarikol, Wakhan, Shighin, Moudjan, Sanglit and Ishkashim, and comprise also the Yidghis on the south side of the mountains. The name *Chakla* applied to the group simply means in Persian "present".

3. TURKISH OR MONGOLIAN RACES.

South of the Hindukush. The mountains which lie between the Hindukush and Koh-i-Baba on the north and the Helmand valley on the east and south that is the country formerly known as *Ghor* are now inhabited by tribes shown by their features to be mainly or partly of Mongolian origin, although they are no doubt mixed with the original Tadjik population. Those who live on the west side of the mountains are known as the *Chak* or *Amak*, and still make use of the Turkic language to some extent. The *Harat*, who occupy the greater part of the mountains, speak Persian and are Shias by creed. It is generally asserted that they are the remains of the army of Megasthenes, grandson of King *Artaban*, but their actual origin is by no means clear. It may be taken as most probable that they gradually occupied deserted parts of the country after the devastations of the Moghul invasions, during the time of the Karts of Herat, who, though themselves of *Ghor* origin were under the overlordship of the Moghul *Shahs* of Persia, and depended a good deal on Moghul support. They are a hardy, brave and industrious race and are on the whole of a peaceful disposition. Their *Shah* creed is a cause of offence to their Afghan neighbors on the east,

and to their kindred tribes, the *Chakar* *Aimāk*, on the west, and they are seldom on good terms with either of them.

The *Chakar* *Aimāk* are Sunnites, and consist of the four tribes (or *Aimāk*) of *Harat*, *Chah-Nihar*, *Taimant* and *Firōz-kōh*. They occupy the western valleys spreading down towards the open country of Herat and Zabulwār. Some Afghans state that the *Taimant* tribe is an offshoot of the Afghān *Kakars*, but if there is any foundation for this statement they have lost all resemblance to their ancestors.

North of the Hindu-kush. In the territory of Afghān Turkizans the principal part of the inhabitants are Turks speaking Osberg with a substratum of *Khūzja* or *Sarta*, and in the desert tract to the west bordering on the country under Russian rule a few wandering *Kashgari* Turkomans still live inside the Afghān border.

4. NON-IRANIAN ARYAN IN THE HINDUKUSH.

The races grouped together as *Siyāh-pōsh* *Kāfir* inhabiting the mountain country known as *Kāfiristan* are undoubtedly Aryan, and perhaps, as their language indicates hold an intermediate position between the Indian and Iranian stocks. They have all professed some form of paganism till lately, but since their conquest by 'Abd al-Rahmān they have outwardly at least accepted Islam. Sir G. Robertson divides all *Kāfir* into (1) *Siyāh-pōsh*, (2) *Wai-gulā*, (3) *Premi-gulā* or *Wiron*, and mentions also a race probably allied to the *Wai-gulā*, the *Ashkum* of whom little is known. The *Premi-gulā*, *Wai-gulā* and *Ashkum* are classed together as *Bald-pōsh*, or white-clothed, but differ one from the other in dress, appearance and language, while the *Siyāh-pōsh*, or black-clothed, have a strong resemblance one to the other both in speech and appearance.

The tribes classed as *Siyāh-pōsh* are the *Kāfir*, *Malogāl*, *Kashlān*, *Kān*, and *Israr* or *Gawdrak*; and of these the *Kāfir* is by far the most important.

Indians. The more distinctly Indian known as *Hindis* are found in some extent in the east of Afghānistān, but mainly in the districts now under British rule. They are mainly cultivators, generally *Hindis* by race.

Hindu traders belonging to *Khatri* or *Arya* families having their centre at *Shikārpur* in Sind are found in towns everywhere, and even in *Turkistān*.

5. LANGUAGE, LITERATURE, SCRIPTURE AND POLITICAL INSTITUTIONS.

Language. The languages spoken in Afghānistān with the exception of the Turks of the *Qaza* province and of the *Chakar* *Aimāk*, and the *Kāfir* group of *Kāfiristan*, belong to the Iranian family.

Of these Persian is spoken by the *Tajiks* everywhere, in the provinces of *Kābul* and *Herāt* including their chief towns, and in *Baluchistan* and the *Kōhistan*; also by the *Mongghol* people of *Harat*, and by the *Khil-bash* of *Baluch* and *Herāt* who are eighteenth century immigrants belonging to the Turkish tribes of North Persia.

The Persian spoken is generally *scholar*, and everywhere preserves the old distinction of *madhāb* and *shū'ar*, between *ā* and *ē*, *ī* and *ē*, which is lost in modern Persian. The Persians of the *Kāfiristan* is thought to come to resemble the *apostolic* (*Zabul*). The *Tajiks* of *Baluchistan*, *Durwar*, *Kābul*

and *Kandahār* is a distinct dialect of Persian. There is no distinctive literature apart from the general Persian literature.

The other Iranian languages belong to the East Iranian group, and comprise *Pashai*, the *Shahk* group, and the *Bargam* spoken by the *Ymān*.

Pashai. *Pashai* or *Alghān* is the language of the Afghāns and extends throughout their territory whether within or without the existing Afghān state. On the north it is bounded by the *Kāfir* and *Herāt* languages, on the east by *West* *Pandjshir* or *Talash*, on the south by *Baluch* and on the west by Persian. The total numbers of speakers of *Pashai* may perhaps be 350,000 of which 200,000 may be in Afghānistān proper and 150,000 in British and independent territory. The East Iranian character of the language is clearly established although it has undergone many alterations and corruptions, and has been so strongly affected by Indian influence as to lead Trumpp to believe that it should be classed as an Indian language, though it gives the following distinctive points as indicating its origin clearly:

1. Original Aryan dental *t* (except before *h*) becomes *th*, often lost altogether in modern pronunciation.
2. The Aryan aspirates become spirants, as in Old Iranian.
3. The Aryan *dh*, *t*, *r*, *j*, before consonants become spirants, and often disappear in later forms.
4. Before *r* Aryan dental becomes *h*, as is usual in Iranian.
5. Aryan *h* becomes *r*, as in Iranian; the group *zh* becomes *ch*.
6. Aryan *z* *sh* answering to Indian *j* and *ś* appear as *h*.

A change which is peculiar to *Pashai* is the general change of *z* and often of *t* to *h*.

The Indian aspirates, the *ant-rāb* and *Yasho* speakers are unable to pronounce them. *h* is frequently dropped in conversation. Indian consonants *g*, *gh*, and *gn*, but in Indian words *gūf*.

The borrowed element is large. Indian loans affect not only the vocabulary but the grammar; even the substantive termination in *ā* is of Indian origin. Loans from modern Persian are numerous, and through the medium of Persian a large number of Arabic words have come in, and even a few Turkish.

There are two principal dialects, which may be called (1) the northeastern (with its centre at *Peshāwar*) and (2) the southwestern (with its centre at *Gandahār*). They are distinguished from each other by the pronunciation of certain consonants which are gutturals in (1) and sibilants in (2).

These are: *gh* *gh* in *ghā*, pronounced *ā* in (1) and *ā* in (2); *g*, *g* in (1) and *g* in (2); also sometimes *gh* *gh* in (2) becomes *g* in (1) but this is not uniform. Thus

- (1) *ghā* or *ghā*, "woman", becomes (2) *ghā*.
- (1) *ghā*, "the sun", becomes (2) *ghā*.

As the same character is used in writing whatever the pronunciation there spoken variations do not affect the written language, and they are nowhere sufficient to make four distinct intelligible to the speakers of the other. A very distinct dialect however is that spoken in *Baluch*, *Durwar* and *Waziristan*, a branch of (2). In this a complete system of vowel-change is found, according to

which:

a becomes ʔ

ʔ	v	ʔ	u
ʔ	ʔ	ʔ	ʔ
ʔ	ʔ	ʔ	ʔ

as in *plānā* for *plānā*, pl. of *plā*, "father";
ma for *mā*, "mother"; *ma* for *ma*, "no". —
 Among the Afghans also ʔ is often pronounced u.

The language in its more cultivated forms is studied in the works of Damm, Raverty, Vaughan, Bellier, Trümpf and Darmesteter.

Literature.—The existing literature of Pashto commenced from the 16th century, and is mainly poetical, but there are a few important works in prose, especially histories such as Akhūn Darwāza's *Makhsūṣ-i Pashtū* and *Makhsūṣ-i Afghān*, and Afghān Khān Khān's *Tārīkh-i Afghān*. The principal poets are Khushāl Khān, the Khushāl chief who was for some time a prisoner at the Court of the emperor Aurangzeb, and wrote a *Diwān* after the Persian model, Miras Khān Anghar, a poet of the Saffi school, and the popular poets 'Abd al-Rahmān and 'Abd al-Hamid. They have both left *Diwāns* of a mystical character, also 'Abd al-Kādir Khān and Ahmad Shāh the great Durāni king. 'Abd al-Rahmān is considered by Afghāns to be their best poet, but European opinion probably will give the highest place to the more simple and energetic verse of Khushāl Khān. On the whole the literature must be considered as artificial and imitative, and claim to be more than a reproduction of Persian models.

Popular poetry.—But side by side with it there is the genuine popular poetry which has till lately attracted little attention. Darmesteter's collection of these poems has rescued them from oblivion; they are the genuine expression of popular feeling in war, politics or love. 'Forbush has also recorded some ballads, riddles and proverbs and spirited ballads in the Pashto dialect have lately been published by E. D. Howell. None of this popular poetry is of ancient date, there are no heroic ballads relating to the great migrations and conquests of the Afghan race except one relating to Ahmad Shāh. None of the 19th century. There is nothing to compare with the fine heroic ballads found in Baluch.

Religious literature.—Religious writings both in prose and verse abound in Pashto; a great number of works of this type are lithographed at the presses of Peshawar and Lahore. Most of these have no great merit as works of literature. *Mir Husein*, a long poem by Mirza Mahmūd Shāh, may be mentioned.

Alphabet.—Pashto makes use of the Arabic characters in the *naṣṣ* form, and has adapted certain modifications to express the peculiar sounds of the language.

None of these such as ʔ = ʔ, ʔ = ʔ, and ʔ = ʔ are already used in Persian. The peculiar sounds of Pashto are distinguished in no original way by the addition of a loop in the line instead of an alteration in diacritical points: thus:

ʔ = ʔ, ʔ = ʔ, ʔ = ʔ, ʔ = ʔ, ʔ = ʔ, ʔ = ʔ.

The guttural or aliphant ʔ—ʔ is written ʔ, and the peculiar palatal ʔ (ʔ) and ʔ (ʔ) are both expressed by ʔ; Trümpf employs ʔ for the latter, but this is unknown in actual use.

THE GHARZI LANGUAGES.

This group of languages, often known as the *Pamir* dialects, is found in Wakhān and the eastern part of Badakhshān. The whole of them are spoken north of the Hindukush with the exception of the Yidghā which has found its way across the range and is spoken in proximity to the *Shawar* or *Chitral*. Of the remainder three, viz. the *Shawar*, *Sankhū* and *Yidghā* are spoken in the part of the Pamir under Russian rule, while four, viz. the *Wakhi*, *Ishtohimi*, *Sanghū* and *Blindjān* lie within the political limits of Afghanistan. *Wakhi* is spoken in Wakhān on the Upper Panj River, *Ishtohimi* on the Lower Panj; *Sanghū* is the language of the upper Wamān valley, which is the northern approach to the *Shawar* leading into *Chitral*, and the *Blindjān* is spoken in the upper valley of the *Ab-i Djam* which flows into the *Wamān*. *Yidghā* is the speech of the *Yidghā* who live to the south of the *Shawar* pass in the British empire. Three languages are closely related to one another, they belong clearly to the Eastern Iranian family and have also been to some extent influenced by the proximity of the languages of Hindustan, called by Grierson the *Pishāni* group. They also have some points of resemblance to *Pashai*, as for instance the use of ʔ for an original ʔ in *Minjān* and *Yidghā*.

Another language belonging to the Eastern Iranian family is the *Pargana* spoken by the *Yamuts* of *Kāniguzm*, and entirely surrounded by the Pashto speaking *Mahād* *Wakhān*.

ARYAN LANGUAGES OF KAFIRISTAN.

These languages spoken by the *Kāfir* tribes and in *Laghman* together with those in the adjoining countries of the *Indus*, *Kāshmir*, *Chitral* and *Gilgit* have been studied by Kuhn and Grierson, and are placed by the latter in a group by themselves separate from both *Indic* and *Iranian* families, as they share certain phonetic characteristics with each family, and have others peculiar to themselves. Grierson divides them into three groups.

1. The *Kāfir* or western, including *Shughli*, *Wakhi*, *Woron*, *Pashai*, *Gawar-bati*, *Kāshghar*, *Ashkand*.
2. *Shawar* or *Chitral*.
3. *Yidghā* or western.

The *Kāfir* languages *Shughli*, *Wakhi* and *Woron* are the purest and are spoken in the central parts of *Kāfiristan*. *Pashai* is spoken on the southern slope of the *Hindukush* and in *Laghman* almost to the banks of the *Shut* river, from the *Kunar* on the east to the *Laghman* on the west by a comparatively civilized *Muslim* population. It has been much influenced by *Pashto*, and is also called *Ishtohimi*, as *Deligah* is the name borne by the tribes that speak it. The *Kāshghar* and *Gawar-bati* are related languages, and the *Triht* of *Nangrahar* (formerly spoken in *Triht*) and the *Dul* of *Dir* are also connected with *Pashai*.

KAFIRISTAN

Since the conversion of the *Kāfir* of *Kāfiristan* after their conquest by 'Abd al-Kārim the whole population of Afghanistan belongs to the *Mahommedan* religion. The orthodox *Sunni* creed is professed by the great majority including Afghāns of all tribes with some or two insignificant exceptions. The *Tajiks*, the *Ossegi* and *Turkoman* of *Tu-*

Khān and the *Chāh* *Atmak* are also *Saifites*. The Persian speaking *Madras* are *Shītes*, and this sect is also professed by the *Khishk* of *Kābul* and *Herāt*, the *Rajpūts* of *Shāhr* and *Herāt* and the *Chāh* tribes. Among the *Afghāns* a few *Shītes* are found among the tribes on the Indian border, viz. the *Orakzai* and *Sayids* of *Trāk*, the *Tuts* of *Kāpūr* and the *Semlān* *Bangash* of *Kōhāt*. These are in reality followers of *Mr Rājān* (the old man of light; nicknamed *Mr Trāk*, the old man of darkness). This heretical sect was formerly much more widely spread than it is at present. The celebrated *Afghān* *Harwar* was its great opponent, and it led to later wars by *Afghān* time. It has fallen into disrepute, and its followers are now generally classed as *Saifites*.

Although mostly criticised by profession the tribesmen are in general very ignorant of their religion. The *Afghāns* and *Shītes* are particular as to the observation of fasts and prayer times but the adoration of *Pirs* or local saints is universal and practically constitutes the religion of the masses. With their ignorance of the true doctrines of their religion they combine an intense hatred of all non-Muslims, and the belief that the slaying of a Christian, a *Sāh*, or a *Hindū* is a meritorious act in itself is very widely spread. The preaching of a *ghazā* (Holy War) by an influential *Mulla* is generally the signal for an outbreak of violence.

Religious medical men, *shams*, and many of them are believed to possess miraculous or magical powers. Similar powers of healing diseases by charms or breathing on the patient or on the water he drinks are believed to be inherent in members of certain clans and families. *Mullas* are often popular leaders and sometimes take the lead in important political movements. Want of orthodoxy is severely dealt with, heretics being sometimes killed by stoning, and in *Kābul* persons of every class are strictly examined as to their knowledge of the preceptual precepts, and are exposed to public obloquy if they prove to be ignorant.

The influence of the followers of *Sayid Ahmad*, a native of *Kabulistan* who preached the *Wahabī* creed and fought against the *Sikhs* in the early years of the 19th century, is still strong among the border tribes, and that of his orthodox rival *Abd al-Ghaffār* better known as the *Afghān* of *Swāt*, who was universally believed to have the power of working miracles, is also powerful up to the present day.

In the war of 1880-1881 a very prominent part was played by a *Chāh* *Mulla* named *Musht-i 'Alam*, and in the more recent border wars of *Swāt* and *Trāk* *Mullas* have been the leaders.

POLITICAL INSTITUTIONS.

The modern *Afghān* kingdom began with the rise to supremacy first of the *Chāh* and shortly afterwards of the *Imam* under *Ahmad Shāh*. His rule was based on the supremacy of the *Durrānī* tribe and especially of the *Semlān* family of the *Popalzai* clan of that tribe. Within the tribe the great rivals of the *Semlāns* were the *Shāh* *Shāh*, headed by the family which displaced the *Semlāns* in the early part of the 19th century and still rules. At first the *Durrānī* monarchy was a loose association of tribes. *Ahmad Shāh* was contented to reign without interfering with the internal affairs of the more powerful tribes, but such a

loose aggregation of elements had not the strength to endure as a powerful kingdom although the personal influence of *Ahmad Shāh* was strong enough to preserve it for a generation after his death. The *Shāh* *Shāh* under strong and unscrupulous leaders like *Dost Mohammad* and *Abd al-Rahmān* have aimed at consolidating their power and destroying all rivals, and their efforts, especially those of *Abd al-Rahmān* have proved successful. At his death he left his successor the present king *Shāh* *Shāh* a well kingdom in which his word was law and there was no longer anything resembling an *imperium in imperio*. Any chiefs who were too powerful were executed or killed, and any tribe that opposed him was broken up or scattered. The chiefs are no longer dependent on tribal matters; they have a strong centralized force with artillery and modern arms entirely under their own command. Whether in the case of a war with England or Russia such a force would prove reliable is at present doubtful, and it is also possible that the old effective power of the tribes, which has hitherto been greater against invaders than that of the organised army, has been weakened by the suppression of all able leaders.

The country is divided politically into five provinces and two territories which are not as yet constituted into regular provinces as follows:

Provinces:	Territories:
<i>Kābul</i> .	<i>Kābulistan</i> .
<i>Herāt</i> .	<i>Wakhan</i> .
<i>Kandahār</i> .	
<i>Teherān</i> .	

The tribes, which are outside the empire's border and which are within the political boundary of the Indian empire but not within its regularly organized districts, retain their internal independence absolutely, while those which are settled in organized Indian districts are subject to the ordinary laws but retain their tribal organization. They are to a great extent governed through their leading men and in accordance with local customs where these do not conflict with the criminal law. The organization of the *Afghān* tribe is very democratic, although every large tribe has a nominal chief, who is the head of a certain family (the *Khān* *Khān*) to which the hereditary right of providing the chief is attached, yet in practice he has but little power, and the headman of every small section of the tribe has to be consulted in all business of importance. Towards the south among the tribes bordering on *Baluchistan* this rule is modified, and the tribe tends rather to follow the *Baluch* model in which the chief of a tribe, though not free from criticism, is the actual ruler of his tribe, which is founded on the patriarchal principle and believed to be of one blood with the chief. In this system it is not uncommon for strong clans to shift from one tribe to another and to become affiliated as members of some powerful tribe to which they did not originally belong. Such clans are not subject to the sanction of a common origin, and are more apt than others to assert their independence of the chief.

In some cases the clans admitted as members of a tribe to which they do not belong by blood are regarded as inferior, and in such cases membership was probably granted as a reward for service.

The non-Afghān population is everywhere sub-

ject to the Afghans, but the degree of subordination depends upon the extent to which they are mixed with Afghan tribes. The mass of cultivating Tajiks living in villages are under their own headmen, and the Heratis are also under their village headmen or *khans*. There are some mountain communities of Tajiks still under their own chiefs, and the large tribes of the Hazaras and Cabul Aimaq are also presided over by chiefs who possess great power. The Tajiks who remained in the high mountains after the Moghul immigration are probably absorbed into these tribes, as there are no separate Tajik communities now resident among them. All the Hazaras who had become very independent and always hated the Afghans were subdued and put down with great severity by the emir *Mir al-Rahman*.

The population of Khoristan consists of a few large tribes each consisting of several smaller clans, occupying separate valleys, and very loosely connected one with the other. The emir's authority is now recognized by all.

3. History.

At the dawn of history the countries now comprised under the name of Afghanistan were found in the possession of the Iranian race. They were well known to the authors of the Avesta, and we can still recognize several names of provinces or rivers which have persisted till modern times. The colossal earthworks found at *Tepe Hissar* and elsewhere in the Helmand valley may perhaps be attributed to this period, but Afghanistan is as yet closed to the researches of archaeology, and the information from this source is accessible as to its early inhabitants.

Of the names in the Avesta we can recognize the following:

Avesta and Old-Persian	Classical	Modern
Bakhshid (Achaem.)	Bactria	Balkh
Bakhshid (Achaem.)		
Haradwa (Achaem.)	Aria	Herat
Haradwa (Achaem.)	(Aria)	(Balkh Harat)
Mouru (Achaem.)		Harat-Rud R.
Margu (Achaem.)	Margiana	Herat;
Wahlagāna		Marghān R.
Zraya or lake (of Kāshira)		Badkhis
Zarānka (Achaem.)	Orangiana	Zraya of Sistan (Gōdā Rōsh)
		Zarānki (medieval town, now a ruin)
Harat-zāballi (Achaem.)		
Parophasa	Tharnacotis	Harat-Rud R.
Fradaha	Uphadua	Farab-Rud R.
Phas	Prophthasala	Farab
Harapa	Kharapes	Kharāp R.
Harapāna	Cosata	Kharāp-Rud R.
Harat-wahis (Achaem.)	Elymanotis	Helmand
Harat-wahis (Achaem.)	Arachotis	Aghamān R.
Harat-wahis (Achaem.)		
Phanah		Farān
Kāwa		Ughān (in Farab)

Parophasa—Achaem. (Achaem.) version of the Achaem. (Achaem.)

Parophasa

It is clear therefore that the Helmand valley, Sistan and Herat were among the countries best known to the early Iranians, and they were also comprised within the Achaemenian empire, our first information as to the composition of which is derived from the cuneiform inscriptions of the kings and the lists given by Herodotus among the twenty-three provinces of which the empire was composed we find the following:

Zarānka	in Herodotus	now Sistan
	Satragia, in Herodotus	
	Zarango (later Drangiana, showing that the Avestic form in Herodotus was superseded by Herodotus <i>Uj. Pers.</i> form in <i>Uj.</i>)	
Haradwa	Aria of Herodotus	Herat
Bakhshid	Bactria	now Balkh of which Balkh is the old capital.
Haradwa	Orangiana	Indian Gandhāra, i. e. the Kābul valley.
Tharagana	Sattagyda	now the Herat country
Harat-wahis	Arachosia	now the Kābul valley

which are practically identical with modern Afghanistan. Four of these six have been identified above with countries named in the Avesta. ~~Herodotus~~ *Uj. Pers.* as Indian, not an Iranian country, and this perhaps applies to Tharagana as well. It may be noted that Darius Hystaspes about 500 B.C. added to the empire an Indian satrapy extending to the Indus, which is not included in the inscriptions. Zarānka was, like Herat, free from tribute, and it seems probable therefore that it was regarded as an ancient ~~Herodotus~~ *Uj. Pers.* as the Iranians, and not a foreign conquest. Feudalism which may be traced to the Aryans were still alive there in Firdevs's time ~~Herodotus~~ *Uj. Pers.* were embodied by him in the *Uj. Pers.* about ~~Herodotus~~ *Uj. Pers.* A.D.

When the Achaemenian monarchy fell before Alexander this part of the empire was frequently traversed by the Macedonian armies, and after Alexander's death it fell, with the other oriental provinces, to ~~Herodotus~~ *Uj. Pers.* *Uj. Pers.* of Seleucus. But the great kingdom of India was at the same time prevailing on the eastern side, and Candragupta in his revival of Indian power not only recovered Alexander's Indian conquests but obtained possession also of ~~Herodotus~~ *Uj. Pers.* provinces south of the Hindu-Kush. It is probable ~~Herodotus~~ *Uj. Pers.* they continued to form ~~Herodotus~~ *Uj. Pers.* of the Mauryan empire up to the death of Asoka, (c. A.D. 231) when it began to decline. A hundred years after the coming to Candragupta the Seleucides attempted without much success to extend their way to the Indus again. The expedition of Antiochus the Great (186 B.C.) by which he conquered ~~Herodotus~~ *Uj. Pers.* Indian king and Sophaganes (i. e. Sindh) ~~Herodotus~~ *Uj. Pers.* does not seem to have had any permanent result. Throughout this period we have no information as to the people of the country,

We may suppose that the Indian kings would find no support among the Iranian population but they would perhaps be welcomed in Gandhara. On the other hand there would be little sympathy with the Macedonian invaders. Fresh ~~news~~ was known by the latter after the independent kingdom of Bactria was erected. Only ten years after the expedition of Antiochus just mentioned Demetrius son of Euthydemus made his way over the passes from Bactria to the Kabul valley, and conquered a large territory in the Panjshir. The head of an elephant was a headpiece which appears on his coins as a symbol of his Indian conquests. The successful rebellion of Eukratides seems to have deprived Demetrius of his conquest south of the Hindu-kush, and at one time he held at least some part of Bactria for he founded there the city of Eukratidia. Demetrius on the other hand founded Demetria in Arachosia and Euthydemus in India, but there seems no ~~reason~~ that Eukratides reigned for a long time in India and the Kabul valley. Demetrius never (with one exception) used any language but Greek on his coins, while the extensive coinage of Eukratides is mainly bilingual, the Greek inscriptions being translated in Pahlavi in the Kharoshthi characters. Eukratides was succeeded by his son Apollodorus, who succeeded him in India, while another son Heliokles ruled in Bactria and probably south of the Hindu-kush as well. In his time, about 140 B.C., the Greek monarchy of Bactria fell before barbarian invaders, the south of the mountains Greek king continued to rule. The most important of these was Menander king of Kabul, who invaded India and penetrated as far as Mathura and Uddhi. He is probably the king Milinda of Buddhist tradition. His invasion of India may be placed about 155 B.C. and the extent of his invasions is shown by the abundance and numerous find-spots of his coins. From this time on the territory held by the Greeks seems to have been split into several principalities, and Himerkus the last Greek king was subdued by the Kushan Kanishka in Kashmir about 45 A.D. Coins are in existence bearing jointly the names of the two kings, and resembling strongly the later coins of Augustus, from which they seem to have been imitated. Meanwhile for ~~some~~ hundred years a large part of Afghanistan ~~was~~ occupied from 140 B.C. onwards by barbarian chiefs ruling ~~in~~ by and with Greek kings.

The most important of these barbarians were the Sakas, probably a nomadic Iranian race, who had formerly occupied an extensive territory in Scythia, north of the Oxus. It has been conjectured that the Chaka tribes of the Pamir and the Balts of Baluchistan (who, though Iranian in speech, are not Mongolian in features) are their ~~ancestral~~ representatives. It is possible too that the Hsiung-nu, who are first heard of historically in the time of Ngin-shan, are an offshoot of the same stock. The Sakas were attacked about 160 B.C. by the tribes known to the Chinese as Yueh-shi, probably of Turkish origin, who had themselves been driven west from their original home in Kiang-shi by the Hsiung-nu. The Sakas were gradually pushed southwards, and the Bactrian kingdom north of the Paropamisus fell before them. The Saka kings Meno (or Menas) and Himerkus, whose coins were certainly struck north of these mountains, probably belong to this period. They

further broke up and seem to have made their way into India via Baluchistan, and into Persia and Asia by Herat, and obtained complete possession of the satrapy of Drangiana, which henceforth was known as Sakastana or Sakastan (whence the medieval Sigistan, Sijistan and the modern Sistan). This has been the accepted theory of most writers on the subject, but recently E. W. Thomas has brought forward strong arguments to show that the Sakas were already established in Drangiana perhaps from the time of the Achæmenians, that they held the whole mountain country now known as Heratistan, and that any invasions they may have made into India were made from this centre into the Indus valley, and not from the north by the Hindu-kush. In any case the Sakas were found in Sistan at this period.

The kingdom of Parthia had arisen in North Persia about the same time as that of Bactria, but it had a more solid foundation, and was not shaken by Sakas or Kushans. Indeed, if we may believe Orosius, Mithridates I of Parthia created India about 135 B.C. and annexed the country comprised in the kingdom of Kabilia up to the Tigris. But here they had to give way to the Sakas, and a king of that race named Maues or Moa is found ruling at Taxila ca. 120 B.C. In Sakastana the Sakas are shown by their coins to have been under strong Parthian influence. Evidence was probably contemporary with Maues and held not only Sakastana but Arachosia, up to the Indian frontier. His brother Spalibises succeeded him and also held the province of Arachosia. The Parthians under Mithridates II reconquered Sakastana ca. 90 B.C., and Artabanus I. has been succeeded by Artabanus in Taxila. His son Artabanus succeeded, followed by Artabanus II and the Parthian Gondophares who conquered Sakastana, Arachosia and the lower Indus valley. He was a powerful monarch, and it is the king associated with the legend of St. Thomas's visit to India. On his death the kingdom broke up, Guttilugus obtaining Arachosia. About 90 A.D. the whole country came under the rule of the Kushans.

The Yueh-shi of the Chinese, of whom the Kushans were a branch, are believed to have been of Turkish origin. It is probable that they were partly of Iranian blood and culture, which would have rendered easier their assimilation by the pre-existing Iranian population (including the Sakas). The portraits on their coins show them as stout bearded men with long noses, in fact of the type still prevailing among Afghans and Tajiks; their language seems to have been (or to have rapidly become) Iranian, and the Gods they worshipped were mainly Persian. Their home before they were attacked by the Hsiung-nu was in Chinese Turkestan where ~~the~~ ~~ancient~~ ~~representatives~~ show the early civilisation to have been mainly Iranian and the language identical with that of Sogdiana. They probably assimilated other Iranian elements during their residence in the Oxus country, and learnt something also from the Greek princes whose coins they imitated, although their knowledge of Greek was much less perfect than that of the Sakas, and they often used Persian words written with Greek letters.

Certain dates have been derived from ~~various~~ ~~dates~~ of these kings, and it has been generally held that these must be referred to the Sakas or

which commenced in 78 A. D. According to the generally accepted view the succession of kings was as follows:

Kadphises I (Kadphika)	45-50
Kadphises II (Hama)	50-55
Kanishka	55-150
Huvishka	150-150
Wandakura	150-180

It seems probable, however, that it is not necessary to assume that Saka and Kushans used the same era, and Fleet has argued in favour of the adoption of the Saka era, commencing 58 A. D., that followed by the Kushans, and identifies the commencement of this era with the date of Kanishka's accession. Following this era the Parthian king Gondaphares is found to have been reigning at Tashkent in the 26th year of his reign in 47 A. D. In accordance with this theory the succession of kings is tentatively arranged thus:

1st Kushan dynasty.	Kanishka	58-80 A. D.
	Wandakura (?)	80-82
	Huvishka	82-150 A. D.
	Wandakura	150-180
2d dynasty.	Kadphises I	50
	Kadphises II	

It seems clear that the Kushan kingdom, whether first established by Kanishka or by Kadphisa Kadphises, swallowed up all competitors in Afghanistan during the century from 50 A. D. to 50 A. D. The Kushans were still mainly to the north of the Hindu-Kush when visited by the Chinese Canglo-son about 125 A. D. Some time after this the Yuchet were divided into two principalities of which the Kuei-chang or Kushans were one. About a hundred years later the Kushan king subdued all the other principalities, attacked the Parthians, conquered Kabul and founded a widespread empire. The Chinese version of his name is Kieu-tai-shih, who was succeeded by his son Yen-kao-shih, who invaded India. The first is generally identified with Kadphisa Kadphises who finally supplanted Hierocles, the last Greek king of Kabul, if the coins are rightly interpreted, and his son with Hama as Wand Kadphises, whose coins are abundant both in Afghanistan and North India. His empire extended from the frontiers of Persia to the Ganges and northwards into Scythia. The whole of Afghanistan seems to have been included. With his coins are associated those of a chief known only as Sator Meges, perhaps his general or viceroy. The coins of Kadphises I show a strong resemblance to those of Augustus and Tiberius, and seem to have been copied from them, and the Roman standard of $\frac{1}{2}$ was also adopted for the gold coinage. Kadphises II is believed to have reigned for about fifty years. Kanishka's reign, according to the generally accepted account began about 125 A. D. His coins show the extent of his dominions, and he is celebrated in Buddhist tradition as the king who called the great council which established the Mahayana system. The figure of Buddha with his name in Greek letters appears on one of his coins. Fleet has, however, pointed out that Buddhist tradition fixes the accession of this king 500 years after Buddha's death, and that this is inconsistent with such a late date as 125 A. D. subsequent to the two Kadphises kings. S. Levi also to some extent accepts this view though he has not adopted the theory of the Saka era. Fleet considers that Kanishka and

his successors preceded the Kadphises kings instead of following them, and reigned from 58 A. D., the commencement of the Saka era, until nearly the time when the last Greek king Hierocles was displaced by Kadphises I. The reign of the last Greek king was no doubt confined to a very limited area.

It may be noted that the Kanishka coins employ only Greek or Persian or Greek letters on their coins, and that the last king of the entire Bactria or Wakhans, who is shown by his name to have been Indian, the dates which appear on their coins are mainly Persian. The Kadphises kings, like the Greeks, employ both Greek and Persian, and the type on the reverse of their coins is Siva and his bull, which had only been used by Bardhis among the Kanishka kings. From this it may be argued that the centre of the dominions of Kanishka and his followers was an Indian district, and that of the Kadphises kings to an Indian district such as the lower Kabul valley or Farda. After this period Siva and his bull continued to be used for centuries, and there was no reversion to the Persian deities even under Sassanian influence. These facts seem to be in favour of the theory of succession advocated by Fleet. We know very little of the Kushan kings except from coins and a few inscriptions. The inscription on the Wardak vase shows that Kabul was included in Kanishka's dominions. The power of the Kushans declined rapidly in India after the time of the kings who have been considered, but in Afghanistan it was maintained for some centuries; in fact till the invasion of the Ephthalites or White Huns. During this period we again find Afghan influence in the heartland of India and Persian influence. The Parthian power disappeared and its place was taken by the Sassanian monarchy of Persia, while in North India the great dynasty of the Gupta came to power. In some of the later Kushan coins struck probably in Sistan in the 4th and 5th centuries, there is a distinct Sassanian influence. This probably began with the conquest of Sistan by Warchir 11 (died 294 A. D.), who was son Warchir 11 the first Sasanian. He married it soon after in the early part of the 4th century married the daughter of the Kushan king of Kabul, and described himself on his coins as of the royal family of the Great Kushans, and at the siege of Amida Shapur had the support of the people of Sistan (Sogdiana) and of the kings of India, i.e. the Kushans. Some of the Kushan kings bear distinctive Sassanian names as Hormad, Warchir and others. On the other hand the Gupta conquest of Candagupta is shown by his inscriptions to have had intimate relations with a Kushan king.

The rule of the Kushans in Afghanistan have been extinguished by the invasion of the White Huns or Ephthalites, in the latter part of the 5th cent., which was the period of the rise of this race against the Sassanians, in which Persia fell into their hands about 300 A. D., and their king Toramshah established a rule which extended far into India. His capital was at Sakala, i.e. Ayodhya in the Gangetic. These barbarians roughly imitated Sassanian types in their coins. It is not certain whether a king of Kabul named Nakhsh who struck coins of Sassanian type at this period, was a Kushan or an Ephthalite. The rule of the

Ephthalites was successful, and displaced before another invasion from the north made in alliance with the great Persian king Khosrow Anushirwan. Kaphan chiefs with the title of Shahi continued to rule at Kabul from this time till 850 A.D. when the Muhammadans had appeared on the scene, and the so-called Brahman kings began to reign in the lower Kabul valley. Al-Biruni mentions one of these kings called Kanish who was a celebrated Buddhist, and built a stupa at Peshawar. This is evidently a reminiscence of Kanishka, but Buddhism was undoubtedly strong throughout the Kushan period. The Chinese pilgrim Hsuan Tsang who traversed the country in 630 A.D. and Waughbloen-wei in 637 A.D. testify in this, and Hsuen Tsang found the provinces of Gandhara, Lampa (Zaingshan) and Kapishka under the rule of the king of Kapisa or Kabul. A 6th century title of these later Kushan was Kidara, the Kido of the Chinese. Al-Biruni gives the name Lagatashan (for Katorashan) and a similar title has survived in the Khar inscription till modern times. The final suppression of these Shahi kings by their Brahman slaves may be a phrase in the suppression of Buddhism by Islamism, than its progress all over North India. The Hindu kingdom was established in the headquarters at the mouth of Chakdanda or Ghidra in the Upper Indus above Attock, and included the valley of the Kabul river up to Mardikand, and not Kabul itself which was already in the power of the Muhammadans. Al-Biruni speaks very highly of the character of these Hindu kings. Their names as far as can be ascertained are as follows:

Al-Biruni's	Idat from <i>Radzidzanshah</i> and others
Kallat	Lalhya
Kamand	Samanat-dawa
Kamish	(Kamara?)
Udow	Himud-dawa
Maipal	Ujajapala
Anandpal	Anandapala
Turdjapal	Turkdanapala
	Spalapati
	Pastorin
	Khudusayaka
	Wanka-dawa

The last four are known only from coins. Those of Spalapati are extremely common. The name is apparently Iranian, meaning *general of an army* (as in the modern Persian *ispahsah*), but the coins are found commonly in the Northwestern Frontier as well as in Afghanistan. The dynasty was finally extinguished by Mahmud Ghaznavi, who won a great victory at Ghidra (Wakand or the chowklers) in 1009 A.D. It lasted till 412 (1011).

Introduction of Islam. The first attempt to extend Islam into Afghanistan was made as early as the time of the caliph 'Umar, when the governor of Iraq sent 'Abd al-Rahman to Samarra to invade Sijistan. He besieged and took Zaranj (the modern Zaidan, where no ruins are left to be seen), and also reduced the country between Zaranj and Kish, and from al-Rahman (probably Arachosia) to Dawas (Zaradkash) and the river of Zdr (for which Ghazni should probably be read), where he destroyed an idol of gold with only eyes. The town of Harg, the capital of Zaradkash, was taken, and he advanced through Zaidan (that is by the Karnak valley and Ghazni)

to Kabul, where he took the Shah prisoner, no doubt one of the little Afghan Shahi kings. The final success was made in the time of the caliph Mansur. These conquests led to no permanent occupation, though the Shah is said to have accepted Islam and repeated the Kalima; but Sarra (Sarak), which was easily accessible and close to the province of Kerman, was thoroughly subdued; and from this base further attempts were made to subdue the kingdom of Kabul. An expedition headed by 'Umar al-Ash' to Al-Bukra in 798, failed, and he was obliged to ransom himself and his army for 700,000 dirhams. In 817 (800) al-Bal'adhli dispatched another expedition, but the commander 'Abd al-Rahman b. al-Ash' was defeated. He then to revenge allied himself with the Shah, but was afterwards betrayed to al-Bal'adhli and committed suicide. The king's name is given as Kanish or Zandak or Kanish, but the form is 6th century. Under Harun al-Rashid another expedition against Kabul is stated by Yaqut to have been directed, and it was again taken, but not held, and when al-Bal'adhli had himself succeeded to the caliphate and the Tahirides had then no power, we hear of a rebellion of the Saffarides against the Tahirides.

The rise of the Saffarides, headed by Ya'qub b. Lath about 850 was undoubtedly due to a movement of the indigenous population against these Arab conquerors. After Ya'qub had put an end to the Tahirides and established his power in Sijistan he extended it through Ghazni (i.e. the Karmak of the Lower Helmand) and Zabulistan, conquered al-Bal'adhli, Ghazni and Kabul, and took the Shah prisoner. He occupied Kabul longer than any of the previous intruders, and we find a coin of his struck at Peshawar in the Kabul Khizra in 260 (873-874) and one of al-Lath b. 'Ali struck at Hara in 298 (911). Kabul seems to have been permanently occupied about 877 (871), a date which corresponds closely with the commencement of the so-called Brahman kingdom at Kabul as shown above. The last Shahi kings evidently collapsed under the combined influence of Muhammadan attack from the south and the rebellion of their Hindu subjects in the east. This Hindu kingdom formed a barrier against the advance of Islam into India till its conquest by Mahmud, for although the Shah had been long established in Sind its outward extension from that side was checked by the desert. The possession of the fertile belt of country below the Hinduks was indispensable as a preliminary to a further advance, and this was inaccessible until the Hindu kingdom had been destroyed.

The Saffarides were, as has been already noted, of Persian stock. The ruling family claimed descent from Khosrow Anushirwan. Ya'qub b. Lath even made himself *shah* with the caliphate, but his brother 'Amr made a nominal submission, and was confined in the prison of Fara. Ghazni, Sijistan and Khuzistan; but the fallen Tahirides recovered part of their power, and war between the rival families continued till both fell before the rising power of the Samanides, another family of Iranian blood. 'Amr was defeated by Ishaq Samani at Balkh in 287 (900) and died in captivity. The Saffarides then lost all their dominions in Persia and Khuzistan, but retained Sijistan which extended into Arachosia, and perhaps even to Kabul. They remained under the suzerainty of the Samanides.

and members of the same family ruled Badkshan or governorships throughout the time of the Ghaznavid and Ghori kings. How far the Samanide power extended in Afghanistan is doubtful. Iqbal's statement is cited in the *Madhwalat* (p. 36) to have ruled some parts of India. Kaveerly considers that this refers to the Kabul territory. It may perhaps imply some administration of suzerainty by the Hindu king of Ghazni. Zamiadawar was probably governed through the Ghaznis, who did not however make any admission of Samanide suzerainty on their coins. After 300 (922) the Ghazni power was confined to Indian proper, and the greater part of Afghanistan must have been independent under its local chiefs, no doubt some of them still Zoroastrian, Buddhist or heathen in their beliefs.

About 350 (961) a Turkish slave named Alp-tigin who had been Ghazni or Chahmichlain under the Samanide king 'Abd al-Malik rebelled against his successor Maniq, and took possession of the town of Ghazni. He displaced its local chief Lawik who he called *ghazni* or *ghazni*, perhaps one of the later Kapphan chiefs, and also subdued the province of Zabulistan, and thus began to build up an independent kingdom. He had an army of Turkish troops under his command, and was able to hand over his power to his son Ishak who ruled from 352 (963) to 353 (965). Ishak-egin a Turkish slave of Alp-egin succeeded him, and struck coins in his own name, which his predecessors as far as we know had not done. When he died another slave of Alp-egin named Buluk-egin rose to power and became the actual founder of the Ghaznavid dynasty. He joined with the mountain fort of Farah north of Kabul admitting the overlordship of the Samanids, but became a powerful ruler throughout Zabulistan, Zamiadawar and Ghazni, and attacked Ghazni the Hindu king of Ghazni. He was also invested by his Samanide overlord, the emir Nuh with the government of Ghazni. The Samanide kingdom was now weakening to its end, and the power of the rulers of Ghazni rose as it declined. The Subuk-egin's death in 387 (997) his son Ishaq succeeded, but was deposed by his brother the celebrated Mahmud, then (389 = 999) in his twenty-eighth year. The Samanide king was afterwards deposed by rebels, and his brother 'Abd al-Malik also fell shortly after. Mahmud expunged the name of his fallen overlord, punished the rebels and kept the kingdom. Possibly he was implicated in the revolt, as Foyl says that he himself attacked 'Abd al-Malik. Mahmud then fired his capital at Ghazni, and received investiture from the caliph al-Mu'izz, with the titles of Yamin al-Islam and Amin al-Milla, and dropped the name of the Samanide king. The title of Sulthan by which Mahmud is generally known to the chroniclers does not appear on his coins nor on those of his immediate successors, and does not appear to have been recognized in his time. Its first use is by Toghrul Beg Seljuk in 439 (1047), after Mahmud's death, and among the Ghaznavid kings it makes its first appearance on the coins of Ishaq who succeeded in 451 (1059). The statement in Elliot and Dowson, *History of India*, ii. 482, that Mahmud bore the title of Sulthan al-Islam is thus borne out by the coins. Mahmud used the title of Nizam al-Din, Malik al-Mulk, and Malik al-Mulk. Firdaus in his

well-known satire addressed him as Sulth. 41. One however sometimes speaks of him as Sulthan, and the title was doubtless in popular use before it was officially recognized.

Mahmud's conquests in India and Persia do not form part of the history of Afghanistan. He was there a foreign ruler, a Turk, and Ghazni was a convenient centre for his empire, but his dynasty was in no way national, and the chiefs of Badkshan, Ghazni and of the Afghan tribes in the Sulamda Mountains continued to rule locally under Ghaznavid suzerainty. Probably the later kings of the race were to some extent assimilated to their Turkish subjects, and names like Farukh-ud-din, Bahram Shah and Khosrow imply Persian influence. Mahmud's name was retained wherever he could find suitable material, the nucleus being Turks of his own race. The Khalis, another race of Turkish origin, were also an important element. When Mahmud marched to Balkh to meet the Khalis, his army according to al-Utbi contained Indians, Khalis, Afghans and Ghaznavis. Of these the Indians no doubt belonged to the lately conquered kingdom of Ghazni, and his secretary Mas'ud employed, Balkh tells us, Mahmud with success even against the Turkish rebel Ahmed Nizal-egin. In the battle of Karmah the cavalry consisted of 2000 Indians and 1000 Arabs and Kurds. The Ghaznavis were no doubt the Khalis of the Ghaznavi province or Zabulistan. The Afghans begin at this time to appear as component parts of the armies. Their first recorded employment was by Subuk-egin. The Khalis were very widely spread at this time over Khurasan and Merv, and Yaqut (*Al-Bihar*, v. 128) quotes Ishaq as saying that they conquered Kabul. In these mixed armies the Turkish element undoubtedly was predominant.

Mahmud's first important expedition was against the Hindu kingdom of Uchch, or Wathind, with which Subuk-egin had already been at war. The first campaign was shortly followed by another which ended in the total defeat and capture of Uchch in 392 (1001) near Peshawar, and the fall of his capital Wathind. After Mahmud's first invasion of India, when he was confronted by a confederation of the warlike Hindus of North India headed by Anantpal Shah by the Ghaznavis, Uchch seems to have remained faithful to him, and soon afterwards offered him a contingent of 10000 Indians to serve in his army. In the intervals of his numerous Indian expeditions and other foreign conquests Mahmud found time to consolidate his dominions in Afghanistan. The Turkish principality of Ghazni first attracted his attention. Its princes though destined ultimately to overthrow the Ghaznavid monarchy were still obscure mountain chiefs.

Subuk-egin had conquered Zamiadawar and Ghazni, and the capital on the Helmand, but the mountain country was evidently undisturbed, and Mahmud found it necessary to attack it. He was engaged in operations there from 400 (1009) to 405 (1014). The hillmen were evidently as yet unconquered to Isfahan, Balkh speaks of them as cruel unbullwars. The war ended with the capture of the Malik, Muhammad son of Sufi.

In 414 (1023) Mahmud attacked the mountain Afghans of the Sulamda who had been giving him trouble, and plundered their country.

At the close of his reign Mahmud ruled over

a vast empire including on the west Khorezm with parts of Turk and Tabaristan; on the north Turkistan south of the Oxus, with some influence beyond that river; on the east the whole of the Punjab; and all modern Afghanistan to the centre. His mint towns illustrate its extent. In Afghanistan he struck coins at Ghazni and Farman, in Khorezm at Nishapur and Herat, at Bishkajik near the Caspian, in Turkistan at Balkh and Walwal, and in the Punjab at Lahore, also called Mahmudpur. His Court at Ghazni was the resort of many celebrated men of letters, among them Firdaws and al-Buhārī, but he was not a patron of learning in any true sense, and was bitterly satirized by Firdaws whom he treated unworthily. Al-Buhārī ¹⁰⁰⁰ reserves his encomiums mainly for Mas'ūd, and says but little of Mahmūd. It was the dramatic nature of his Indian expeditions which struck the imagination of his contemporaries, and has since made him a hero of fiction, and his name a household word. In the course of ages Mahmūd, whose only actual connection with the Afghans was to attack and plunder them, has become a national hero in the country ¹⁰⁰⁰ he ruled as a foreign conqueror.

Mahmūd was succeeded in 421 (1030) by his son Muhammad, who ¹⁰⁰⁰ soon deposed by his brother Mas'ūd. The latter had taken part in many of his father's campaigns, and was a brave warrior, but given to drinking. In 428 (1036) first great blow against the Ghaznavi power was struck by the ¹⁰⁰⁰ of the Seljuks under Tughrul Beg. Mas'ūd ¹⁰⁰⁰ defeated by him in a desperate battle, in which he showed great heroism, at Daulatabad ¹⁰⁰⁰ between Merv and Samarkand in 431 (1039). From this time Khorezm and the whole of the western dominions were lost. The change ¹⁰⁰⁰ marked in the Nishapur coinage. The last recorded coin of Mas'ūd's is that minted dated 431 (1039-1040) and the first of Tughrul Beg's 433 (1041-1042). The Karmathian heresy was very widely spread at this period especially in Khorezm, and Mas'ūd's powerful ministers Mas'ud was executed for having joined the ¹⁰⁰⁰ and for being ¹⁰⁰⁰ correspondence with the Egyptian caliph. On the side of India the dangerous rebellion of a Turkish general Ahmed Dihlavi was put down with difficulty with the aid of Indian troops. Mas'ūd wished to rival his father's Indian conquests, and actually took the fort of Hissat, but the Seljuk invasion put an end to all such projects. He had also to deal with a rising of the Maliks of Ghôr. After his defeat by the Seljuks he again left Ghazni for India, but was treacherously seized at the Margala Pass near Kacan Ahir by his Turkish and Indian ¹⁰⁰⁰ who put his deposed brother Muhammad on the throne. Mas'ūd was murdered in prison in 438 (1041). His son Mas'ūd ¹⁰⁰⁰ was governor of Ghazni defeated Muhammad at Nangrahar, and put to death all his father's murderers, both Turk and Taghik. The town of Fakhrawad ¹⁰⁰⁰ Fakhrawad was founded by him to commemorate this victory. Mas'ūd reigned till 441 (1048) and was succeeded by his ¹⁰⁰⁰ 'Alid al-Rashid after a short interregnum. The increasing power of the Seljuks made the Ghaznavi kings rely more and more on their Indian dominions, and the change is marked first in Mas'ūd's reign by the adoption of Siva's bull on their coins, with the inscription *Sri Samant Deva* borrowed from the coins of the kings of Ohind.

In 'Alid al-Rashid's reign the Seljuk invasion was renewed under Tughrul and his son Alp-Arslan, who invaded the Ghaznavi territory by way of Fakhrawad, and Lamlawar by way of Saman. They were defeated at Khamur and Hissat by an army under the command of a Turkish slave named Tughrul, who after his victory turned upon the king, murdered him and usurped the throne of Ghazni. He was himself killed by another Turkish slave, and Farrukhshah son of Mas'ūd was brought out of prison and set on the throne (444 = 1052). He reigned till 451 (1059) and won popularity by lightening the heavy taxation of Ghazni. Probably the rising strength of the Ghôr Maliks had something to do with this leniency. His brother Ibrahim succeeded him, and his long reign of over forty years ¹⁰⁰⁰ on the whole peaceful and prosperous. He made peace with ¹⁰⁰⁰ Seljuks and married afterwards his son Mas'ūd II to the daughter of Malik Shah the ¹⁰⁰⁰ king. He made some conquests in India, but to none celebrated ¹⁰⁰⁰ his peaceful exploits, the erection of mosques, wells and schools. Mas'ūd III succeeded in 498 (1099) and reigned till 508 (1115). His reign was prosperous and his alliance with the Seljuks preserved him from molestation on the north and ¹⁰⁰⁰. He was able to organize further expeditions into India, one of which penetrated to the Ganges. After his death a rivalry between his sons Shams and Arslan ended in the deposition of Shams. Arslan reigned only two years, and his misconduct brought the long peace with the Seljuks to an end. He treated his stepmother, sister of the great Seljuk now the Seljuk king, and drove out his son Ibrahim, his own half-brother. Shams made way on his and he was defeated and retired on Lahore, but recovered Ghazni for a short time. Ibrahim with the aid of the Seljuks defeated him a second time and he died in India in 511 (1117). With Ibrahim's accession the independent Ghaznavi monarchy may be said to have ceased to exist. Though he still called himself Sultan al-A'zam, yet ¹⁰⁰⁰ became a vassal of Seljuks and put his name on his coins as emir. Ibrahim Shah reigned till 547 (1152) but his rule was restricted, and there was no longer strength or energy in the administration to deal with numerous internal or external. The Turkoman border of the Ghazni, originally akin to the Seljuks, and now their most dangerous enemies, threatened from the north, while the mountain chiefs of Ghôr now began to challenge Ghaznavi supremacy in the south. They had been gradually growing in strength, and, unlike the other races of the time, were truly indigenous, sprung from the Tajik stock. Mas'ūd III had already in 493 (1099) bestowed the government of Ghôr on 'Izz al-Din Husain son of Sam, and the Maliks were supported also by Seljuk influence. 'Izz al-Din Husain was succeeded by his son Salt al-Din Sam, whose brother Kutb al-Din Muhammad, known as Malik al-Dihlavi or King of the Moghulians, was poisoned in Ghazni through jealousy by Ibrahim Shah. In revenge for his brother's death Sam invaded Ghazni. Ibrahim Shah fled to Karmān (i.e. the Kopan valley), and Sam, with his brother 'Alid al-Din Husain who ¹⁰⁰⁰ handed his army, took possession of Ghazni. 'Alid al-Din then returned to Ghôr, and in his absence Ibrahim Shah, having assembled a force of Afghans and Khafis, regained possession of Ghazni,

and captured and slew **Shah al-Din Sam** the eldest surviving brother, and meanwhile been building up the Ghazni power in his own mountains, and invaded the hill fort of **Faruk-ah**. After some years he marched towards Ghazni accompanied by 'Ala' al-Din but died on the way. 'Ala' al-Din succeeded, and carried out his brother's intention. He defeated **Bahram Shah** in Zambidwar and after two more battles took Ghazni. He attacked his vengeance in such a savage manner that the town never recovered from the wholesale massacre and conflagration. From this 'Ala' al-Din obtained the name of **Dahru-sha** or wolf-burner. He also destroyed the town of **Harj**, which seems to have been the Ghaznavi capital of Zambidwar as opposed to the Ghazni town of **Fort-koh**, the mountain capital. Ghazni never recovered its importance, and **Harj** has remained a ruin till the present day. In later times **Kandahar** took its place as the capital of **Arachotia**. **Bahram Shah** seems to have reoccupied Ghazni after the departure of 'Ala' al-Din **Dahru-sha** he died some after (547=1152) and was succeeded by his son **Rhoriuz Shah**. He was quickly driven out of Ghazni by the advance of the Ghazni hordes, and retained nothing but his dominions in the **Pandjsh**. At Lahore he was succeeded after seven years by his son **Khawar** who reigned there for nearly thirty years until the Ghaznavi dynasty was finally extinguished by the Ghazni in 585 (1187-1188).

A long period of power in Afghanistan might not have been anticipated for the Ghazni kings, but its progress was suddenly checked by the rising force of Central Asian nomadism. The Ghazni, the Khans of Khwarezm and the Moghuls under **Chingiz Khan** burst upon the country in rapid succession, with the result that the Ghazni lost all power in their own country, although they conquered an extensive empire in India and were able to hold it on to a long line of successors, — not indeed their direct descendants but those of their Turkish slaves. At the time when 'Ala' al-Din **Dahru-sha** took Ghazni the power was momentary reigning was **Sultan Sanjar Seljuq**, who claimed to be the successor both of Ghazni and Ghazni. Towards the end of his reign he began to have trouble with the northern hordes, both **Khwarezm** and **Chingiz**. In 536 (1141) he suffered a defeat at the hands of the Khwarezm, and was threatened by the Chingiz. These events seem to have encouraged 'Ala' al-Din **Dahru-sha** to throw off the Seljuq yoke. He enlisted a large number of **Turks**, **Chingiz** and **Khwarezm** in his army and marched into the valley of the **Indus**, where he was encountered by **Sanjar**. His wild allies deserted him, and gave the victory to **Sanjar**. 'Ala' al-Din was taken prisoner, and chained with golden fetters which he had himself prepared for **Sanjar**. He was however obtained **Sanjar's** favor, and Ghazni was restored to him. Next year **Sanjar** fell a victim to the Ghazni, and was captured by them. **Khorezmi** was laid waste in a savage way, a foretaste of what was to happen in the time of **Timur Lash**, who was born the year succeeding the defeat of **Sanjar**. The Ghazni imprisonment lasted four years; he died in 552 (1157) the rule of the great Seljuqs ended with him. The Ghazni were now in great force along the northern frontier of Ghazni. 'Ala' al-Din had extended his dominions into eastern **Khorezmi** and the **Marghab** valley, and died at **Herat** in 551 (1156). **Said al-Din Muhammad** who

succeeded was defeated and slain by the Ghazni of **Balkh** in 558 (1163), but his successor **Ghiyath al-Din Sam** inflicted a severe defeat on them the same year. Meanwhile the Ghazni had seized on Ghazni after **Bahram Shah's** death and held it for twelve years until they were driven out by the Ghazni king and his celebrated brother **Shah al-Din Muhammad b. Sam** (often alluded to by his earlier name **Shah al-Din**). A short respite from barbarian invasions was thus obtained, and **Mu'izz al-Din** became ruler of Ghazni under the authority of his brother who reigned at Ghazni. He immediately began to organize expeditions into India, not only against the **Hindus** and the **Karnat** heretics of **Malwa**, but also against the still existing remnants of the Ghaznavi empire. He seized and imprisoned the last king **Khawar Malik** and annexed his dominions in 583 (1187). Thus he obtained possession of the **Pandjsh** as a base for his further Indian conquests. **Ghiyath al-Din** was himself occupied on the western frontier of his dominions. He asserted his supremacy over **Sindh**, which remained under its own Maliks as governors under **Ghiyath al-Din**, **Seljuqs** and **Ghazni**. **Taj al-Din Harj** asserted his supremacy, but continued to strike his own coins. In 571 (1175) **Ghiyath al-Din** occupied **Herat**. In 588 (1192) his northern dominions were attacked by **Sultan Shah**, brother of **Tahmasp** the Shah of **Khwarezm**. **Mu'izz al-Din** joined his brother from Ghazni and they defeated **Sultan Shah** at **Marghab** K., but the **Khwarezm-Shah** did not give up their plans of conquest. As long as **Ghiyath al-Din** and **Mu'izz al-Din** lived they were able to guard their dominions, but **Ghiyath al-Din** died in 598 (1201) and his brother who succeeded him was assassinated by a fanatic at **Demnyk** between the **Indus** and the **Melham** rivers on his return from a campaign against the **Khwarezm** near **Lahore** in 602 (1205). He was succeeded by 'Ala' al-Din ruler of Ghazni in succession of **Ghiyath al-Din** **Mahmud** son of the late king **Ghiyath al-Din** **Mahmud b. Sam**, but after the death of **Mu'izz al-Din** **Ghiyath al-Din** recovered his throne but was murdered in 607 (1210-1211) by some prisoners he had kept in the castle of the **Khwarezm-Shah** in his fort of **Fort-koh**. He was not able to hold his own in Ghazni, where the power fell into the hands of the Turkish generals, formerly slaves of **Mu'izz al-Din** **Mahmud b. Sam**, who had left no son. The principal of these were **Taj al-Din** **Yalduz**, **Kaj al-Din** **Alah**, **Naj al-Din** **Kulata** and **Shah al-Din** **Humayd**. Of these four **Yalduz** was the favorite of the deceased king, and he held possession of Ghazni for nine years during which he continued to put the deceased sovereign's name on his coins as successor, calling himself **Ala** **amran** (**Alah**). **Kaj al-Din's** activity was confined mainly to India, but he once took Ghazni and held it for forty days. **Kulata** made a kingdom for himself in **Sind** and **Malwa** and disputed the possession of the **Pandjsh** with **Yalduz**, but finally succumbed to **Humayd**, who established a dynasty in **Malwa**. **Yalduz** was a strong ruler who kept the impending invasions at bay for a time, and spread his authority over Ghazni and **Herat**. He also invaded **Sindh**, but ended in making peace with **Taj al-Din** **Harj** who remained in possession. But the rivalry between **Yalduz** and **Humayd** was fatal to the stability of the kingdom. They met in battle at **Turk** near **Kandahar** in 615 (1215) and **Yalduz** was defeated and put to death,

but Herat, though strong in India had no hold on the Ghazni territory, and was unable to hold them. The Ghazni Malik had lost their power and there was no one left to withstand the conquering 'Ala' al-Din Muhammad b. Tughlak of Delhi. He took the defenceless town of Ghazni in 615 (1215) and obtained possession of the whole dominions of Ghazni and Ghazni. He left his son Ghazni al-Din Mangubart at Ghazni and himself went north to meet a yet more mighty foe, the terrible Chingiz Khan. After his defeat and death in 617 (1225) Ghazni al-Din made a brave but hopeless struggle against the Moghul advance. He had lost his hereditary dominions of Ghazni, and made Ghazni the centre of his resistance. The Ghazni Malik supported him. He defeated the Moghuls at Farman, but had to retreat before Chingiz who crossed the Hindu-kush at Ghazni. Ghazni al-Din retired on the Indus but was overwhelmed near the Nijab fort, and only escaped by swimming his horse across the river where Chingiz Khan did not follow him. His further wanderings are not connected with the Moghul invasions, the conquered regions, were now in complete possession of the country, Herat was taken by Tughlak of Chingiz in 619 (1222), and a frightful massacre of the Musalman population followed. Sistan also fell before him, and its line of independent Malikis finally disappeared. Ghazni was taken by Oghal after the defeat of Ghazni al-Din on the Indus Chingiz himself returned by Damian to Tuckistan. Oghal then advanced into Ghazni, and using its territory as his centre of operations he dominated the mountains of Herat, Ghazni and Ghazni as well as the plains of the Ghazni and Sistan. The last Ghazni Malik went down before the flood, and Ghazni was destroyed so thoroughly that even its site is now doubtful (619 = 1222). Ghazni, another strong mountain fort, made a successful resistance at this time but fell soon afterwards. Possibly the Moghul reconquest of the Hindu hills began at this time, as we learn that the population of Tughlak was transferred to Sistan. Other mountain towns made a stubborn resistance, but their tenacity only led to more thorough destruction. A leader of the people of Ghazni was Amir Muhammad of Ghazni, who was descended from the Ghazni Malik on his mother's side. He was killed in the fort of Anjira during its siege by the Moghuls in 620 (1223). The founders of the Kinn dynasty were his descendants. The greater part of Afghanistan was now incorporated in the Moghul empire, but on the eastern side a Turkish chief Sait al-Din Hasan Kinn, who had perhaps been associated with Ghazni al-Din Mangubart obtained possession of Ghazni, Ghazni and Ghazni for a time. He certainly was in power as early as 622 (1225) as a coin was struck by him in the name of the caliph al-Zahir, and continued till 636 (1238) when he submitted to Oghal and received a Moghul title or investiture. Notwithstanding this he was driven into India by the Kinn valley. He and his son Nigir al-Din ruled in Sind for twenty years longer. Ghazni and the Kinn were now used by the Moghuls as a base for their further invasion of India. We hear nothing of Afghan in connection with these movements, and it is possible they had not spread as far north as the Kinn valley. After Oghal's death the Moghul empire was divided, and Afghanistan fell to the share of the Persian Kinn.

dependent from Tughlak. Under their viceroy a Kinn dynasty known as the Kinn Kinn dynasty governed and held a great part of the country for nearly two hundred years. The founder was Kinn al-Din Muhammad Mangubart who obtained the title of Chingiz Khan and was left in possession of Herat. His son Ghazni al-Din accompanied Chingiz Khan in some of his expeditions, and was confirmed in the possession of Ghazni, Ghazni, Farman and Sistan. He submitted to Khilji in 634 (1236), and was afterwards engaged in war in Sistan, and, as Howarth says, against Afghans, but against the indigenous Tughlak. He is said to have taken a fort in an island in a lake called Kinn. Kinn pieces then in Sistan, and it may be represented by the ruins of Kinn on the island of Ghazni. Kinn in the Hamir, but the name Kinn seems never to have been used in Sistan. Howarth puts him in Lake Kinn, which seems impossible. The name Kinn may possibly be due to confusion with the island fortress of Ghazni on the Indus.

Sistan (now also called Kinn) was probably the centre of Ghazni al-Din's province as under Kinn we find Kinn included in a list of provinces on the border of the empire of the Kinn, which were left under their own prince. Apparently the boundaries of this province were extensive including Herat on one side, and on the other Ghazni, Zamin, and Zamin. Ghazni al-Din as a Kinn made his capital in the mountain at Kinn, east of Herat. In the war between Kinn and Kinn Ghazni al-Din at last sided with the latter, and after Kinn's victory at Herat he fell into disgrace and was invited or commanded to leave his capital, and to make Kinn his headquarters (673 = 1275) shortly after he was summoned to Kinn and there perished (678 = 1278). His son, known as Ghazni al-Din II, who succeeded to Kinn, was invited to have besieged Kinn. It is a Kinn and does not refer to an other capital such as Kinn. It is the first mention of Kinn.

This prince then his father retired to Ghazni leaving Kinn to his son, 'Ala' al-Din, and afterwards to another son, Fakhr al-Din.

He himself remained at Kinn till his death in 705 (1305). Fakhr al-Din after many vicissitudes due to civil war and rebellions among the Moghul rulers, during which Herat was besieged by Chingiz Moghul Kinn, remained in possession of that town for many years and erected many public buildings and fortifications. Ultimately he fell into disgrace with the Kinn Kinn, and took to the mountains. The ruler Kinn was sent against Kinn. He was admitted to the island by the governor left there by Fakhr al-Din, and there he and his followers were treacherously murdered. Fakhr al-Din possessed great power, but remained in the mountains till he died in 706 (1307) soon after his father. He was Ghazni al-Din succeeded him. Herat was soon taken by the Moghul Kinn al-Din then went to the Court of Kinn to ask for investiture: he was imprisoned, but after some time was allowed to Kinn and was treated with the government. In later years he accompanied Kinn into his war against Kinn and took part in the war against Kinn who invaded Kinn in 717 (1317). In these wars he was able to strengthen his position at the power of the Kinn declined. After the accession of Ala Kinn he was

further saved by the successful resistance he offered to another invasion of Yarkut (710 = 1319). He also decorated Herat with many fine buildings. The final defeat and death of Yarkut still further increased the power of the Katta, and after consolidating his power and capturing the famous hill fort of Tildak, Ghiyath al-Din was able to go on a pilgrimage to Mecca (746 = 1335) and died soon after his return (749 = 1339). After the short reigns of two sons he was the third, Mu'izz al-Din, succeeded in 750 (1332), and reigned for thirty-eight years. He was a strong ruler, and perhaps in the break up of the empire which followed Abd Sa'id's death he might have succeeded in making his kingdom really independent had it not been for Timur's invasion. There is no doubt that his position as a Tadjik prince excited great jealousy among the leaders of the Moghuls, and they combined against him under the emir Kaushan of Ma wara' al-nahr. He was driven into Herat but succeeded in defending it, and Kaushan ultimately withdrew after exacting a treaty to the effect that Mu'izz al-Din should attend on him in his own dominions. This promise he faithfully kept, and thereby obtained the support of Kaushan against his domestic enemies. Timur in his early days served under Kaushan against Mu'izz al-Din and relates in his memoirs that even then he had determined to make Ghiyath his son. Mu'izz al-Din died in 771 (1370), and was negotiating a treaty with Timur. His son Ghiyath al-Din Mir 'Ali rashly refused to submit Timur's supremacy, and in 782 (1380), Timur laid siege to Herat. The Katta prince submitted, and was well received. Herat was spared, but the fortifications were levelled and the city carried off. Three years later, however, there was an outbreak of the Ghurid troops headed by some members of the Katta family, and the garrison was slaughtered. Timur took the town, and this time there was a massacre of the inhabitants and it was destroyed. Ghiyath al-Din was killed during this siege, and with him the Katta dynasty came to an end. It represented the last remnant of the brave and civilized Tadjiks of Ghur and Herat to maintain an independent kingdom in their land. From this time till the rise of the Afghans to power in the 16th century there was no indigenous dynasty: the country was under the rule of foreigners.

In the course of Timur's invasion Sistan was frightfully ravaged and has ever since enjoyed its old prosperity. Irrigation works were neglected and towns deserted. The ruins of Sarakhs, Zaranj, Tarakan and Kainard still stand to attest its former greatness. Kalat and Kandahar (now rising into importance) were rapidly subdued, and the whole country became part of Timur's empire. In 800 (1397) Timur turned to the east. His grandson Mir Muhammad was made governor of Kalat, Chazm and Kandahar, while his son Shahrokh was invested with the kingdom of Khoresan with his capital at Herat. Mir Muhammad made a raid on the Afghans of the Saisman Mountains and then marched into India. Timur himself hearing that he had been checked at Malwa, crossed the Hindu-kush from Andarab, and turned aside in Laghman to attack the Sijsh-pak ruler Khatir Khatir. — It may be noted that a principal section of the Katta still bears the name of Katta, and it is possible in this name to see a continuation of

the little Khatir home by the later Kattas. — After this expedition he again attacked the turbulent Afghans, and crossed the Hindu-kush at the spot where Ghali al-Din Mangolair had sworn across. He passed through Bami both going to and returning from India, so he probably followed the Tadjik route which leads through the country of the Ghilzais and Waziris. We do not hear of any Afghans being enlisted in his armies, although Tadjiks served under him. When Timur died in 807 (1405) Mir Muhammad was ruling at Kalat, but waited his time in debauchery while Ghali seized on the central power. The war which followed ended with the murder of Mir Muhammad. Ghali was dethroned soon after, and Shahrokh, who had been governing well at Herat, became supreme monarch (812 = 1409). His reign of nearly forty years was a period of peace and prosperity, during which the land had time to recover from the devastations of recent years. Herat, the capital, profited by his patronage, and many fine buildings were erected, some of which still exist. His son Ulugh Beg, a scholar and philosopher, reigned as supreme king only three years when he was murdered by his son 'Abd al-Latif who reigned for a few months only. 'Abd Allah followed and Mir Mirza ruled locally for several years, but was overthrown by the Ghilzais. In 861 (1456) Abd Sa'id obtained this title, but the possession of Khoresan and Afghanistan was disputed by Humayun Bakhar. He conquered this prince in 870 (1465) but only reigned two years, and his successor Salim Ahmad never held Khoresan. Humayun Bakhar exercised undisputed sway from his capital Herat over Khoresan, Ghur, Ghilz and Zamin-davar till 911 (1506). Herat during the long reigns of Shahrokh and Humayun Bakhar was at the height of its fame, one of the most celebrated centres of poetry, philosophy and art. Towards the end of Salim Ahmad's reign the growing power of Shahrokh and his Ouzbeg overlords drove it from the north, and a tendency appeared in other parts of Afghanistan to break up into separate principalities, though not under native rulers. Bakhar afterwards the conqueror of Khoresan who had been expelled from his hereditary kingdom in Farghana, Ma wara' al-nahr established himself in Kalat and took the title of Padishah (or Badshah, as it is pronounced in Afghanistan and India). Kalat had been more or less independent under various princes of the house of Timur, and had just been seized by Mukim Aghlu when Babur suddenly appeared before it and took possession of it (910 = 1505). Kalat remained under Babur and his successors the emperors of India for over one hundred years, until the invasion of Shah Shah.

The rise to power of the Afghans was more dangerous to the Khoresan kingdom. Du'at-Nar Beg Aghlu, a descendant of the Ghilzais of Persia distinguished himself as a warrior and was invested with the government of Ghur and Sistan. After a successful campaign against the Herati and Nikolsari tribes he received in addition Zamin-davar and the Gorno, and fixed his capital at the growing centre Kandahar. There he became practically independent, and extended his power southwards, with the assistance of his son Shah Beg, to the Dolan and Nizmat. He is still known in dated legend as Zama commander of Shah Hussein's armies. In 902 (1497) he espoused the

came of Badr al-Zaman, the rebel son of Iltutmish, and gave him his daughter in marriage. In 904 (1498-1499) Iltutmish invaded Zamindawar but was obliged to retire, and Dhu'l-Nun Beg himself soon upon invaded Herat drawing his army from the warlike population of Ghazni, Zamindawar and Kandahar, probably Tajiks and Afghans. This war left him stronger than ever, as Badr al-Zaman recovered the province of Balkh, and Satian was given to Dhu'l-Nun Beg. The successful raid of his son Mujib on Kabul for a time added to his reputation. Sultan Husain died in 911 (1506), and during Badr al-Zaman's short reign Dhu'l-Nun Beg was at the height of his power, but Shahbuz's invasion was fatal to him. He was defeated and killed in the first battle against the Orkays, and Shahbuz took Herat in 913 (1507). His sons Shah Beg and Mujib were now between Babar and Shahbuz. Babar with some right claimed to be heir to Timur's empire and advanced against Kandahar, while the Afghan princes allied themselves with his old enemy Shahbuz. Babar defeated them and took Kandahar. He left his son Najib Mirza in charge there, and he immediately attacked by Shahbuz. Babar himself had been on his way to Herat to concert measures of defence against the Orkays with Sultan Husain when the news of the latter's death. He joined the Sultan's sons in their campaign on the Murghab, and then after visiting Herat returned in winter by the mountain road to Kabul, a journey during which he and his troops underwent great hardships. He returned to Kabul in 922 (beginning of 1507) just in time to suppress a dangerous riot among his own relations. Then he followed his expedition to Kandahar in the summer, and in 923 (Sept. 1507), arranging an Indian expedition, and had already started when he was recalled by the news that Kandahar had fallen and that the Afghans had been reinvited by Shahbuz. When the news reached him he was actually engaged in war with the Afghan tribes of Lagdask and Naugrahar, tribes recently established in the Kabul valley. He had great difficulty in holding even Kabul, where his authority was threatened by rebellion and mutiny. Shahbuz was now possessor of Khoresan and overlord of Kandahar, but his power began to decline. His armies suffered severely during an expedition into the mountains of Ghazni, and another warrior king, Shah Ismail, founder of the Safawi kingdom of Persia, threatened him from the west. In 926 (1520) Ismail invaded Khoresan and Shahbuz was defeated and slain near Merv. Herat passed into Ismail's possession, and the Shi'a doctrines were enforced there by a severe persecution. Ismail now allied himself with Ismail and recovered for a time possession of his hereditary dominions in Central Asia, leaving the kingdom of Kabul to his brother Najib Mirza. The alliance with the Safawi king however was unpopular, and the Orkays rallied. In the end Babar, after the severe defeat at Ghuzni (928 = 1521) from which he barely escaped with his life, had to fall back upon Kabul, which he found in great disorder, and he had to suppress outbreaks among his own Moghul troops and among the Afghan tribes. The Afghans had moved down from the mountains into the Peshawar valley, and expelled their predecessors the Dikkas from the mountains of

Najjar and Sam. Babar put them down severely and took Badajis with great slaughter. He also had to put down outbreaks among the Khazars. He then turned his attention to Kandahar where Shah Beg Arghis was still established. He had tried in vain to make terms with Shah Ismail, had been imprisoned at Herat, but escaped, and had been endeavoring to establish a kingdom for himself in Sind, which he invaded with the assistance of some Hindu tribes in 917 (1511). Babar made two attempts to take Kandahar before he finally succeeded in 925 (1523). Shah Beg then removed his headquarters to Shah Ismail in summer and Peshawar in winter, and pursued his schemes in Sind, while the whole Kandahar province remained in Babar's possession. Babar now felt himself strong enough to embark on the series of enterprises which ended in the overthrow of the kingdom of the Lodhis in India. He always preferred Kabul to the plains of India, and was buried at Ghazni where his tomb is marked by a column.

This period was marked by four simultaneous invasions of the plains of India from the mountains to the west of the Indian valley. Two of these were invasions by armies led by ambitious kings anxious to carve out kingdoms for themselves, i.e. that of Babar which founded the Moghul empire, and that of the Arghuns which founded a short-lived kingdom in Sind. The other two were of the nature of national migrations, the movement of whole tribes seeking for fertile lands on which to settle. Of these the first was the movement of the Turkmans, the Lohis and other Afghan tribes into the valleys of Peshawar, Kohat and Sam, and the second the movement of a great wave of Hindu tribes into the Indus basin, whose descendants are still very numerous in North Sind and the South Punjab.

Afghanistan itself entered upon a more settled period under the influence of the two great empires of India and Persia between which it was divided. Herat and Satian remained with Persia though still for a time troubled by Orkay raids. Kabul remained part of the Moghul empire while Kandahar since 1522 belonged to our and sometimes to the other. The power of the Moghul emperors was gradually restricted to the south of the Hindu-Kush. North of it Selimau Mirza, established by Babar as governor of Badkhashan, founded something like an independent dynasty, and the rest of the country remained under the Shahbuzides. Shah Ismail died in 930 (1524), and Babar in 933 (1530). Babar's son Humayun succeeded him and his brothers Kamran, Hindal and Askari held various governments. Kabul and Kandahar were united with the Punjab under Kamran. The Persian side of the Hindu-Kush the successor of Ismail made his Sam Mirza governor of Herat. The Safawis regarded Kandahar as an appanage of the kingdom of Khoresan now in their possession, and considered its occupation by the Moghul emperors to be a usurpation. In 941 (1535) Mirza made a sudden attack on it, but he expelled him easily, and after eight months Kamran arrived and raised the siege. During Mirza's absence the Orkays under Ulduz invaded Khoresan, and the unfortunate town of Herat was again taken and sacked. Tahmasp recovered it, disposed Sam and himself attacked Kandahar which he took, but it was recovered by Kamran. Humayun lost his throne in India through the rising of the Afghans under Sher Shah, and in 950 (1543)

he made his way from Sind through the desert south of Kandahar to Delhi and Persia, where he was treated hospitably by Shah Tahmasp. In 952 (1535) with the assistance of a Persian army he laid siege to Kandahar which was held against him by his brother Akbar on behalf of Kamran; and took it after a prolonged resistance. In accordance with his suggestion with Tahmasp he made the town over to the Persians, but this excited great discontent among his own followers, and Humayun at last rebroke Kandahar from the Persians, and treated the province as part of his own dominions, greatly to the anger of Tahmasp. Shortly afterwards Humayun took Kabul and with it obtained possession of his young son Akbar now three years old. During the next few years there was between the brothers war on with varying fortunes, Kamran twice regained possession of Kabul but could not hold it long; on one occasion he is said to have captured the young prince Akbar on the battlefield. He then spent some time among the Muhammad and Khalil tribes of Afghans, whom he invited to plunder the Kabul valley. At last in 961 (1553), he surrendered to Humayun and was deprived of his sight. Humayun now held the kingdom of Kabul and Kandahar and found himself strong enough to attempt the reconquest of India. This resulted in his victory over the Sikhs, but shortly afterwards in 963 (1556) he died from the effect of an accident. While the young king Akbar was occupied in completing the reconquest of India, Tahmasp took the opportunity (963 = 1558) of seizing on Kandahar, and it remained under Persian rule until the prince Murshid Humayun succeeded it to Akbar thirty-eight years later. In 1003 (1594) during the first years of the reign of the Persian king Akbar the Great. The future history of Kandahar may be given here. At the reign of the emperor Shah-Jahan in 1033 (1621) Shah Akbar recovered it, but it was lost again by his successor Shah Saif I in whose time the governor 'Ali Miran Khan surrendered it to Shah Jahan (1047 = 1637). Ghorgh was also taken after a siege, and Zamindawar occupied. In 1058 (1648) the young Persian king Akbar II, then only sixteen years of age, led an army to Kandahar and took it, but it was again formed part of dominions of the Moghul empire. Shah Jahan's armies in vain attempted the reconquest. The great princes Awrangzeb and Aurangzeb both conducted expeditions against it, but were equally unsuccessful, and after the failure of the last (1062 = 1652) no further attempts were made.

With the exception of the vicissitudes of Kandahar there is little to record in the history of Afghanistan during the time it was divided between the Moghul and Safavi empires. The Afghan tribes were steadily increasing in numbers and influence, and it was probably at this period that the Abdalis and Ghilzais spread from their mountains over the more fertile lands of Kandahar and Zamindawar and the Tatak and Arghandab valleys. The decline in the position and influence of the Tajik races which had borne the brunt of the Mongolian invasions, and the occupation of the mountain frontiers of Ghazni by a semi-Mongolian population, gave the Afghan tribes the opportunity of rising into prominence. In their eastern mountains they had been but little affected by invaders eager chiefly to press on through the passes to the plunder of India.

and the same need of an outlet for their increasing population which led them to spread into the plains of India on the east also led the pastoral tribes to spread westwards. The mountain tribes continued to maintain practical independence of all rule. The Moghul government at Kabul ruled nominally, but its actual power was confined to the open valleys. In 993 (1586) for instance Akbar's army met with a disastrous defeat at the hands of the Ghilzais of Saki and Jirghawa, and the general Rājā Miral was slain. Rājā Mir Singh afterwards defeated the mountaineers but they were never really conquered; they often raided the plains and sometimes took shelter in dyaristic quarters, in which the Ghilzais took up the cause of the persecuted prince Shahzade against Awrangzeb. When Shah Akbar I before his accession was governor of Kabul under Awrangzeb in 1114 (1702) one of his commanders Piraji Khan, himself an Afghan, was killed with all his troops when trying to pass the Rājā Miral to Kabul, and he had to leave the tribes to keep open the breach between Kabul and Peshawar.

In the Kandahar province the frequent changes of government between India and Persia fomented dissension and intrigue, and enabled the powerful tribes to play off one against the other. The Abdali near Kandahar succeeded in this manner in obtaining recognition from Shah Akbar the Great. Saif was recognized as chief, and his descendants the Badakhshis became the ruling family. Nevertheless their misconduct led to part of the tribe being reported to the Herat province. This removal led to an extension of the influence of the Ghilzais into the new Kandahar, and their power continued to increase until the accession of the emperor Shah Akbar I, when the Ghilzais of the Kandahar province began to intrigue with him against the Persian government. The plot was discovered and Gurgh Khan, a Georgian chief, was sent to Kandahar at the head of an army, and arrested Mir Wala the Ghilzai chief. During the imprisonment Mir Wala succeeded in gaining the confidence of Gurgh Khan the Persian king, and was allowed to return to his tribe. Shortly afterwards he treacherously murdered Gurgh Khan whom he had invited to a banquet, seized upon Kandahar and defeated all attempts to subdue him. He died soon after, and his brother Abd al-Aziz, who showed an inclination to submit to Persia, was murdered by Mahmud son of Mir Wala, who established himself as ruler.

At the same period the reaction of the Abdalis in the Herat province became practically a reality, and defeated a strong force sent against them under Saif Khan Khan, and held their own till the time of Nader Shah, even taking Saif from the Ghilzais after the latter had conquered Persia. But the Ghilzais were the most formidable tribe at this period, and Miraji, perceiving the weakness into which the Safavi monarchy had fallen, boldly invaded Persia. He was checked by way of Sistan and Kerman, but was defeated by Nader Shah and fell back on Kandahar. At the same time the Abdalis spread over Khorasan and laid siege to Meshed. Mahmud soon strengthened himself by the alliance of a large body of Baluchis and renewed his attack. On this occasion he took Kerman a second time, and leaving Yezd untouched, marched straight to

Isma'el. Shih Nizam tried in vain to seize him, and after an unexpected victory Isma'el fell into his hands through the folly and cowardice of his rulers. Nizam abdicated and crowned Mahmud with his own hands, and the Ghazni chief became Shah of Persia. The reign of Mahmud and his successor Ashraf belong to Persian history. They were in no way fitted to reign over a country like Persia, and had not sufficient force behind them to oppose any truly national movement. Even the support of the Kandahar province was lost when Ashraf succeeded his cousin Mahmud, whose brother was able to remain Kandahar. The Abdalis now remained independent in Herat. Thus when Nadir Kuli Khan put himself at the head of a national movement, even though he was an Afghan Turk ~~was~~ a Sami, Ashraf's government collapsed rapidly, and few of the Ghaznis were rived to reach their native country. Ashraf was killed while wandering in Baluchistan in 1142 (1729). Nadir now turned his arms against the Abdalis under Malik Mahammad Khan who held Meshhed (1142 = 1728). He thoroughly defeated them and took many prisoners. Nevertheless he perceived their value as fighting men and secured their support by restoring them to their old home near Kandahar, from which he removed the Abdalis when he had the opportunity. He banished them to the Herat province, but very few of any arm to have really settled there, and there are none there at the present day. When Nadir Shah had made himself king of Persia he laid siege to Kandahar which resisted him for a year, but at last fell. During the siege he had built up a new town outside the old walls which he called Nadirabad. The Ghazni power was thoroughly broken up, but towards the Afghan tribes in general and especially the Abdalis he pursued a policy of conciliation, and enlisted large numbers in his army. Many Ghaznis took refuge in the Kabul province of the Indian empire, and Nadir Shah, asserting that his remonstrances had received no reply, advanced on Kabul which fell at once. Thus it was finally severed from the Moghul empire. The last known date of any coin of the emperor Muhammad Shah struck there is 1138 (1723). Nadir Shah apparently did not use the Kabul mint, but struck coins at Kandahar in 1150 (1737), the year of his conquest, and others struck at Naderabad no doubt coin in the period of the siege. The whole of Afghanistan was now in his hands, and afforded him the necessary base for his invasion of India in 1152 (1739). As a result of his victory over Muhammad Shah the whole Moghul territory west of the Indus including Peshawar and the Pothohar with the suzerainty over the Kingdom of Afsan rulers of Sind was ceded to him as well as the province of Kabul. On his return from Delhi (1152 = 1740) he first crossed the Indus at Attock and attacked the Afghans who had been giving trouble, and then went to Kabul. Thence he descended via the Khyber valley and the Peshawar country, and went through the Pothohar to Feroz, returning by the Indus to Kandahar and thence to Herat. During the remainder of his life he relied to a great extent on his Afghan troops and but little on the Persians from whom he was alienated by his Sami creed. The Abdalis were especially favored and their young chief Ahmed Khan rose to a high position in his army. Tradition says that Nadir himself prophesied

that Ahmed would be king after him. When Nadir Shah was assassinated by Persians and Khatib-khah, Ahmed Shah who was near by with a strong body of Abdalis seized on a treasure convey and made his way to Kandahar, where he made himself king, and obtained possession of all the eastern portion of Nadir's empire up to India. Herat soon followed, and in the general break up of the Persian monarchy Ahmed Shah acted as the protector of Ghilzakh, grandson of Nadir Shah, who was blinded by his enemies, and maintained a principality for him in Herat. This province in reality formed part of the dominions of Ahmed Shah and his son Timur Shah, both of whom occasionally struck coins at Meshhed, but Ghilzakh continued to rule in name until he was seized and killed by Asaf Mahammad Khan after Timur Shah's death. Herat was however treated as an integral part of the Durran monarchy, and the ancient kingdom of Khwarazm has remained divided between Persia and Afghanistan. In popular parlance the name is still employed to denote the Kandahar province and the tableland west of the Indus valley.

Ahmed Shah made Kandahar his capital and gave it the name of Ahmadshahi which appears on his coins and those of his successors. He took the title of Dur-i-Duran, and his tribe, the Abdalis, have since then been known as Durzai. His family had long been looked up to, and this fact, combined with his tact and energy, enabled him to hold his own. The tribes were treated mildly and he relied upon foreign war raising them taxation to provide him with a revenue. The Durzais were proud of him and followed him willingly, but they were not as good race to govern, and his son Timur Shah on this account moved his capital to Kabul where the population is mainly Tajik. His Indian conquests Ahmed Shah not only revealed but reflected Nadir Shah, and extended his dominions far beyond the Indus. He added the provinces of Kaghiz, of Lahore and Multan, that is the greater part of the Panjab and the sovereignty over the Peshawar of Baluchistan to his dominions.

He invaded India several times, and occupied Delhi more than once. His defeat at the Maratta at Pootpal in 1174 (1761) was a turning point in Indian history but he was not an ally any provinces beyond the Panjab in his own dominions. His wars with the Afghans were perpetual and led to the eventual loss of the province. The Khan of Kabul was the Durrani Nizam Khan who had become feudatory to Nadir Shah during his independence in 1172 (1758). Ahmed Shah besieged Kabul without success, and being called away to India accepted a purely nominal submission. Nizam Khan, however, supported Ahmed Shah in his wars in Khorasan, and contributed greatly to his victory over Karim Khan Zaid in 1181 (1768). On this occasion the blind Afghan prince took the side of Karim Khan and sheltered him in Meshhed which Ahmed Shah reduced by blockade.

Ahmed Shah died at Murgesh in the hills near Kandahar in 1181 (1773), leaving his successor a very extensive but insecure empire.

Towards the first half of the eighteenth century the break up of the Moghul empire together with the invasion of Nadir Shah and then of Ahmed Shah gave a fresh impulse to Afghan settlement in the Ganges valley, some of the vi-

victorious wars in great power such as the Rohilla Wars. Rahmat Khan and the Bangash Nawabs of Farukhabad.

Timur Shah had held important posts under his father, such as the Nizamat of Lahore and Multan, which is marked by a distinct series of events. At the time of Ahmed Shah's death he was in Herat, and only obtained possession of Kandahar after seizing and executing his brother Salimkhan, who had been set up as his rival. He then moved his capital to Kabul, and reigned uneventfully for twenty years, during which the monarchy declined steadily in strength and stability, although nominally it remained unimpaired. The authority of the central government over the outer provinces was precarious. The Sikhs grew in power and took Multan in 1796 (1781), but Timur Shah took it the same year. In 1801 the fanatical Kalchins were overthrown and replaced by Hindu chiefs of the Talhar tribe (commonly called Talpans), who waged successful war against Timur Shah's general from 1797 (1782) to 1800 (1786), and remained independent, although they accepted a nominal suzerainty. The Maugli chief of Bukhara Ma'yan, who had been encroaching on the Turkistan province, especially Herat, also made a nominal submission when attacked by Timur Shah, but retained all his conquests. In Kashmir also there was a revolt which was suppressed. Internally the power of the Barakzai clan of Durranis became gradually greater. Timur Shah died in 1807 (1793) and was succeeded by his son Zaman Shah, who reigned till 1818 (1800). Short as his reign was he was able to concentrate in it energy and policy enough to wreck the Durranid monarchy. Although weakened at home by the rivalry of his brothers Mahmud and Shuja' al-Mulk, threatened in Khurasan by the Kalchins and in the north by Sikh Musah Nangit, and in the south defied by the Khan of Kalat and the chiefs of Sind, yet he could not refrain from wasting his strength in foolish attempts to rival Ahmed Shah's conquests in India, and so to bring on the eruption of latent antagonisms between Sikh and Afghans. This brought him into collision with the English, who rapidly becoming the ruling power in North India. His first invasion, 1809 (1795) was cut short at Hasan Abdal by the news that Afghan Muhammad Kaljar had captured Meharabad and murdered the blind old Mahmudkhan. Having been appeased by an embassy from the Persian king he began a second invasion of India, which was interrupted by the rebellion of Mahmud at Herat. Having defeated this rising he invaded the Pandjab, and this time reached Lahore and received the nominal submission of the Sikhs, now headed by Ranjit Singh, but the Kaljar encroachments in Khurasan again called him back. Mahmud meanwhile led a wandering life harrassing with discontented persons in Herat and Kandahar. Among these was the powerful leader of the Barakzai clan, Palanda Khan, known by the title of Sarfraz Khan, who was jealous of the authority wielded by the viceroy Wazir Khan. The conspiracy was detected and Palanda Khan was executed. His son Fath Khan fled to Mahmud in Khurasan and induced him to throw himself on the sympathy of the Durranid tribe with whom Zaman Shah was unpopular (Zaman Shah's mother was a Pashtun while Mahmud's was a Popalzai Durranid). This advice was justified by the result.

Mahmud obtained possession of Kandahar while the beleaguered Zaman Shah was preparing for another invasion of India. Mahmud obtained the Kabul and Zaman fled, but was soon captured and blinded (1815 = 1800). Simultaneously with Mahmud's accession at Kabul Shuja' al-Mulk proclaimed himself King at Peshawar. He was assisted by a Ghilzai chief against Mahmud and in 1818 (1803) he took Kabul, imprisoned Mahmud and released the Ghilzai chief, his own whole brother. For a time Kandahar was held by Mahmud's son Kamran supported by Fath Khan, but the latter made terms for himself and submitted, but discontented with his position almost immediately set up a rival king Kalai Khan son of Zaman. The next few years were occupied by constant intrigues. Fath Khan changed rapidly from one pretender to another, sometimes supporting Mahmud and Kamran, sometimes Kalai while Shuja' al-Mulk displayed his strength in expeditions to Sind and Kashmir. Finally Fath Khan, who was now supporting Mahmud, defeated Shuja' al-Mulk at Nimla (1824 = 1809). He fled into India, and Mahmud's second reign began. He was however absolutely dependent on Fath Khan, whose power became very great. His brother Most Muhammad held high office, another brother Muhammad A'zam became governor of Kashmir, and another Rohandil governor of Kandahar. Herat which had become independent under another prince was reconquered by Fath Khan and Muhammad in 1832 (1816). Soon afterwards Most Muhammad incurred the enmity of Kamran, who had become governor, by entering his harem and insulting his sister. He fled to Kashmir and Kamran took his vengeance on Fath Khan whom he blinded and afterwards killed with the consent of Mahmud. Although peaceful and uneventful Fath Khan was greatly admired by the Afghans, and his brother Most Muhammad had no difficulty in raising a large force and defeating Mahmud in 1835 (1820) near Kabul. Mahmud lost Kabul which he never recovered. He held Herat till his death in 1845 (1829), and Kamran continued to rule there till he was murdered in 1858 (1842). The Barakzai chiefs held the rest of the country, but ruled in the name of puppet kings of the Saddalai family, such as Agha and Sultan 'Ali (who took the name of Sultan Mahmud on his coins). But the outer provinces of the empire were rapidly lost. The British took Multan in 1833 (1818), Kashmir in 1835 (1820), Herat Fath Khan in the same year, and Herat Ismail Khan in 1836 (1821). Peshawar long remained them under Sardar Sulayman Muhammad, but it too fell in 1850 (1834). The entry of Sind threw off the last sign of Afghan rule by taking Shikarpur, and Baluch north of the Hindu-kush was lost also. Most Muhammad therefore became the ruler of a compact Afghan kingdom; the loss of the outlying provinces, which had always been a source of weakness to the Saddalai kings, tended to consolidate his power. Although without scruples of any sort in attacking his rivals, he yet had the reputation of a just man and was popular among the Afghans who will forgive any defect in a strong ruler. His rule no doubt was contrasted favorably with that of all the kings since Ahmed Shah. His progress was checked by the inevitable rivalries of his brothers. He made Kabul his capital, while Rohandil Khan held Kandahar. In 1850 (1834) Shuja' al-Mulk vainly attempted

to recover Kandahar, and after his father Dost Muhammad took the title of emir, but neither he nor any of his successors before Habib Allah took the title of Shah or king. Herat was taken by the Persians after the murder of Dost Muhammad by his son Akbar Khan and was only recovered by Dost Muhammad in 1283 (1863) just before his death.

Shuja' al-Mulk after his failure at Kandahar endeavored to obtain British assistance, and political events led to his ultimately obtaining it. Attempts to negotiate a treaty with Dost Muhammad by Burnes had broken down, and the growth of Russian influence led the Indian government to look favorably on his claims. The Persians had at this time (1253 = 1837) laid siege to Herat. It was believed that their operations were directed by Russians and an English officer conducted the defence. This brought matters to a climax. An Anglo-Indian army advanced through Sind and the Rofan Pass on Kandahar and thence to Kabul. Dost Muhammad fled to Buzbars and Shuja' al-Mulk was placed on the throne of Kabul in 1255 (1839). Dost Muhammad soon surrendered and was sent to Calcutta. Shuja' al-Mulk's reign was a troubled one. Kabul was abandoned by the British Indian army in 1841, and on its retreat the army was almost annihilated at the Khorat Kabul Pass. These operations were conducted by Akbar Khan son of Dost Muhammad. The British army continued to hold Ghazni and Kandahar and reoccupied Kabul in the autumn of 1842. Just before this event Shuja' al-Mulk was murdered (1258 = 1842). His son Fath Dhiyau was recognized as king by the Populists but opposed by the Bakhtiars. The British soon afterwards left Afghanistan, and Fath Dhiyau, knowing he could not hold his own, went with them, accompanied by the blind old Zahir Shah who was still living. Dost Muhammad was sent back to Afghanistan, as he was the only man who could establish a firm government. His son Akbar Khan, however, did not accept a subordinate position easily, and was on bad terms with his father till he died in 1266 (1849). Dost Muhammad maintained friendly relations with England except at the time of the Sikh war of 1849 when the Afghan contingent covered itself with ridicule by its rapid flight after the battle of Gujrat. During the troubles of 1857, when the Indian army mutinied, Dost Muhammad gave them no support. He occupied himself in strengthening his own country, and from 1267 to 1273 (1850 = 1855) he conquered Balkh, Samarkand, Herat and Beshkashan. In 1280 (1863) he succeeded in driving the Persians from Herat, and he died there immediately after his recovery, having been a good ruler on the whole in spite of obvious faults.

Shir 'Ali his fifth son who had been nominated by him as his successor succeeded, but was immediately engaged in civil war with his older brothers Muhammad Ayum and Muhammad Afshar, and with 'Abd al-Rahman the able and determined son of the latter. [For an account of these wars see *ANNALES DE L'AFGHANISTAN*.] Shir 'Ali was defeated in 1283 (1866), and lost first Herat and then Kandahar. Afshar and Ayum reigned in succession till 1285 (1868), but never held possession of Herat, whence Ya'qub, Shir 'Ali's son, advanced in the latter year and recovered Kandahar and Kabul for his father, Shir 'Ali now held the

whole of Afghanistan, he was recognized by the Indian government, and met the viceroy Lord Mayo at Amul in 1286 (1869). He was however satisfied with this treatment, as he could obtain no definite promise of support against other powers. At this period he imprisoned his enterprising son Ya'qub and resented the viceroy's attempt to intercede for him. He agreed to an arbitration by British officers as to the Sikh border, regarding which there was a dispute with Persia. According to this arbitration (1290 = 1873) a considerable part of the most fertile lands was awarded to Persia, and this was another cause of resentment. Finally he began to negotiate with Russia, and refused to receive a British embassy. These moves led to the war of 1298 = 1880. The British army took Kabul, and Shir 'Ali fled to Mazar-i Shehr in Turkestan, where he died in 1297 (1879). His army, organized on the European model, was defeated without difficulty by Lord Roberts at the Palaur Pass. Ya'qub was released from prison and became emir, and concluded the peace of Kandahar, ceding to British India certain territories near the Noku Pass and the Korum valley, and agreeing to receive a mission at Kabul. A few months later a rising in Kabul resulted in the massacre of the members of the mission headed by Cavagnar. This led to a fresh outbreak of war. Lord Roberts took Kabul a second time but was besieged there by a tribal army headed by Muhammad Khan and the Mulla Musah-i 'Alam. After this war suppressed Ya'qub was deposed and removed to India where he has since lived, and the government was offered to 'Abd al-Rahman, a separate State being constituted at Kandahar. Part of the army at Kandahar under Dorman marched to Kabul, as a preliminary to traversing the country, and in passing through the Ghazni country was attacked by Ahmed Khail by a large force of men of that tribe, who were only defeated after a most desperate conflict. Scarcely 'Abd al-Rahman had proclaimed when Alyakh, a son of Shir 'Ali, who had been collecting an army at Herat, marched on Kandahar, defeated a small Anglo-Indian force at Mulward and laid siege to Kandahar. Roberts marched rapidly from Kabul and defeated Alyakh. After this the English army withdrew and the whole country including Kandahar was made over to 'Abd al-Rahman (q. v.). The latter died in 1319 (1901), and his son Habib Allah succeeded him, and has ruled successfully since. He appears to be a firm and enlightened ruler and has maintained good relations with the neighboring states. Another boundary arbitration has resulted in a better definition of the Sikh border. The emir Habib Allah has this year (1907) paid a long and friendly visit to India, and his right to bear the title of king has been recognized.

Although Afghanistan is now to some extent under the influence of the British government in India and is liberated by treaty from direct relations with other powers, it is in all other respects absolutely independent, and there seems no reason that it should not remain so. Its condition at the present day probably compares favorably with that at any previous stage in its history. The government of its emirs though arbitrary is strong and is animated by the intention of justice. Freedom from the influence of India it has not, and this review of its history shows that it has

Aristotle and the legends of their lives; a Hebrew MS. of Munich (No. 32) entitled *ḥayyot ha-nebilla*, contains some proverbs of Plato which are not found in Hunain's anthology; some sayings of Plato are also found in Ali b. Waḥīd al-Mahzaḥibī's *Maḥḥabir al-ḥikm* (written in 445 = 1053-1054). Finally an ethical treatise of unknown origin entitled *Maḥḥabir al-nafs* (edited by Casdenhewer under the title: *De castigatione animae libellum*, Bonn, 1873) is ascribed by Ibn Abi Ḥalifa to Socrates and Plato.

III. Many of the most celebrated eastern thinkers have devoted writings to Plato. The Christian Muslim Ḥ. Iḥyā wrote an introduction to Plato's philosophy under this title: "That which ought to be read before Plato's works". The Salaman Ṭāḥib b. Koca and his son Ḥinān have studied the great philosopher's politics, the former in an *epistle* for the explanation of the allegories in the book of the *Republic* and the latter in a work praised by Maḥḥabī, *Maḥḥabī*, Paris, I. 19) but which has not reached us.

Some great authors of the philosophers' school, as al-Kindī, al-Fārābī, al-Rāzī, Averroes, have written diverse works on Plato: al-Kindī wrote an *epistle on the numbers*, which are spoken of in the *Republic*; he also wrote a small work on *intelligence*, *al-ḥikm al-ʿaqlī*, in which he says, when beginning, that he is going to treat of intelligence according to the views of Plato and Aristotle (ed. Abū al-Naḡy, *Erträge aus der Philosophie der Mittelalter*, Münster, 1897). To al-Fārābī we owe several treatises on the philosophy of Plato and Aristotle, the consequences of Plato's and Aristotle's views, the intentions (*maqāḍ*) of Plato and Aristotle, and a brief compendium (*ḥamḥa*) of the *Lysis* in three parts. The Hebrew text of a small work of the Spanish Jew Shimon Toḥ the Palaeologus on Plato's philosophy (written towards 1240) has been edited by Steinschneider (*al-Fārābī*, pp. 276, 284); the editor thinks that it is nothing else than a translation of a fragment of al-Fārābī's treatise on Plato's and Aristotle's philosophy: the epistle on "the concurrence of views" of the two Greek philosophers has been edited by Diels (*Epistulae philosoph. Graecae*, Leyden, 1890). Abū Belā al-Rāzī (Rāzes) commented the *Timaeus* and wrote a work on metaphysics according to the views of Plato. Averroes commented the *Republic*; this paraphrase was translated into Hebrew by Samuel b. Judah of Martellus, and printed in the Latin translation of Jacobus Mantuanus, in Rome, 1539, and in Venice, 1552, 1562. A less illustrious author, Abū al-Rūḥwān (d. 1061 or 1068 A. D.) wrote on "the immortality of the soul according to the views of Plato and Aristotle"; another of his writings seems to contain extracts from Plato's *Timaeus* on the nature of man.

IV. The acquaintance which the Muslims may have had with Plato's life is of less importance to us than that which they had with his writings. The most celebrated Arab biographers, Ibn Abi Ḥalifa, Ibn al-Kifī, al-Nadīm, Dabihma, Naḥḥabī Khallāḥ, have spoken of Plato; Hunain's *Asphat* also contains some particulars of his life. The most important of these writings is that of Ibn al-Kifī; it approaches by means of unknown intermediaries the ancient biographies of Diogenes of Laerte and of Simeonides; the genealogy of the philosopher is given there just

as in the biography of Diogenes of Laerte; the histories of Melanthos and of Kodros are to be found there; Plato is shown there as devoting himself to poetry in his youth, writing on music, then going through the philosophy of Heraclitus and coming to Pythagoreanism and to Socrates; the three journeys of the philosopher in Sicily are narrated there. Afterwards Plato, having returned to Athens, at first occupies himself with politics, then he devotes himself to teaching, he attracts a great number of disciples, marries two wives and dies at the age of eighty-two. The eastern biographers remained the tradition, according to which Plato called the young Aristotle, when he came to study under his direction, "the understanding". Isaac b. Solomon Israeli (Abū Yaḥyā Iḥyā b. Salīmān al-Lazāḥī) reproduces in the *Libri elementorum* an anecdote, according to which Plato on his deathbed required of his disciples that they should prefer the teacher always to the book. On the whole Plato's personality remained vivid enough before the eyes of the Orientals. They saw in him the master, the writer. They gave him the title of "Spīrit of the Greeks", an appellation not very precise to be sure, but which expresses this feeling of dignity and mystery of the man, and which is applied to the person rather than to the work.

V. Plato's philosophy was not known to the Muslims precisely enough so that they should have been able to establish a truly Platonic school. The Greek philosopher's system, in the way Shahrastānī expounds it, does not represent the doctrine of a Muslim school, but only what the Arab author believed to be Plato's idea, this idea seems throughout this exposition to be essentially like that of the scholastics and in some points quite like that of the Muḥasibites. Plato's influence in Islam was really vivid and efficacious only in so far as it was exercised indirectly: the Platonic spirit sets only behind Neoplatonism; but under this cover it is easily recognizable: the seductive Platonic spirit made itself to be felt by daring and free thinkers; they understood the beauty of the Platonic conceptions; they understood their charm. The historian Maḥḥabī, for instance, very willingly speaks of Plato and evidently with some pleasure and sympathy than of Aristotle. Plato's merit as a theologian, his lofty conception of a moral god were recognized by the Muslims, namely by Shahrastānī; still the latter admits a little the theory of the Supreme Good; it is more clear in the mystic works of Avicenna, connected with the theory of Providence and with that of optimism; according to this thesis the evil contains only what is transient and perishable. The question of the one and multiple and that of the procession of multiplicity occupied the Muslim thinkers; they were in general more systematic on these points than Plato; one must recall to mind the very methodical conceptions of Avicenna's metaphysics, the lofty, though it is true, somewhat mysterious reflections of Ḥudūd al-Dīn Kāshī, the proceedings of Ibn Tufayl reduced to the unit the individuals then the species and genera. The *Ḥikm al-Jawā* (the Brethren's Party) intended to be Platonist by making to correspond to the first four numbers the four terms which, in their view, compose the world of ideas: God to the unit, the

intellect in the final realities, the soul to the number 3, and the turn of the matter to the number 4. The Muslimans kept very clear the idea of the two worlds: the world of intelligence and that of the senses; the mystics gave these worlds different names, and particularly al-Fārābī called them the world of creation and the world of command. The Platonic ideas appear in Arabic philosophy under the names of *ṣawā'ir* (forms), *intelligible* (*ma'fūḥ*) or *essence* (*ma'ḥal*). The problem of realism and nominalism which agitated the schools of the Occident was not less clearly before the spirit of the *ṭarīqah*. It may be said, however, that in a general way theologians, *mutakallimūn* and *mathalim* doctors like al-Ghazālī were nominalists, while the school of the philosophers was realistic. The world of ideas was placed by the philosophers in the series of the pure intelligences which preside over the celestial spheres, or was made up of the ensemble of these intelligences. The habit of considering our world as a reflex or as an imitation of a superior world was general with the mystics. The conception of the soul of the world and of the animation of the spheres was dear to the School of the Philosophers; the Brethren of Purity have vulgarized it. The question whether man's soul was born before the body, whether it was a part detached from the Universal Soul was discussed by Aristotle, al-Ghazālī, Averroes and others. Musliman orthodoxy was with regard to this point just as in the question of the animation of the world in disagreement with the Platonic sentiment. Mas'ūdī remarks that a problem studied by Plato was to know whether the soul is in the body or the body is in the soul (Mas'ūdī, Paris, iv. 63); this indication of the Arab historian is exact: the same author recounts of Plato's definition that the soul is a substance which has the body in motion. The doctrine of the metempsychosis was also known to the eastern authors; that of reincarnation was the object of ingenious interpretation by al-Fārābī (Corra de Vaux, *Académie*, p. 115). Plato liked to treat of the numbers; this taste was shared by several philosophers of the East and particularly by the Ishkân al-Safâ; considerations of a Platonic kind on the difference and the resembling, on the same and the contrary are met with in al-Fārābī, al-Jalâl al-Rûmî and Ibn Jafar. The Platonic physics were a little known to the Muslimans; Plato is often quoted as a physicist; we have seen that he was not unknown as a geometer. The Platonic politics had influence on many thinkers, from al-Fārābī to Ibn al-Jalâl. The nature of love which occupied Plato's mind was the subject of many dissertations of Musliman authors, whether poets or not; the Ishkân al-Safâ for example have a chapter on love. Mas'ūdī (*loc. cit.*, viii. 181) knows Plato's sentiment desiring love to be a divine folly. The Greek philosophers rarely had considerable influence on Islamic mysticism. The mystics found that he had a certain esteem for occult practices; they based on it the ideas which they had about the initiation of the superior beings; the solitary hero in Ibn Jafar's romance tries by the postures and movements of his body to imitate the harmony of the stars (*Hisr al-Jafarî*, ed. L. de Gauthier, p. 87). Above all the theory of the two worlds was essential to mysticism; al-Ghazālī teaches that, as

there are organs to comprehend the world of the senses, there must be certain faculties of the soul fit for comprehending directly the world of the intelligible things. Al-Fārābī thinks in an analogous way. In the considerations of this order, Plato's influence, his doctrine and even his name are bound to be closely enough associated with those of Aristotle. Plato, being regarded in all schools as a sage, was considered as a veritable prophet by several of them, neo-Musliman or heterodox, Salama of Harrân, by al-Jahwâ al-Safâ, by the mystics of Sijistân's group (see T. de Boer, *History of philosophy in Islam*, p. 127), by the Illuminates of Sulrawad; Mevlânâ's school and by the Ismâ'iliyya.

History of philosophy in Islam (ed. Cassin, pp. 283-290 (Harrâtöcker, II. 117 et seq., 108 et seq.); Ibn al-Kifî (ed. Lippert, pp. 17-27; *Philos.* (ed. Flügel); *Uḥud al-Khalîf* (ed. Flügel, i. 34, 72, 81, 425; II. 311, 605; III. 33, 91, 96, 126; v. 60, 109, 142, 372, 544; Ibn Abi Ḥashîm, L. 49-54; Mas'ūdî, *Mustaḥṣi* (Paris, II. 250 et seq.; iv. 64 et seq.; *Islam*, *Tamâṭ* (ed. de Goeje), pp. 8, 13, 145 et seq. (translation of Corra de Vaux, Paris, 1896, pp. 11, 18, 162 et seq.); J. G. Wernick, *De ueterum graecorum uerborum ad arabum ueritatem* (Leipzig, 1842); M. Steinschneider, *Die ar. Übersetzungen aus dem Griechischen* (Centralblatt für Bibliothekswesen, in Leipzig, 1893); *Idem*, *al-Farabi, der arab. Philosophen Leben und Schriften* (St. Petersburg, 1869); A. Müller, *Die griechischen Philosophen in der ar. Übersetzung* (Halle, 1873). See besides the general works on Arabic philosophy: Munk, *Al-Farabi*; de *Philosophie pure et orale* (Paris, 1859); T. de Boer, *The history of philosophy in Islam* (London, 1903); *Revue Arabe d'Égypte et d'Asie*; *Revue de l'Égypte*; *Revue de l'Asie* (Paris, 1901, 1902); the works of Diestel on the Ishkân al-Safâ, al-Fārābî and the Arabic philosophy of the 10th century.

(CARRA DE VAUX.)

AFRĀSIYĀS (Frangistan), mythical king of the Turanians according to Iranian tradition in the *Shāh-nâmeh* and other works. Later historians in their genealogical constructions made him the ancestor of Turkish dynasties.

AFRĪDĪS, an Afghan or Tadjik tribe occupying the mountainous country at the eastern end of the Sakhi Kūh, which extends to the gorge of the Kābul river on the south, and on the south is bounded by the mountain country of the Uzbeks. The hills occupied by the Aḥwāl section of the tribe lie to the east of this position, like a peninsula extending from the main mass of mountains, and are surrounded on three sides by the open country of Peshawar and Kohāt. The neck of the peninsula is crossed by the Kohāt Pass, which leads from Peshawar to Kohāt. Through the north of the Aḥwāl hills, just west of the Kābul river, runs the Kohāt Pass, through which the main road from Peshawar to Kābul runs. The centre of the mountain mass is the upland country called Thrāh, which consists of several valleys separated from each other by hills, and is from 1000 to 2000 ft. above sea level. This country is divided between the Afrīdīs and their southern neighbours the Uzbeks. The principal valley of the Aḥwāl portion is called Maidān, a fairly open plain. North of this their principal seat is the

valley of the Hissar river, which flows eastwards into the Peshawar plains.

The Afridis are a race of mountaineers. Tall, strong and wiry but slender, with high cheek bones and strongly marked features and eyes, even sloping upwards, they differ considerably from the general Afghan type, and may perhaps be considered an aboriginal mountain race absorbed by the Afghans in their northward advance. Their identity with the *Afridi* of Herodotus has been assumed by many writers, but more similarity of name is not alone sufficient proof of identity after the lapse of 2500 years when there is no intermediate evidence. The name does not occur in the Achaemenian inscriptions, and it is doubtful whether Herodotus intended the *Afridi* as dwelling where the Afridis now are. The country of Tirah was undoubtedly at one time occupied by a race speaking a language still known as Tirahi, and only spoken in Nangrahar, north of the Safid Koh. This language, as Grierson has shown, is akin to the Aryan languages of the Hindukush. It seems probable that when Tirah was occupied by a Persian speaking race some part of the inhabitants may have been absorbed. The name of Afridis does not appear in any of the medieval historians, even Bihār who was brought into contact with the Afghans of these mountains does not give the name, and they are mentioned by Nizam Adli, who lived three hundred years ago. According to more modern genealogies, they are a branch of the Karlan tribe. Kakhai son of Nairan or Karlan, the epicurean ancestor, is represented as having had four sons: Burhan, Khaghani, Sulaiman and Shitak, and 'Othman, afterwards called Afridi, is said to have been the son of Burhan. But in the *Al-Bihar* Afridi is said to be a descendant of the Karlan, and in *Kashmiri adab*, a later work, we find that Kakhai (Goght in Dorn's translation) had only two sons: Sulaiman and Shitak. The Afridis are here derived from Kodal the founder of the other branch of the Karlan tribe. Kodal is said to have had seven sons, of whom one was Tirakzi and another Bihari ancestor of the Afridis, and the author adds that the Tirakzis and Afridis live together in Tirah. It is evident from these discrepancies that no useful deductions can be made from the genealogies. The story of the origin of the name Afridi given in the *History of Afghanistan* is also evidently very fabrication. It is said that on entering a house and being asked who he was, 'Othman replied, 'I am a creature (Afrido) of God', and that from this Persian participle the name Afridi was derived. Such stories denote that the true origin of the tribe is unknown, and that in all probability the Afridis (or Afridis as they themselves pronounce the name) are of mixed origin.

The present division of the Afridis is into clans, of which the following are the principal:

The Adnan-khel, including the Jawahli, near the Kohat Pass, and bordering on the Khattak tribe. The Akh-khel from Akar to the Indus river. These two clans are not so warlike as the rest of the Afridis and are largely engaged in the carrying trade, especially in conveying salt from the Kohat mines.

Of the other tribes the Koh-khel, Kambar-khel, Zakka-khel, Malakro-khel, Kama-khel and Sipah (often classed together as the Shabdar Afridis)

occupy Maiddin in Tirah and the upper Hind river in common and in cold weather move down to the plains, many of them to the Kohat plain, north of the Hind river where it issues from the mountains. The Zakka-khel move to the Hind valley and the Koh-khel to the eastern end of the Khattak. These Shabdar clans are among the wildest and most warlike, and are much given to raiding in the plains. The Zakka-khel have the worst reputation. In Maiddin most of the clans have villages and cultivation.

They have a very democratic constitution, and in all negotiations a great number of individuals has to be dealt with. They are, though brutal and cruel, a brave and hardy race, and were till 1897 extremely proud of the fact that no foreign conqueror had ever penetrated there mountains. 100 years however every part of the country was traversed by the British Indian forces under Gen. Lockhart.

In the time of the emperor Akbar the Afridis adopted the banner of the Moghals (otherwise the Tirah), and soon afterwards they were bound in possession of Tirah whence they drove out the Kama-khel northwards. They were then at war with the Uzbeks to the south, and finally divided Tirah with them. At the present time of the two principal valleys one, Nairan, belongs to the Uzbeks and one, Maiddin, to the Afridis. Gulistan-ghilghil made war on Uzun, and deported large numbers to Hindustan and the Dekhan, where their descendants are found. When the Durran kingdom arose they submitted nominally to Ahmed Shah, and were included in the enumeration of fighting men made by him. He reckoned the tribe at 10000 men, and it probably could not produce more than the same number at present. In early days the Afridis began the practice of enslaving freely in the slopes of the mountains and kles, which they still maintain, but their reputation for fidelity was great. In 1801 they betrayed Shuja' al-Mulk and caused his defeat by Mahmud Shah. During Nadir Shah's invasion in 1737 we read of the Khattaks being ordered to disperse his passage, they seem to have done so but little resistance. Their only concern was to make what profit they could out of the passage of armies or the traffic through the Khattak Pass, and they were left as a rule unmolested in their own country. The same condition of things continued during the rule, and after the annexation of the Peshawar country to the British empire in 1849 their independence was still respected and they enlisted freely in the frontier regiments. Allowances were made to them to keep open the passes, which led through their country. Troubles arose in connection with the Kohat Pass which was often closed by lateral raids in spite of the allowances received. The clan principally involved was the Adnan-khel, and in 1877-78 a military expedition was undertaken against the Jawahli east of the pass. Even this led to no permanent settlement, and twenty years after a much more serious war broke out. Religious excitement spread rapidly among the Afghan tribes along the British border in 1897 and *Shirazi* was preached by a Malik of Hindu in the Shikhar country. The Afridis were not so far infected, and it was only after an outbreak among their northern neighbors the Mahmands that a warlike feeling grew among the tribes near the Khattak Pass, especially the im-

bulent Zakka-khel, and an attack was made on the fort of Land Kotaf in the past, itself continued by Afridi militia. They made a good defence but ultimately surrendered. The rest of the Afridis were drawn into the quarrel, and the Durkhan joined them, with the result that the military power on the Samana ridge in the south of the Ghazna country, held by small bodies of Sikh troops, were attacked and taken after a heroic resistance. This led to a regular invasion of the Afridi mountains by a small army under Sir W. Lockhart, in which there was a good deal of hard fighting. The army suffered severely, but every part of the country was traversed and surveyed, and punishment dealt out to all the distressed sections. The Ghaznis had the first of the fighting and soon submitted, and the central sections of the Afridis followed the Zakka-khel and Kaka-khel standing out to the last. The country was entered from the south, Khatol being the base. Actions took place at Dargai, the Samangha Pass in the Central country, and the Arinaga Pass leading from Mastura to Mulla, after a considerable halt in Maidao, the force returned to the plains down the long Bati valley. Another part of the force under Gen. Hall followed the Mastura and Wartin valleys to the junction with the Bati. A further expedition to the Khatol and Bati valleys brought the remainder of the Afridis to terms. The country was thoroughly explored and surveyed by Halliday during these operations. The Afridis have been so the whole quiet during the past ten years, and enlisted in the frontier regiments with enthusiasm humbly after the war. Of late, however, signs of unrest have again appeared especially among the Zakka-khel, and there have been some raids on the plains.

In the early part of 1908 these raids led to an expedition being sent by the Government of India ~~to~~ the Raski and Bara valleys to attack the Zakkah-khel who submitted after a fortnight's operations. The other sections of the Afridis took no part in the fighting, and themselves induced the Zakkah-khel to submit.

By the Durand treaty of 1893 between the government of India and the emir Abd al-Kahman the Afridis were left entirely within the Indian boundary. In 1897 the Afridis sent deputations to Kabul, and endeavored, but without success, to obtain ~~recognition~~ from the ~~emir~~ ^{British} government that these hardy mountaineers will eventually settle down in a more peaceful life under the British government, which does not attempt to interfere in the internal affairs of the tribes.

Sibbiography: Muhammed Hayat Khan.
Hayat-e-Afghan (English trans. *Afghanistan*;
Lahore, 1874), p. 201; Holston, *Outline of
Afghan ethnography* (Calcutta, 1883), p. 322.
Elphinstone, *Customs* (London, 1822), ii. 48.
Hullich, *The Indian Frontierland* (London, 1901),
chap. 20-21; Nicholson, *The Tribes and
Castes of India* (London, 1898); Bellon, *Notes on Afgha-
nistān* (Calcutta, 1880), chap. xxvii; Kerley,
Notes on Afghanistan (London, 1880), p. 95.
(M. LONNORTH JAMES.)

AFRIDON, [See FENIDON.]

'AFRIT. [See **'FRUIT.**]

'AFS' (A.) the gallant as well as the oak tree (*Quercus astantia orientalis infectus*) that yields it. The Arabs, who did not yet know of the

production of the gallnut by the gall-fly, considered it to be the fruit of the oak tree, produced either at the same time or alternately with the acorn. In mediæval Arabic medicine, the gallnut was official, and was used either in powdered form or boiled in vinegar as a remedy for skin diseases, and also internally as a remedy for diarrhoea; mixed with honey it was considered to be a remedy for the lungs. It has also been used for the prevention of ink.

1. 159; Rev. St. Haller, *ab. Lyman* (Hale, 129),
11, 127; the *ab. Awaia*, *ab. Lyman* (Hale,
Clemens-Miller), 20 205. (Hale)

APSANTIN (also *Apsantin*, *Apsantia*, the common wormwood (*artemisia absinthium*), distinguished from *artemisia fratrium*, *Artem. Alp.* Like *Thymoxides* the Arabs distinguish four kinds of *apsantina*, which, strictly, do not correspond with those of *Thymoxides*: the Greek (*ψευδο*), the Nabathian, the Khazarsian and the Turgesian (*Peru*?) *apsantina*, of which the last was considered as the most bitter and best kind. The equative effect of the wormwood as a stomachic, tonic and vermifuge ~~was~~ generally known; it ~~was~~ also not seldom used externally in plasters, pills, etc.

Hibiscus f. *Lin al-Awam*, *K. H.*
al-fatāḥa (trans. Clément-Millet), II, 302-303;
Karwini (ed. Wüstenf.), I, 273. (Heli.)

AFSHAR, a Turkish tribe emigrated to Persia, where it formed two great divisions, Kizil and Eshik according to Ritter (*Asien*, viii, 400-405), or Shamlu and Kirke according to Morier. It consists of 38000 families scattered in Akhalkikhan, Khamae (Zaglan and Kialahon), Karwin, Hamoukhan, Tabarin, Eshsanin, Kermis, Khurkhan Fawizan and Macanikhan. It is called after Awhar (*Ferdowsi's Nizami*), or Awahar (*Kashf al-Din*, ed. Barmau, p. 32). The eldest son of Yolduz, third son of Oguz (Abu'l-Atah, p. 37), the meaning of the name is: "he who is prompt in his affairs" (*ib.*, p. 33). Nadir Khan was of the Kirke tribe, who came to Akhalkikhan with the Mongols and settled under Shih Isma'il in the north of Meshed and in the region of Merv (*Maabdi Khan, Histoire de Nader-shah*, 1750, page, L 2-3).

(Cf. 116087.)

AFSHIN, title of the native prince (in pre-Islamic times) of the country of Ustjuzhania in Asia Minor (about the stretch from Eghnek to Eghedjeddin and to the south of it the territory on the opposite corner of the Zurefshan). The last Afshin, Gulistan Kawanu (in the sources he is generally called not by his proper name but by his title *afshin*), the general of Caliph al-Mu'tazila, was loaded with reward and honours for his repelling the dangerous rising of the Khurrami under Bafek and for his victories over the Greeks in Asia Minor, but in 838 (Sap-837) he was overthrown, accused of apostasy, and in Shaban of the same year (May-June 838) he was made to die of hunger in prison. — The title *Afshin* occurs also in Asia Minor; to Ya'qubi (*ed. Boissier*, II, 344), *Eghnek*, the subjugator of Sogdiana, calls himself *Afshin* of Sogdiana, *Afshin* of Samarkand* in the deed of his treaty with Kauliba b. Maalin.

Stellaria media. Veldkamp (ed. de Goeje), pp. 439 ff. 192; Tabari, iii. 234 ff. 192; Boissier (ed. Moiray), pp. 199 ff. 192; Dory, *Arct. 200*.
Phistia 田井田, pp. 229 ff. 192; Brown.

A literary history of Persia, i. 730 et seq.; A. Meiler, *Der Islam in Algerien und Arabien*, i. 528.

AFSÖS, poetical name of Mir Shēr 'Alī, the son of Sa'iyid 'Alī Muqaffar Khān, and descendant of the Prophet through Imām Mūsā Sādiq. His ancestors dwell in Khawāf in Persia. One of them, Sa'iyid Muḥammad Khān, the brother of Sa'iyid 'Alī Muqaffar Khān, came to India and settled at Naraul. Sa'iyid Ghulam Muqaffar, the grandfather of Afsös, came to Delhi during the reign of Muḥammad Shāh (1719–1748), and was an associate of Nawāb Sa'adāt al-Dawla Khān, and his father and uncle, Sa'iyid Ghulam 'Alī Khān, were companions of 'Umar al-Mulk Amir Khān. Afsös was born at Delhi, and received a liberal education. On the assumption of the Nawāb (1747), when Afsös was 11 years of age, his father took him to Patna, and obtained ~~the post of~~ under Nawāb Mūsā 'Alī Khān, commonly known as Mir Qasim; he remained at Patna until the deposition of the Nawāb in 1760. He then went to Lucknow, and thence to Haidarabad, where he died. Afsös resided at Lucknow 2 years before his father's death, and was supported by Nawāb Nāzar Dugh, the son of Mirza Khān, and became an associate of Mirza Dīwān-Bakht (Dīwān-dar Saḥī), the eldest son of the emperor 'Alam, who had come to Lucknow from Delhi.

After living some years at Lucknow, Mirza Nāzar Khān Khān, the Nāib of Nawāb Asaf al-Dawla, introduced him to the notice of the Resident, Colonel W. Scott, at whose recommendation he went to Calcutta in 1215 (1800–1801), and was appointed Lecturer in the Hindustani Department of the College at Fort William.

Afsös wrote a Hindustani Dīwān during his residence at Lucknow. He also made there a translation of *the Gulistan of Sa'adī*, which was completed in 1214 (1799–1800), under the title of *Bagh-i Urdū*. While at Calcutta he revised the *Kashfāt* of Sa'adī, and Hindustani translations of Persian works which had been prepared by Mughals of the college. He wrote a translation of the first part of the *Khatayāt al-Tawārik*, or a Persian history of Hindustan written by Mughal Sultan *Shah* of Persia in 1107 (1695–1696). This work was completed in 1205 (1805) under the title *Asfār-i mughal*. It was first printed at Calcutta in 1200. An English translation was made by M. J. Court, and published at Allahabad, 1871 (2d ed. Calcutta, 1883). According to Garcin de Tassy (*Litt. Hind.*), and Sprenger (*Oudh Cat.*, p. 298), Afsös died in 1809.

Bibliography: Blandford, *Catalogue of Hindi, Panjabi and Hindustani MSS. in the British Museum*, 89. 72; Garcin de Tassy, *L'islamisme d'après le Coran* (3d ed.), pp. 291 et seq. and the works cited in the article.

AFSÜN (عَفْسُون), charm, incantation; secondary form of *afṣān*, derived from *afṣayidān* (comp. *faṣṣā*, *faṣṣā*, *faṣṣayidān* etc.), root *افس* (Salomon, in *Grundr. d. iran. Philol.*, i. 1, 304). This word designates especially now, in Persia, a charm against the biting of poisonous animals; certain derwishes who pretend to have the power to charm serpents, scorpions etc., will, for some gratuity, communicate their inviolability to other persons. Often it is one part of the body which is so protected,

as (for instance the right or the left hand, and it is with this that the animals of this kind must be seized (Futuk, Persia, i. 348).

(C. HUART.)

AFTASIDES, Berber dynasty of Badajoz (418–487 = 1027–1094). Muḥammad b. al-Aḥsan, the father of the founder of this dynasty — which is for this reason called Aftasides (see 'AM. AL-ḤAN b. AL-AḤṢAN) — belonged to the Berber tribe of Aftasides and had come to Spain probably with al-Muḥammad's Berber troops. But soon as the Aftasides attained to power they ascribed to themselves an Arabic origin and claimed descent from the noble Yemenite tribe of Taghlib. It must be said, however, that 'Abd Allāh, the first Aftaside king, was ~~born~~ in Spain, in a place called by Arab authors, Faḥṣ al-Baḥrī, which Dozy identified with the Campo Calatrano of today (*Recherches sur l'Espagne*, i. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100). As early as 401 (5010), Badajoz, of which the governor was a certain ~~king~~, had seceded from the Caliphate of Cordova, and Saḥūr had made of it an independent principality. He appointed his son 'Abd Allāh b. al-Aḥsan, whom he held in great esteem, as successor. Thus 'Abd Allāh's accession to the throne was since after 413 (1022), the year of Saḥūr's death. From the very beginning his reign was characterized by disastrous wars and by the defeat which he suffered at the hands of Ibn 'Abd al-Rahmān, prince of Seville, and of Muḥammad al-Hirānī, prince of Castile. Al-Muḥammad, son of 'Abd Allāh, who was in command of his father's troops, was taken prisoner by al-Hirānī and did not recover his freedom before the month of Rabi' I 421 (March 1030). Four years later 'Abd Allāh recovered himself upon Ibn 'Abd al-Rahmān in a perfidious manner. He had granted the latter free passage through his territory for his army commanded by his son Iḥṣān, then he unexpectedly fell upon the latter and massacred the greater part of his soldiers; Iḥṣān and a handful of men succeeded in escaping.

'Abd Allāh died on the 17th Jumādī II 437 (30th December 1045) and was succeeded by his son 'Abd al-Rahmān al-Muḥammad. The latter, besides that he had at least the 'Abd al-Rahmān's name of the Aftasides, was also threatened by Ibn 'Abd al-Rahmān, King of Toledo. Upon the advice of Muḥammad b. Iḥṣān, Lord of Cordova, al-Muḥammad and Ibn 'Abd al-Rahmān allied themselves with him in order to offer a united resistance to Ibn 'Abd al-Rahmān: thus the two men were reconciled for the moment. But soon a war broke out between Ibn 'Abd al-Rahmān and al-Muḥammad and the latter was beaten twice. Then there took place the expedition of Ferdinand I (beginning of 447 = spring of 1055), who deprived al-Muḥammad of several fortified places and imposed upon him a tribute. Al-Muḥammad died in 460 (1068). This prince distinguished himself by his great love for Arabic literature, which compensated for his want of success in his wars. He even wrote a rather voluminous work entitled *Muḥammadī* (comp. 'Abd al-Wahid, ed. Dozy, p. 52).

After al-Muḥammad's death, his son Yahyā, who later was the successor of al-Muḥammad, ought to have succeeded him; but his other son 'Omār, then governor of Evora, declared himself independent. Thus the two brothers reigned together

for several years, 'Omar over the western and Vahy over the eastern provinces. According to certain authors wars were took place between the two brothers as well as between their allies, but this can not be established with certainty. Vahy died in 473 (1081), and as he left no son. Omar, who took the name of al-Mutawakkil, became sole ruler of the kingdom. The latter like his father was more prominent on account of his literary taste than of his military exploits; his name was chiefly immortalized by his secretary, the poet Ibn 'Abdūn (q. v.), who later mourned over the fall of the Afrasides in his celebrated elegy. This fall, for the rest, did not come unexpectedly: Alphonse VI of Castile incessantly invaded the Muslim territory, and in 478 (1085) he even seized Toledo. The Muslim king al-Mu'tadid of Seville, Umar the Afraside of Badajoz and 'Abd Allah of Málaga decided then to call the Almoravide Yūsuf b. Tāghlāb to their aid. The latter indeed was not slow in responding to their call; he defeated the Christians in the battle of Zalāhā (12th Rajab 479 = 23^d October 1086) and then returned to Africa. But his success stimulated his eagerness for conquest, and in 486 (1093) he sent his general Sir b. Abi Bekr the order for subjugating the Afraside kingdom. Badajoz fell into the hands of the Almoravide general in 487 (1094); 'Omar and his two sons al-Fall and al-'Abbas were taken prisoners and afterwards put to death.

Bibliography: Hougoulin, *Spécimen et lit. orient. ... de regie Aphrasidorum familia* (Leyden, 1839); Dory, *Kerkcheri des Arabes et de l'Espagne* (12^e éd.), t. 136 et seq.; Mann, *Hist. des musulmans d'Espagne*, iv. 24 et seq.; M. R. Martínez y Martínez, *Historie del reino de Badajoz*, pp. 99 et seq.

(M. SELIMSOHN.)

'AFŪW = very forgiving". — **AFŪW**, one of the 99 names of God (see ALLĀH).

AFYON (i. e., from the Greek *βίον*, *blon*, of *βίος*, *bios*, opium, i. e. the impure juice of unripe poppy capsules (*papaver somniferum* L., Arabic *ḥaṣh-ḥaṣh*). From the first to the twelfth century of the Christian era Asia Minor seems to have been the only source of supply of opium for trade. From there the Muslims spread it by means of their warlike expeditions over the whole Islamic empire, so that opium is now cultivated in East India, Persia, Asiatic Turkey, Egypt and China. The production of opium was already described by Dioscorides almost in the same manner as it is still produced in Asia Minor: superficial incisions were made in the debilitated capsule, and on the following day the juice, which had oozed through them and become thick, was removed and kneaded into small cakes. The effects of opium as a medicinal drug, and chiefly its being an article of enjoyment, were from ancient times accurately diagnosed and tested.

Bibliography: Karwini (ed. Westens.), L. 282; Ibn al-Batṭar, *al-Djāmi'* (1814, 1891), i. 45; Abū Manṣūr al-Muwaṭṭaḥ, *Kitaḥ al-ḥaṣh* (ed. Seligmann), t. 36; Ibn al-'Awwām, *Kitaḥ al-falāḥ* (trans. of Clément-Mullet), ii. 2, 126 et seq. (on the cultivation of the poppy in gardens).

(HALL.)

al-APZĀRI, the title of the minister and poet 'Amīd al-Dīn Aḥmad b. Naṣr, according to *Ḥaṣḥi Minā Ḥaṣḥi Fāsi* (*Ḥaṣḥi minna ḥaṣḥi*, *Ḥaṣḥi*, 1313, L. 33; II. 179, 332). *Asīd* or *Abāḥ* is a

small town of Fās, south of Sūda (*Ḥaṣḥi*, *ḥaṣḥi*, *al. de Goeje*, III. 447, note 1). [See AL-APAZAR.]

AGA (See AGĀA.)

AGADIR, a Berber word, the equivalent of the Arabic *ḥimā* = wall, walled wall enclosing a town, fortress, town; apparently of Phoenician origin. Agadir is the name of several Berber villages, especially in Southern Morocco. When occurring alone it generally designates Agāllā ḥimā, a small town situated in Moroccan Sāa, on the sea-shore, on the top of a hill. It is also known (a small plan of it is to be found in Erickson, *Maroc andréen*, p. 50); being situated on a declivity the name is difficult. Near the place, on the sea-shore, there is a rather miserable village called Fomil. The roadstead of Agadir is the best anchorage of the whole Atlantic coast of Morocco, because it is sheltered from all the winds. Agadir was founded towards 1500 by the Portuguese; originally it was a simple fishing establishment, the construction of which seems to have been due to private initiative. It was generally designated by the name of *Santa Cruz*; the natives called it *Tigremat* *ḥimā* or *ḥimā* *ḥimā*, i. e. the European house. Later it got the name of *Santa Cruz* of Cape Agor (Berber *ḥimā*, whence *ḥimā*, *ḥimā*, *ḥimā*). It was not to be confounded with Santa Cruz de Mar Pequena, a Spanish post established later, the exact site of which is not known now. The Africans call Agadir *Guarguarem*; Santa Cruz of Agor, having become so important Portuguese place in Morocco, was attacked in 1536 by the sheriff Mūḥid Maḥmūd. The place was then commanded by Don Gutierrez de Manco; the siege was long and eventful; finally, in spite of the help of Portugal, Santa Cruz was taken by storm and don Gutierrez surrendered. The latter's son-in-law don Juan de Cotral had been killed and his wife Doña Mariana de Manco was taken prisoner. The sheriff fell in love with her so much that he married her; he let her for a long time practice the Christian religion and live in the European manner; but finally she altered her faith or at least she made a show of being converted to Islam. It is also said that she was the cause of a war between Mūḥid Maḥmūd and Mūḥid Aḥmed, the two sherifs who contended for her with arms; the former had the upper hand and the two brothers came to an understanding. It seems that she died from poison administered to her by the other wives of the sheriff, who were jealous of her. The sheriff set free his father-in-law and sent him back to Portugal loaded with presents. In order to shelter the port of Agadir and a spring which supplied water to the town, 'Abd Allāh had in 1557 built a battery, around which some houses were clustered; this agglomeration comprised the name of *Port* from the Portuguese *porto*. Agadir remained an important commercial point of the coast. In 1870 the only French commercial house in Morocco was established there; in 1875 the French tried to build there a fort. In 1773 Mūḥid 'Abd Allāh founded Mogador and transferred all the Portuguese to leave Agadir and to live in the new town. Since that time Agadir has been closed to European trade; its inhabitants are very faithful; and towards 1882 some commerce was permitted there on account of the famine, but the traders were obliged to encamp on the strand and were hardly badly received.

(Eckmann, *loc. cit.*). The Portuguese fortress is well preserved and it seems to present inscriptions.

Bibliography: Leo Africanus, *Itinerarium de Africa* (ed. Schefer), l. 176; Marmol Carvajal, *Descripción de Africa* (Granada, 1573), ll. 190 et seq.; Eckmann, *Mora moderna*; Maslin, *The Land of the Moors*, pp. 378—382; Costellanus, *Étude de l'Afrique*, pp. 203—210.

(E. HUART.)

'AQEL, modern Arabic pronunciation for 'akāl' (q. v.).

AGHA, East-Turkish = 'elder brother'; comp. Yakut *aga*, 'father' (V. Thomsen, *Itinerarium de Orkneya*, l. 17—18, 1893). Kaitakchaghā, grandfather, uncle, Tatars, 'elder sister'. In (small) Turkish *agha* means 'chief, master, lord'. This title is nowadays borne by inferior officers up to the grade of captain; it is also that of the eunuchs of the imperial palace. Formerly it was conferred upon officers of a rather high rank. The *akāghas*, officers of the imperial army, were six in number: the chief of the *haskāshī*, the eunuchs, the chief of the *akāshī*, etc. The *agha karmakāshī* was a guard officer in service of the *agha* of the janissaries; he was looked from a high tower the different quarters of Constantinople; in case of a fire he took quickly information and hastened to report it to the *agha*. The eunuchs of the palace were divided into black (*hara-aghalar*) and white eunuchs (*akāghalar*), only the former exist now; their chief is called *akāgha*, 'the *agha* of the girls'. He has the title of *ilghatān*, and his rank is next to the grand vizier and to the *Shah* al-Islām. The chief of the white eunuchs was formerly called *Kapāgha*. — The *agha* of the janissaries (*yakāgha*) was the commander-in-chief of that militia and had the precedence of all the other officers as well as of the Ministers of the State. — Under the Mongols this title was likewise given to the princes of the royal family (Quatremère, *Hist. de Mongols*, pp. xxix, xl). The Persians write this word *āghā*, and erroneously pronounce it (A. L. N. Nicolas, *Seyid Ali*, *hommage à la Béd.*, Paris, 1905, p. 161, note 125). Just as for the rest, do the Osmanli-Turks.

Bibliography: W. Kailash, *Verwandtschafts-Verhältnisse*, l. 145; IL Vambery, *Seyid Ali*, *Verwandtschafts-Verhältnisse*, p. 6; Barbier de Meynard, *Notice turco-française*, l. 74; D'Ottavio, *Tribuna di Sempere ottomane*, ii. 14 et seq. 30 et seq. 313, 353. (CL. HUART.)

AGHA KHAN, title of the head of the Indian families or Khodjas (q. v.). The present Agha Khan Muhammad Shah, born in 1877, resides at Bombay and writes articles for English periodicals (*The Nineteenth Century*; *East and West*). He is the third Agha Khan, for his father and grandfather also bore that title. The latter, called Agha Khan Mahallat (after Mahallat in Persia, to the west of Kumb), was governor of Sam Mahallat under Fakh 'Ali Shah. Having accompanied in his revolt in 1838 against the grand vizier, he was obliged to flee to India. Mahallat's father, Khali Allah Salyid Khabli, was executed in 1817, son of Abu'l-Hasan, the governor of Kumb. The Agha Khans claim descent from Hasan Subhāy (q. v.).

Bibliography: St. Guyard, *Un grand maître du monde musulman* (Paris, 1891, 2^e éd., l. 337 et seq.); *Revue du monde musulman*, l. 48 et seq.

AGHA MUHAMMED KHAN, founder of the Rājshāh dynasty in Persia, son of Muhammad Khan, son of Fakh 'Ali Khan; born in 1753 (1747). When still a child he was made a eunuch by order of 'Adil Shah. On the death of the *shah* Kāshā Khan Zand, he retired to Asterābād, turning to his advantage the disturbances of Persia at that time; he made Teherān his capital and declared himself a king there in the beginning of 1201 (1786). He struggled for eight years with the prince of the Zand dynasty, Lutf 'Ali Khan, who fell into his hands through treachery, and perished under fearful tortures in 1209 (1794). A successful expedition against the Turkomans (1210—1795) re-established peace on the north-eastern frontier, another expedition in Georgia tore away the latter country from Russia; Agha Muhammad escaped a conflict with the latter power only thanks to the death of Catherine II. He seized the prince Shāhrukh, grandson of Nadir Shah, who, though blind, continued to reign in Meshed, and by torture extorted from him the diamonds which the conqueror had brought from India, then he ordered Khosrō to his States. At the age of 55 he was assassinated (1211—1797) by two slaves whom he had condemned to death, and buried at Nadī (Meshed 'Af). His nephew Bādā Khan, who took the title of Fakh 'Ali Shah, succeeded him on the throne. Agha Muhammad founded by violence and force a dynasty, whose chief merit consists in its restoring to Persia a which has remained till now.

Bibliography: P. Horn, in *Grande d. Iran*, *Pahlavi*, ll. 594, 604; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, l. 411; Ruyter, *Dynastie of the Kajars*, pp. 9—29; 'Abd al-Baqāh b. Naḥaf Kull, *Min ḥikm al-sultān*, pp. 14 et seq.; Rika Kull, *Revised al-jawāz al-jadīd*, l. 104 30 et seq. (CL. HUART.)

AGHAC (Turkish: 'tree, wood', a second form to East-Turkish *yigān*), a land measuring the triple distance at which a man placed between two others can make himself heard by them, thus something like a paceship or a mile. A verse of Mir 'Ali Sher Nawāz is it *āghā* *hāri* (double cable, the length of the from the shoulder to the end of the middle finger); another verse of Makhdūm Kull estimates the dimension of the earth at 140000 *aghā*. Pietro della Valle (*Voyage*, III. 241) thinks the *aghā* to be equivalent to a Spanish league, or four Italian miles, and according to E. Flaudin and P. Conte (*Voyage en Perse*, l. 111), it is equivalent to six kilometres (a little less than four English miles).

Bibliography: Pavet de Courcelle, *Notice turco-orientale*, pp. 554—555; Solimān Khān, *Laḥat al-jawāz al-jadīd*, p. 13 (Paris, 1891, pp. 6, 105). Vambery, *Cognate Sprachstudien*, p. 357. (CL. HUART.)

AGHAC-ERI, (man of the woods, of the forest), of a people which Priscus quotes under the designation of *Agathari*; it is perhaps the same as the Mordvins (Russian *Mordva*, Arabic *Bardar*, *Bardar*) and other Finnish tribes (Marquart, *Streifzüge*, pp. xxiv, 41). The explanation of the Greek name by the Turkish is found already in Hammer-Purgstall, *Geogr. Anst. d. k. k. Hofe*, p. 16; Quatremère, *Hist. des Mongols*, (1816), p. 53, note; M. Th. Montau, *Les tribus arabes*, *Glossar* pp. 45, 49. (CL. HUART.)

AGHĀNĪ (A.), pl. of *aghānī* (q. v.), a song^o; for the Arabic 'Book of Songs' (*Kitāb al-aghānī*) see AMĪN-L-FARĀBĪ 'ALĪ.

AGHĀNĪYĀ (A.), pl. of *aghānī* (q. v.).

AGHLABIDES, a dynasty which ruled over Ifrīkiya during the whole of the 9th century of the Christian era, founded by Ḥaṣṣam b. al-Aghlab al-Tamīmī. Ḥaṣṣam, then governor of Yab, seized the power after he had rescued the 'Abbaside emir Ibn Muḥallā, and was invested by Caliph Hārūn al-Rāshid. It is in no way certain that further feudal treaties fixed more precisely the relations between the Caliphate and Ḥaṣṣam's successors. At any rate they contented themselves with the title of emir; the wording on their coins was extraordinarily simple. The relations between Baghdad and Kairawān were shown by mere civilities; Ziyād al-Allāh informed Caliph al-Ma'mūn of the Sicilian expedition which threatened the Byzantine empire, and sent him shortly afterwards *mithaqāt* coined in his name. But when the same caliph asked the same emir to extol 'Abd Allāh b. Tāhir in the *khutba*, the emir answered insolently. Al-Nuwairi says with reason that the ruler of Baghdad would have met with ill success if he had tried to interfere with the affairs of the successors of the dynasty, and it seems doubtful that a message of al-Ma'mūn should have influenced the abdication of Ḥaṣṣam b. Ahmad.

Thus **AGHLABIDES** rule in the **AGHLABIDES** hereditarily supreme over a territory, the boundaries of which **AGHLABIDES** exactly he defined and which is conventionally called Ifrīkiya. To the west it surely extended to Baza and comprised the whole country of the Kairawān. These Berbers, who seem to have formed a great confederation whose influence reached the present Kabylia, were kept under the Agglabide suzerainty through the Arab colony of Bilma, and as soon as the latter was destroyed by the last Ziyād al-Allāh, they became the first and firmest support of 'Abd Allāh al-Sūfī: they **AGHLABIDES** Khāridjites, perhaps Nakkariite Ḥafsiya. To the south-west Ifrīkiya extended to the Zāb and the boundaries of the Ḥafsiya kingdom of the Banū Rustam of Tahert; Baghaya and Tobas were under Agglabide rule, but with occasional Khāridjite revolts. **AGHLABIDES** south-east Tripoli formed an isolated post, exposed to the raids of the Berber Khāridjites of Djebel Nafusa. Ifrīkiya proper, partly occupied by Arab and Arabized Sanāites, furnished the contingents of the army, the *ghunāḍ*; though frequently divided by tribal quarrels and personal ambitions, they yet formed a religious and linguistic unit in front of the heterodox Berbers who surrounded and persecuted them.

In this Sanāite community, religious life was vigorous enough for differences of theory to enter upon the scene. It is under the Agglabides that the Ḥanbalite and Malikite doctrines are believed to have simultaneously been introduced into Ifrīkiya, doctrines which Fāṭimism seems to have supplanted during two centuries. For a certain time they were represented by the same person, Asad b. al-Farkī, who was first *qāḍī* of Ifrīkiya, then of Sicily and at the same time imam and emir. This scholar, who successively attended the lessons of Mālik at Medina, of 'Abd Ḥanbal's disciples in Yab and of Ibn Kāsim, Mālik's best pupil, in Cairo, taught the two doctrines at Kairawān; but his rivalry with the Malikite Saḥnūn accentuated

his Ḥanbalite tendencies. After his death Saḥnūn remained sole master of the place, and from 232 to 240 (857-865) he seems to have exercised over Ifrīkiya an absolute religious magistracy. He was liberal when he had near him his rival's Ḥanbalite pupils like Sulaymān b. 'Imrān, but he displayed real severity towards his unfortunate predecessor Ibn Abī Ḥawwād, whom he made to perish under the tool for the crime of professing the doctrine of the creation of the Korān. His *enfermement* of Ibn Kāsim's doctrines eclipsed the *shu'fiya* and became the canonical book of Maḥmūd Mālikīya. After him, the Malikite school remained supreme, yet the Ḥanbalite doctrines had their adherents; even the doctrine of the creation of the Korān had not disappeared: al-Farkī was threatened with death for this crime. But under the emir Abū 'Alī Muhammad, al-Sulaymān, the *qāḍī* and governor of Kairawān, an avowed partisan of this latter, was nevertheless entrusted with the task of restoring order to the administration. It is possible that the emir employed the *shu'fiya* as intermediaries with the people against the free tendencies of the Arab families, unable to remain grouped in a compact state in front of the dangers that threatened them on the frontier. The appreciation of the Arab historians, though vague and divergent, induce us to believe that the emir possessed courage and skill, knew how to maintain such a fragile political community and keep it in real prosperity, in spite of some financial trouble like the *dirham* edition.

The Sicilian expedition, begun by Ziyād al-Allāh I (212-237) and continued by his successors and the Fāṭimides, **AGHLABIDES** nothing else than the regulation of former piracy, the large island having existed on the pirates the main attraction which Spain **AGHLABIDES** upon the Berber dynasty of Morocco. The produce of the pillage, carried on for a pious purpose, the *ghazā*, furnished the emir with the means to build palaces and produced them other pleasures without **AGHLABIDES** too heavily their subjects. Al-Ḥayy al-Rāḍī, built under Ḥaṣṣam b. al-Aghlab, the great mosque of Kairawān and the *madrasa* of Ibn, built under Ziyād al-Allāh b. Ḥaṣṣam, the *madrasa* of Kairawān, the mosque of Sūf, Baghaya and Kayr al-Fark form an artistic group associated with Sicilian architecture.

After a line of rulers, who though not without faults were full of energy, the Agglabide dynasty could oppose to the storm raised by al-Shī'ī none else than emirs whose predominant feature **AGHLABIDES** the cowardly and refined severity of lords of harems and eunuchs. The last Ziyād al-Allāh took to flight before the Fāṭimides, without fighting, in 296 (910).

The following is a list of the Agglabide rulers, eleven in number:

Ḥaṣṣam b. al-Aghlab b. Salīm b.	
Ḥal al-Tamīmī	184 = 800.
Abū 'Alī Asad b. al-Allāh b. Ḥaṣṣam.	196 = 812.
Abū Muhammad Ziyād al-Allāh b. Ḥaṣṣam.	201 = 817.
Abū Ḥal b. al-Aghlab Ḥaṣṣam b.	223 = 838.
Abū 'Alī Muhammad b. al-Aghlab.	226 = 841.
Abū Ḥaṣṣam Ahmad b. Muhammad	242 = 856.
Ziyād al-Allāh b. Muhammad	249 = 863.
Abū 'Alī Muhammad b. al-Aghlab	250 = 864.

Husain b. Ahmed. 261 = 875.
 Abu 'l-A'ala. Abd. ALIB Muhann.
 med. in. fortitudo. 269 = 902.
 Abu Alodur Ziyadat Allah b. Abd. 'l-
 'Abbas. 269 = 902 to 276 = 909.

Bibliography: Abu 'A'ala, *al-Majma' al-
 mufrid*, 12 vols. Fagan. (1901); Ibn al-
 'Asir (ed. Tornb.), vii and viii; Ibn Khaldun,
Diwan, iv (*His. al-Bihar*, 2); idem, *His. al-
 'Asir* sous les *Aghlabides*, et de la Sicile, ed.
 and trans. Noël des Vergers (1841); Amari, *Sti-
 storia della Sicilia* (1857); idem, *Storia dei
 Aghlabidi di Sicilia*, (1854); Poinet, *Les Berbères*.
 (C. Desormères.)

AGHMAT, a place to the south of Marrakesh.
 Agmat is now a vast agglomeration of fields,
 gardens and earth houses, abundantly watered and
 shaded by trees of various kinds. It is one of the
 prettiest spots of that region. It belongs to the
 latitude of Marrakesh, at a distance of two or
 three kilometres from it to Warika, a large
 village with an important *medina* (Jewish quarter),
 which constitutes a separate *ghazda*. Both com-
 munes are irrigated by the Wadi Agmat which
 comes forth from the Atlas at Warika: the latter
 is indeed situated land by the foot of the moun-
 tains and ~~on its first slopes~~. The Wadi Ag-
 mat furnishes numerous *regas*, one of which goes
 to Marrakesh and contributes to furnishing
 the town with drinkable water.

Before the foundation of Marrakesh, Agmat
 was, besides Salla, the chief town of the region;
 it is mentioned as having formed a part of the
 hispano-egyptian. Later, before the Almoravide in-
 vasion, it is found to be occupied by the Magh-
 rawa, whose last emir was called Laghat or Laghat
 b. Yusuf, the husband of the celebrated Zaynab,
 who later married Abd. Bekr al-Ishirani and
 afterwards Yama b. Taghrib, the founder of the
 Almoravide dynasty. Agmat was taken in 440
 (1057-1058) by the terrible *warawid*, and Laghat
 sought shelter with *Taghrib*. After Marrakesh
 was founded in 454 (1062), Agmat lost its
 importance and since then has ceased to
 flourish. Al-Bakri, who wrote before the foun-
 dation of Marrakesh, distinguishes between two
 Agmats: Agmat-Alban and Agmat-Warika. Per-
 haps Agmat-Alban is identical with the Agmat
 of to-day while Agmat-Warika would correspond
 to the present Warika; unless Agmat-Albu be
 Agmat-Albu which is 7 or 8 km. and. At any rate
 the historical Agmat seems to answer to the place
 which is still called Agmat. There is still an old
 medina, large enough, and ~~many~~ tombs are
 found there. Perhaps it is ~~here~~ that we must
 look for the tomb of the unfortunate al-Mu'tamid,
 the last ruler of Seville and of Cordova, whom
 Yusuf b. Taghrib exiled to Agmat and whom he
 kept there a prisoner. Al-Mu'tamid ~~gives~~ a
 touching account of his captivity. This tomb existed
 in the 14th century, but we do not know what
 has become of it now, the ~~monument~~ to this modern
 being strictly forbidden to Christians and Jews.
 Around the medina there are found vestiges of
 old brick buildings, of a stone bridge and of old earth
 circunvallations. In the time of Leo Africanus,
 Agmat was already in utter decay; still pilgrims
 are yet made to the saint of Agmat. The
 region remained celebrated on account of its
 water, its shady trees and various fruits which
 supply the market of Marrakesh.

Bibliography: al-Bakri, *al-Musallik* (Dover,
de l'Afrique septentr.), pp. 86, 123 et seq.; idem,
Sifir al-Maghrib (ed. Dory and de Gouge), pp.
 29, 61 et seq.; Ibn Khaldun, *Diwan*, ibn al-
 'Asir, *al-Bihar*; al-Mu'tamid, *al-Mu'tamid*; Leo
 Africanus, *Description de l'Afrique* (ed. Schefer),
 12, 109 et seq., 338 et seq.; Marmol Catalan,
Description general de l'Afrique (Granada, 1573),
 12, 358 et seq. (E. Douville).

AGHRIDAGH = **FORNICATION**. [See **ABAS**.]
AGRA, capital of the district of the same name
 in British India, situated on the right bank of
 the Yamuna River. In 1901 the city counted
 118,000 inhab. (about a quarter of whom Musul-
 mans), the district (1845 square miles) 1,060,546
 inhab. — Agra is renowned for its many mag-
 nificent buildings from the time of the Moghul dy-
 nasty. Several of them, as the Moti-Masjid (erected
 in 1654 by Shah Jahan), the Nagina-Masjid
 and the Mina-Masjid, the public and private au-
 dience halls (*darul-i-aman* and *darul-i-shan*),
 the palaces known under the names of Shah-
 Mahal, Khajur-Mahal, and Jahangir-Mahal are
 within the spacious citadel (2½ km = 1½ miles in
 circumference, built by Akbar) surrounded by a
 moat and a wall 70 ft. high, access to the citadel
 may be gained by two gates, while a third gate
 on the side of the river is closed. On the oppo-
 site bank of the river is the tomb of 'Imad al-
 Daula (q. v.). The most famous monument of
 Agra is the Taj-Mahal (q. v.) For the rest the
 area of the present city is only about the half of
 what it was in the flourishing time of the Moghul
 dynasty.

History. — Agra has been known since the
 12th (q. v.) dynasty ruled there, and yet Akbar
 only made it his residence, in which he also
 died (1605); his tomb was erected by a monument,
 however, is not in Agra but in Sikandra (q. v.),
 which is at a distance of 8 km. (about 5 miles).
 The Akbarabad given to the city in his honour
 fell later into oblivion. His successor re-
 sided only now and then in Agra, and Aurangzeb removed
 his residence to Delhi. In 1770 the city was taken
 by the Marathas, who occupied it with a short
 interruption till 1803, when Lord Lake subjected
 the city to the English rule (battle of the 17th
 October 1803).

Bibliography: *Hist. Gaz. Agra-Dush*,
 viii (Allahabad, 1905); Smith, *The Moghul
 rule in Agra* (1901); *Archaeological
 survey of India*, iv.

AGAD (A.) pl. of *agah* (see **AGAH**), meaning
 unit in arithmetic. In the science of tradition it
 is used as an abstracted pl. of *shahar al-mu'ad*,
 which are contrasted with *mu'ad* (q. v.).
 communications which come not from a
 larger number of trustworthy companions (*mu'ad*),
 but from a single person. By means of *shahar*,
 i. e. further extension by different *mu'ad* *mu'ad*, the
agad tradition was added to the rank of *mu'ad*.
 The discussion of the question: to what
 extent the *agad* contains positive science and may
 serve as a criterion for the practice, forms one of
 the most conspicuous chapters of the *agad* science.

Bibliography: W. Marquardt, *Le Talmud de
 Babylone* (Paris, 1902), p. 201; a detailed
 discussion of the *agad* questions: *Le Talmud
 de Babylone* (Paris, 1903), 1221,
 pp. 51 et seq.; Seder al-Shur'a (Talmud), *al-
 Talmud* (Paris, 1883), p. 361.

From a Shiite point of view: *Diwan al-Din al-Ash'ari, Al-Faḥm al-ḥadīd* (Lucknow, n. d.), (GOLDZIEHER.) p. 107.

AHAD (A.) = numeral "one"; also surname of God (see *Wahm*). From *ahad*, the first day of the week, Sunday.

AHADL, the cavalry guard corps in the army of the Great Moghul.

Bibliography: Horn, *Das Heer und Kriegswesen der Grossmoghuls*; W. Irvine, *The army of the Indian Moghuls*.

AHADITH (A.), traditions. [See *Ḥadīth*.]

AHADIYA (A.) = unity, technical term in philosophy denoting simply the indivisibility of God's entity, which in the teaching of the Sūfīs constitutes the highest degree (*ḥaqīqah*) of the divine Being. Comp. the definitions in the *Dictionary of the technical terms* (ed. Lees) p. 1463.

AHD (A.), pl. of *ahd*, covenant, covenant, alliance; hence *waḥd al-ahd* = successor to the throne by virtue of a decree of the reigning prince; *ahd al-ahd*, the people of the covenant, i. e. those who have made a covenant with the Muslims, namely the Christians and the Jews (see *ḤIMMA*). Further *ahd* means the document itself which contains the regulations of the alliance; hence *ahd al-ahd al-ahd*, the Old Testament and *ahd al-ahd al-ahd*, the New Testament.

AL-AHDAL AL-ḤASAN A. **ABU AL-RĪḤĀN** A. **MUHAMMAD AL-ḤASAN** **ABU** **AL-DĪN**, Arab historian, born in 779 (1377) and died in 885 (1480). One of his works is a compendium of al-Ḥasan's history of Yemen, entitled: *Taḥṣīl al-ḥasan fi ṣifāt al-Ḥasan*.

Bibliography: Brockelmann, *Gesch. d. Arab. Litt.*, II, 235; Kay, *Yemen, its early medieval history*, pp. xviii et seq.

AHDATH (A.), pl. of *ḥadīth* [q. v.].

AHL, Turkish word, whose real name seems to have been Heilī Ḥasan (Ḥasan with the halo). His father Sidi Ḥuday was a merchant in Tomya (not far from Nicopolis). After the latter's death Ahl went to Constantinople and chose for himself the career of a scholar, but he did not for a long time advance any further than the degree of a candidate (*mufaddi*), because he declined the position of Muḍarrī in Bayezid Paşa's Medrese in Brusa. Finally he obtained a similar though less important position in Kara-Forya (Bardow), where he died in 923 (1517). His left two unfinished poetical works, of which the titles are: *Ḥikāyat al-Ḥuday* and *Ḥikāyat al-ahd*. The latter work is an allegorical poem written in prose interspersed with verses, and is an imitation of Fattāh's [q. v.] work of the same title. Ahl has epitomized its contents in *A History of Ottoman poets*, II, 296, et seq.

Bibliography: Smiles Gibb, *loc. cit.*, *Laph* (Chester), p. 105; Hammer-Purgstall, *Gesch. d. Osman. Reichs*, I, 209.

AL-AHKĀF (A.) = "the sand dunes". The Arabs particularly apply this appellation to the large sandy desert south of the Arabian Peninsula, an entirely unknown region, visited by no traveller. — It is also the title of the 46th *ḥikāyah*.

AHKĀM (A.), pl. of *ḥukm* [q. v.].

AHL (A.), originally meaning those who occupy with one the *ḥimma* (Hebrew *ahel*), thus family, nation. Therefore *ahl al-ahd* means the household of the Prophet, his descendants. When the *ahl* (pl. *ahd*) of a town or country

is spoken of it denotes its inhabitants, sometimes, as in Medina (according to Burton), especially those who were born there and own houses. But this word is often connected with other nations, and then its meaning is still more subtle, so that it may mean so much as "abiding in a thing, belonging to it", or "owner of the name", etc. Some of the compounds with *ahl* must in use follow here:

AHL AL-AHWĀ (A.), sing. *ahwā*, predilection, inclination of the soul; comp. Koran vi, 151) is according to the view of the orthodox theologians the appellation of the followers of Islām, whose religious tenets in certain details deviate from the general ordinances of the Shiite confession (comp. *Zeit. f. d. Deutsch. Morgenl. Gesell.*, III, 159). As examples thereof mentioned: *Ḥashariya*, *Kadūliya*, *Kawāḍi*, *Khawāḍi*, anthropomorphism, *Muḥṣila*. From the above definition it may be inferred that in the sense of Musliman theology it is not proper either to designate these tendencies as sects. (GOLDZIEHER.)

AHL AL-BAIT (A.) = "the people of the house, of the family". With reference to Koran, cxviii, 35; the Shiites (and in general the Muhammadans friendly to Ahl) attribute to 'Alī, Fātima, their sons and their descendants to whom alone they restrict this appellation, the greatest moral and spiritual merits as well as the greatest influence on the political rule and religious guidance of Islām. These ideas come to the surface in a more or less exaggerated form with regard to the 'Ahlīs according to the views of those spheres (see *ḤIMMA*). In a notice by Ibn Sa'd (iv, 594) the appellation Ahl al-Bait is connected with Muhammad and Aḥmad and referred to the Prophet's family. In Shiite exegesis, the notion of Ahl al-Bait is in several ways extended to the branches of the Band Hashim including their *Mawālī* (see *ḤAWĀḤ*), in the sense of the law must be admitted to the making of the *shāfi*, see the codes, e. g. *Kudrī*, *Al-Muḥṣar* (Koran, 1880) p. 23; *Nawwī*, *Nihāyat* (ed. van den Berg), II, 205; *Ibn Kāṣim al-Ḥafṣ*, *Faṣṣ al-ḥafṣ* (ed. Van den Berg), p. 252. The Shiite interpretation accepted for the *ḥimma* part does not restrict the acceptance of the term to Hashimite descent in a narrower or wider sense, but counts among the Ahl al-Bait all the wives and children of the Prophet, and also 'Alī, his son-in-law. This prevents the specially 'Ahlī interpretation (comp. also *ḤI*). See the *Ḥimma* to Koran, xxiii, 35 and to al-Nakhr, *Ḥikāyah* al-ḥafṣ, No. 30 (al-Faḥṣiāḥ, vi, 151). An exhaustive treatise in anti-Shiite spirit on the comparison of the idea of Ahl al-Bait is to be found in *Ibn Ḥallāj al-Hamadī*, *al-Nasīb al-ḥafṣi* (Cairo, 1312), pp. 87 et seq. (GOLDZIEHER.)

AHL AL-BIDA' (A.) = "the people of innovation", i. e. *schismatics*.

AHL AL-BUYŪTĀT (A.), originally denoted those that belong to Persian families of the highest nobility (Madelin, *Gesch. d. Persien u. Arabien am Zeit der Sassaniden*, p. 71), then, the nobles in general. Other meanings given by Dozy, *Supplément*, I, 131.

AHL AL-DĀR (A.) = "the people of the house", in *ḤIMMA* literally the *ahd* order.

AHL AL-DHIMMA (A.), the *ḥimma* and Christians, between whom and the Muslims there is according to Musliman law a certain legal relation (see *DHIMMA*).

AHL AL-DJEBEL (A.) = „mountaineers“, particularly in Palestine the Bedouins of Hawrân.

AHL AL-FARP (A.) = „the legal heirs of the first degree according to Mahammedan right of succession“ [see 5411].

AHL AL-HADITH also **AYDIL AL-HADITH** (A.) = „the people of official tradition“ [see 5411], as contrasted with „the people of their own judgment“ (نفس) and with the sectarians in general. In India the Wahabîs [q. v.] call themselves so.

AHL AL-HAKK (A.) = „the people of the truth.“ [See 5411.]

AHL AL-HAWA (A.) = „libertines“.

AHL AL-KABALA (A.), a synonym of **AHL AL-DJIBBAR** [see 5411].

AHL AL-KIBLA (A.) = „the people of the Kibla“ [q. v.], appellation of the Muslims.

AHL AL-KISA' (A.) = „the people of the garment“, appellation of the family of the Prophet (Muhammed himself, Ali, Hassan and Husain). For the origin of the appellation see the traditions quoted above under **AHL AL-SAYY**.

AHL AL-KITAB (A.) = „the people of the Book“. Muhammed calls so the Jews and Christians, in distinction from the heathens, on account of their possessing divine books of revelation (*Tawrat* = Torah; *Zabur* = Psalter; *Injil* = Gospel), which, it is true, they turned in a falsified form, but the recognition of which secures for them a privileged position for the heathens. In contradistinction to the heathens Muhammed granted them (Qur'an, ix. 29) after their submission free public worship against payment of a poll-tax (*Jizya*, q. v.). The practical observance of the special conditions laid upon them ensures them implicitly the protection of the Mussulman authorities (as *mu'awana* of **AHL AL-DJIBBAR** = protégés in accordance with an agreement). Violation of this defensive alliance with the **Ahl al-Kitab** is considered as a heinous offence. Of course the proceedings of the Prophet with regard to the Beni Naafir and Beni Kurayb cannot be taken as a model. In spite of all fanatical sentiment expressed in odious terms the following principle is the basis of Muhammed's saying has been so ap: „He who wrongs a Jew or a Christian will have myself (the Prophet) as his inditer on the day of judgment“ (Dakikhat, p. 162). Likewise in the ancient instructions for the general sally out on expeditions of conquest as well as for administrators of the provinces stress is always laid upon the clause that the subjected **Ahl al-Kitab** must not be disturbed in their public worship and must be treated with humanity. To be sure after the death of the Prophet, who had begun with the expulsion of the Jews, the **Ahl al-Kitab** may in Arabia be said to have been tolerated to them. The Mussulmans based themselves on a saying supposedly uttered by the Prophet in his last hour, the purport of which is „two religions may not dwell together on the Arabian Peninsula“ (*Al-madina*, ix. 71, comp. Zuhri's commentary as to the geographical limits), a principle which is pretended to have been applied already by Abi Bekr in the message to the Christian inhabitants of Najran (Tabari, i. 1987, 1.). The restrictive, special conditions, which became always more oppressive in proportion to the increasing spirit of intolerance, are codified in their oldest form in a document which passes for the „Add' Omar, the treaty of 'Omar“ (with the Chris-

tians of Jerusalem), but which is certainly a production of a later epoch (de Goeje, *Musnad Omar de Omar et de Saïd*, 2^e ed., pp. 140 et seq.). This document is the basis of the interconfessional legislation in Islam, and it has been further developed in the codifications according to the ruling opinions of their respective authors. Within the right of free public worship the following question remained as the leading one: To what extent may the **Ahl al-Kitab** erect new prayer houses or restore old ones? It always gave rise to renewed negotiations. One may conceive that in different law schools in spite of the maintenance of the principle differences with regard to the treatment of the **Ahl al-Kitab** from the point of view of religious right became manifest. The principal differences appear in the questions of the *Qisas* (the *al-Kisas* (if the Mussulman may partake of what they slaughter) and of the *Munkafat al-Kisas* (to what extent a Mussulman is allowed to marry a wife of them). The assumption that the books which the **Ahl al-Kitab** possess are falsified and that they concealed their true contents (Qur'an, ii. 175; iii. 75; vi. 91), as well as the belief that Muhammed, his mission and the victory of the Arabs and Islam are foretold in the Holy Scriptures of the Jews and Christians and that the **Ahl al-Kitab** rendered obscure these prophecies by false interpretation called forth so extensive polemical literature, the materials for which the Mussulman theologians received in the first place from converts. With regard to the Jews a particular subject of polemic took the form the abrogation of the *al-Kisas*, i. e. the abrogation of the divine law affirmed by the Muhammedans and denied by the Jews.

extended very early the sphere of the **Ahl al-Kitab** beyond its original limits. Supported by the **Ahl al-Kitab** that Muhammed adopted the *Qisas* from the Paria in Hadrâ (Bahraïn), the Mussulmans included the *Qisas* too in that class. In the time of Caliph 'Umar (213 = 830) the heathens of Hadrâ succeeded in suggesting to the Mussulmans that they were the *Qisas* mentioned frequently enough in the Qur'an among the heathen nations, and that they possessed books of revelation brought to them by ancient prophets (Chwolson, *Die Sankir*, i. 141). In the 14th century a Muhammedan prince in India allowed the Chinese, against payment of a *Qisas*, to keep up a pagoda on Mussulman territory (Ala Ismaïl, iv. 2). The state of interior affairs in India brought it so that veritable idolaters were considered as **Ahl al-Kitab** (ibid., pp. 29, 233). Such extension could be made, however, only by concession of religious toleration. The two questions alluded to above (the law of food and marriage) were never taken into consideration beyond the sphere of the original **Ahl al-Kitab**.

Bibliographie: T. W. Jaybull, *Handbook of Islam*, pp. 341—346; Wenzel, *Muhammed und die Juden in Medina* (Leipzig, 1903). On the legislation with regard to the **Ahl al-Kitab**: *Journ. As.*, 1852, Beih. 1852, *Revue des Etudes Juives*, xxx. 6 et seq.; R. Guthe, *Dikmas und Moslems in Egypt* (in the *Old Testament and Semitic Studies in memory of W. R. Harper*, Chicago, 1905, ii. 35) (transl.). Potemski: *Steinbocker, Polen, und andere, Literatur in arab. Sprache* (Abh. für die Kunde

der Morgenl., vi. 38. 3), and besides it Gold-
stern, in *Zentral- u. Oriental. Monat. Ge-
schicht.*, xxiii. 341—347; further notices in the
Journal Asiatique, vi. 658. CUSTOMS AND
MANNERS: *Kaiser de Constantinople*, xviii. 73
et seq.

AHL AL-KIVĀS (A.), those who consider
the conclusion by analogy (*hiyer*) justified in infer-
ring the legal decisions.

AHL AL-NAZAR (A.), philosphers.

AHL AL-SUFFA, more rarely: *Ayyah al-
Suffa*, isolated form: *Ayyah al-Zuila* (A.) = 'the
people (or owners) of the (mosque-) vestibule'.
Among the believing Mekkans, who had accom-
panied the Prophet in his flight to Medina and
among those who emigrated to Medina from other
places there were many without means from home,
others having left their sphere of action in their
native country because poor and suffered from want
of food, clothing and a house. Even the far extending
charity of the Medinan co-religionists was unable
to remove entirely the misery that prevailed in those
districts. In the meantime a vessel with parched
barley, bought with the money of the community,
was set up for the hungry people in the evening
in the yard of Muhammad's house. The homeless
persons camped under the *suffa*, i. e. the nar-
row part of the mosque covered only with a
roof but with open sides. They were an account of
this also called 'the guests of Islam'. Still on
the other hand even very poor immigrants are
said to have never entered there. Their number
is differently rated (10, 30, 70, 92, 93, 400 per-
sons), so in fact it has fluctuated and for instance
in the earlier time it was certainly greater than
later. *Suffa* people, who were with regard to their
tribe strangers in Medina, were for instance the
Ghassirite Abu Tharr, the Yemamite Abu Sa'ad, the
'Adite Hudhafa, the Ishirite Waila etc. further
the slave Abu Muawilab, Ammar, Bilal (an
Abyssinian), Khabab, Salim (a Persian), Suhail
(a Greek). Among the persons that were connected
with the Prophet Abu Haritha is at least to be
mentioned; but it is supposed that even Sa'd b. Abi
Wakka, one of the 'ten' (namely the ten most
intimate friends of Muhammad), was there once.

The construction put by many Muhammadan
theologians on Kor. ii. 273, 274; vi. 52; xviii.
27; xlii. 26, as referring to the Ahl al-Suffa gives
way for many reasons, one of which is the fact
that these passages were partly revealed in Mecca.
In later times the Ahl al-Suffa were very highly
respected, and placed even above the 'ten' (see
above), perhaps because, owing to a foolish ety-
mology, they were considered as the founders of
Sufism, whereas others emphasized and misun-
derstood by Koranic passages the fact that all are
equal in Islam and that it depends simply on the
degree of piety. Legend tells of them many other
things that they heard. The conversation which
Allah had with Muhammad during the nightly
travel (which, however, as everybody knows is
supposed to have occurred in Mecca). — Abu
Nu'aim al-Ispahani (d. in 430 = 1038) related
of them in his *Aḥḥad al-ahad al-awḥid*. Ibn al-
Ithb al-Sukri (d. in 756 = 1355) wrote a book
entitled *Tahḥiq al-ḥadith wa al-ahad al-awḥid*. Abu
Aḥmad al-Buhārī al-Buhārī wrote *Tarḥiq al-
ahad al-awḥid*. — Later on *ahl al-suffa* became the
designation for (homeless) beggars.

(KLEINBOELL.)

AHL AL-SUNNA (A.) = 'the Sunnites',
the orthodox people (see SUNNA).

AHLĀF (A.), pl. of *ahf* (q. v.).

AL-AHMAR (A.) = 'the red one'; also a per-
son's name: the Muhammadan pilgrims of Granada were
called *Khat' al-Ahmar*. [See NAZARIES.]

AHMED, one of Muhammad's names according
to Kor. ii. 6. Camp. Sprenger, *Der Islam und
die Lehre des Mohammed*, i. 236 et seq.

AHMED I., fourteenth Ottoman sultan, eldest
son of Muhammad III, born in 998 (1589), suc-
ceeded his father at the age of 14. Herogazing
the custom established by Bayezid I. Yildirim he
had assassinated his brother Mustafa when
ascending the throne. He removed his grand-
mother, Sultanah Safiya (the Venetian sister), who
had ruled over the empire under Murad III and
Muhammad III, as well as her confidants. He con-
tinued the Kapudan-pasha Civali with the chief
command over the troops led against the Per-
sians, who had just conquered Erivan, Akko, Halab
and Karp, but the sea-gods inflected a defeat at
the hands of Shah Abbas I. and died of grief
(1024 = 1605). The grand vizier Ismail Mustafa
Pasha received his order to relieve Buda, in which
he succeeded, but on the other hand was forced
by bad weather and by the cowardice of the *Agha*
of the Janizaries to abandon the siege of Pest and
Gran. A little later he conquered the latter city
after which he concluded with Austria the
Treaty of Sittau (11th November 1606) and renewed
the agreements with France, England and Ve-
nice. — About that time the passion for tobacco
was spread in Turkey. — Ahmed's grand vizier
Murad Pasha, surnamed *Kocja Kaykubad* ('the old
well digger'), defeated in Gazi-Ovuni the Kurd
Ali Dinkolad (3d Rajab 1026 = 24th October
1607), who had rebelled in Aleppo, routed Ka-
lender Ogulu and Kara Sa'd at Oskalan-Yala
(20 July 1608), made peace with the other insur-
gent chiefs by assassination and treachery in
this way he re-established peace in the Minor.
At sea Effendi of Kalcutia defeated ten Maltese
galleye in the harbor of Cyprus in the so-called
'Kara Bahannan Battle' (after the manner which
the Turks gave the red galleye commanded by
Frederick, and which they seized). The fleet
suffered great loss then, especially in a battle
against the *Ormus* of Aragon near Cape Corvo, not
far from Chio (1613), while the Ottoman admiral
ravaged the country of Malia and chastised the
boy of Tripoli of Barbosia and the rebellious
Mahnos; Sinop was devastated by an invasion
of Cossacks. He made peace with Persia, on the
renewation of the tribute of 200 bales of silk paid
by the Safawides and of the countries conquered
since Salim I. and later lost again Iskender Pasha
reconquered the rebellious Malakula and in the
28th Rajab 1026 (27th September 1617) con-
cluded with the Cossacks the Peace of Ilbas. Ahmed
I. died in the same year (23d Dhu'l-Hajja = 22d
November) in the age of 28 after a reign of 18
years.

In spite of the energy he had shown in the
beginning of his reign he was weak and unde-
cided and easily misled, his grand vizier Nayif
Pasha, whose arrogance had put him out of hu-
mour, was straggled by his order (1023 = 1614).
He had the regulations of the empire arranged
and codified them under the title *Aḥḥad al-
awḥid*. The erection of the Ahmediya Mosque on the

used to leave the town on account of the hostile attitude of the people towards him, and retired to his mother-country, Saghdaiyān (he. 335 = Febr.-March 947); the prince (two other brothers of Nuh besides Ibrahim are mentioned) allied themselves with Nuh; complete anarchy was assumed there. After his entry into Balkhān (Hamadān 335 = March-April 947) Nuh broke his promise and had all the three princes blinded. Ahmed gathered on the upper course of the Amu against Nuh a coalition of all the vassal princes; beaten in the open field, he successfully held his own in his mountain. Peace was concluded in Djamāda II 337 (December 948); Ahmed remained prince of Saghdaiyān; his son Abu'l-Mu'ayyid was sent as a hostage to Balkhān, where he was received with great honours. Towards the end of 340 (May 952) he was again appointed governor of Khorāsān; he then brought order in his province and renewed the war with the Buyides, which, however, was soon afterwards brought to an end by a treaty of peace. This treaty was rejected by Nuh and Ahmed was deposed, supported by the Buyides Ahmed rebelled again, made the prayer to be recited in his own name and that of Caliph al-Mu'iz (himself not acknowledged in Khorāsān), but already under 'Ad al-Malik I (q. v.), in the absence of his successor Bekr b. Malik, he was compelled to leave his province; he died in the end of Rajab 344 (November 955), shortly after the conclusion of peace between the Sāmānides and the Buyides; his remains were brought to Saghdaiyān.

The accounts of Ahmed by Ibn al-Athir and Gardizī (*Zain al-ʿĀbidīn*; extracts by Barthold, *Turkistan in the time of the Seljuq invasion*, I, 3-10) seem to be borrowed from a common source, probably from *Yāʿqūt's* *ʿUkhrāʿ* of al-Salāmī (comp. about this work, Barthold, *loc. cit.*, II, 11 and *Oriental Stud.*, VI, 171-172, *supplement*, I, 174), a contemporary of Ahmed. Comp. also the *Ḥawāṣil* (ed. de Goeje, p. 350) for Ahmed's great qualities as governor.

(W. BARTHOLD.)

AHMED 2. Abū Duʿād, Muʿtasilī ḥāfi, a native of Barmā, born according to some statements in 160 (776-777). Owing to his scholarship and piety he acquired influence among Caliph al-Maʾmūn, and became soon one of the latter's intimate friends. Al-Maʾmūn also advised his brother and successor al-Muʿtashim to place Ahmed, who was a fervent adherent of the Muʿtasilite teaching among his counsellors and never to leave him. After his accession in 218 (833) al-Muʿtashim consequently appointed Ahmed chief ḥāfi. The Muʿtasilite doctrine was already under the reign of al-Maʾmūn raised to the rank of a State religion and a formal inquisitorial tribunal was established. The office of the latter was to convert by suitable means the opponents of the officially recognized religious opinions. Ahmed presided at the discussions of the inquisitorial court in his capacity of chief ḥāfi of the capital, but he manifested a tolerance and humanity quite rare at that time. He exerted very great influence over al-Maʾmūn and he was on friendly terms with Caliph al-Wathīq. After the latter's death some of the highest officials and officers wanted to swear allegiance to his minor son, but upon the advice of Wathīq, commanding-officer of the Turkish guard, Dīʿfān, the brother of the deceased, was proclaimed

caliph, whereupon he received Osm al-Muʾtashim the surname al-Muʾtawakkil. As, however, the new caliph gradually began to assume a hostile attitude towards the Muʿtasilite teaching and in consequence to the orthodox party, the powerful ḥāfi, the chief advocate of the Muʿtasilite, could not for long maintain his influential position. Some time after al-Muʾtawakkil's accession he was stricken with apoplexy, and the office of ḥāfi was transferred to his son Muḥammad. But the caliph deposed him latter as early as 237 (851-852), threw him into prison together with his brothers and confiscated all Ahmed's property. It is true that the prisoners recovered their freedom but were obliged to sacrifice for it a great part of their fortune. Ahmed and Muḥammad did not survive long their fall. According to the usual *ḥisāb* Muḥammad died towards the end of 249 (May-June 864) and three weeks later (Muḥarram 250 = June 864) died his father.

Bibliography: Ibn Khallikān (ed. Wastoul), II, 31; Tabarī, II, 1339 ff. sq.; Ibn al-Athir (ed. Tornab.), *Yāʿqūt* (ed. Montassir), II, 569 ff. sq.; Weil, *Gesch. d. Chalifen*, II, 261 ff. sq.; A. Müller, *Der Islam von Syrien und Arabien*, I, 315, 524. (K. V. ZETTERSTEDEN.)

AHMED 3. Abū ʿAlī al-Aḥwal, a cleric. He began his political career as a secretary and shortly after the accession of al-Maʾmūn was made vizier. He exerted soon great influence over the caliph; it was by that organ to confer the governorship of Khorāsān in 205 (821) upon Tahir b. al-Jaʿfari, then governor of Baghdad. Al-Maʾmūn had already appointed Ghassān b. ʿAdīl governor of that province, but when Ahmed pointed out to him that Ghassān was unequal to such a difficult task and stood security for Tahir's loyalty, the caliph let himself to be persuaded to put Tahir in place of Ghassān. In the meantime the shrewd Ahmed is said to have made Tahir's present of a couch, upon he ordered to poison his master in case he would manifest rebellious feelings. Thus when Tahir omitted the caliph's name in the *ḥuṭba* in 207 (823), and by that actually refused obedience to the Abbaside government, al-Maʾmūn ordered his vizier to depart immediately to Khorāsān and call the rebel to account. Ahmed could with great difficulty obtain a delay of twenty-four hours, but still before the expiration of this delay, the welcome news of the overthrow of the rebellious government arrived at the capital, just as Ahmed had interceded in favour of Tahir, he recommended now his son Talha. The latter was thus entrusted with the administration of the province in question. But at the same time al-Maʾmūn sent Ahmed to Khorāsān, to support Talha or rather to keep his eye upon him. The vizier pushed forward his Transoxania and conquered Ughuzistan. — The golden obtained by al-Maʾmūn's uncle, Ishaq b. al-Mahdi, who had come forth as a pretender to the throne and gone around disguised till he fell into the hands of the caliph's police. He also ascribed to Ahmed's influence. — Ahmed is said to have died in 210 (825-26).

Bibliography: Tabarī, II, 1039 ff. sq.; Ibn al-Athir (ed. Tornab.), VI, 255 ff. sq.; Yāʿqūt (ed. Montassir), II, 554 ff. sq.; Weil, *Gesch. d. Chalifen*, II, 225 ff. sq.

(K. V. ZETTERSTEDEN.)

AHMED 4. Abū Tāʾūḍ Tāʾūḍ. [See *IMM* and *TĀWĀḌ*.]

was put to him by his son Saliḥ and his disciples with regard to them) and answers to the questions of his pupil Barī (Ibn Kāyīm al-Bayḥaqī, *al-Tawḥīd al-ḥakīm al-ḥayy al-ḥayy*, Cairo, 1317, pp. 251, 293 et seq.). Ibn Kāyīm, accessible will to the author just mentioned, amounted to about 20 books (inf.; comp. *al-Ḥaḍrat al-Bayḥaqī*, Cairo, 1323, p. 121). Still in his lifetime some of his disciples systematized his legal teaching, namely Abū Yaʿqub Ishāq al-Kawānī, who in doubtful cases applied to Ibn Hanbal for an instruction (Iḥṣān al-Taḥṣīl al-ḥaḍrat, II, 103), and a little later Abū Bakr al-Khulṭī, who died in Bagdad in 311 = 923-924 (Iḥṣān al-Taḥṣīl, III, 7). The latter's work is still quoted by Ibn Kāyīm al-Bayḥaqī (d. 751 = 1350). In his *al-Ḥaḍrat al-Bayḥaqī* (see the appendix to al-Tabarānī's *al-Muḥṣan al-ḥaḍrat*, p. 271), but certainly not from misapprehension. The course of teaching developed under the guidance of Ibn Hanbal's school was recognized by the *ijmāʿ* of the orthodox Sunnites as one of the four authoritative *madhāhib* [q. v.]: it is that of the Hanbalites. Ibn Hanbal, as an adherent of the Ahl al-Hadith (see *fiḥṣ*) makes the only those concessions that are urged by sheer necessity and where possible derives every law from traditional sources. This compels him to be very indulgent to the *sunna* and sometimes to admit very feeble traditions as the basis of his decisions. In none of the recognized rites has the prohibition of the *niḥā* [q. v.] been pushed to such extremes as in the *madhāb* named after Ibn Hanbal. Thence a far exceeding rigorism resulted in all ritual and social connections and a more literal interpretation than in the general orthodoxy. In dogmatic theology his school clings to the old pre-Ashʿarite orthodoxy; even al-Ashʿarī himself was compelled, in order to gain a footing in the general conception of the Muslims, to make several concessions in the doubtful formulation of his dogmatics, nay even to declare expressly that he was not fully harmony with the teaching of Ibn Hanbal and that he avoided everything that was in contradiction to it (Ibn ʿAṣṣār, *Spika, Zor. Grah. al-Muḥṣan*, p. 133). The totality of Ibn Hanbal's dogmatics may be found in the most concise manner in Abū al-Ḥaḍrat al-Bayḥaqī's *al-Ḥaḍrat al-Bayḥaqī* (Iḥṣān al-Taḥṣīl, 1314, I, 48-66).

The Hanbalites, who represent now the most spare Islamic *madhāb*, were till the 6th (14th) century much more widely spread in the countries of Islam. Maḥaddād finds them in Fez: in Ispahan, Rai, Shahrīz and other places, where their religious course seems to have been characterized by extravagances of various kinds. First of all they displayed in those places a particular predilection for the memory of Caliph Muʿawwaj (ed. de Goeje, pp. 305, in 384, in 399, 407, 412). This attachment to the memory of the Caliph of course not be intended for his merit as a pious man, but for the caliph recognized by the orthodox Sunnis. The favourable feeling for Vaḥīd, just spread among the Hanbalites, is to be interpreted from the same point of view (Illustrations for which in *Zeitsh. f. Orient. Mus., Leipzig*, III, 646, note). In Syria and Palestine, where the Hanbalite *madhāb* was introduced in the 5th (12th) century by Abū al-Wāḥid al-Shirāzī (*al-Ḥaḍrat al-Bayḥaqī*, p. 263), it was repre-

mented till into the 9th (16th) century (comp. *Zeitsh. f. Orient. Mus., Leipzig*, III, 364). Muḥṣir al-Dīn (d. in 927 = 1522), a Hanbalite himself, enumerates in his just mentioned *al-Ḥaḍrat al-Bayḥaqī* (pp. 393 et seq.) the usual renowned representatives of Hanbalism in Palestine from the 5th to the 9th (12th-16th) centuries. It was in this space of time that the appearance of Taḥṣir al-Dīn b. Taḥṣir (651-728 = 1253-1328) in Syria caused great *ḥaḍrat*. He took up anew the light for the Hanbalite theology (refutation of the rationalistic explanation of the Koran and traditions — *taḍwīl* — rejection of all innovations, as for instance visiting the tombs, venerating the *ḥaḍrat* etc.; comp. Schreiner, in *Zeitsh. f. Orient. Mus., Leipzig*, III, 340-363; III, 31-63) against the dogmatics that had dominated for a long time. But as he offended in this way the requisitions of the orthodox *ijmāʿ* he was persecuted. By his fall the prestige of Hanbalism suffered considerable loss. Until the establishment of Turkish predominance in Islam all the four schools, thus also the Hanbalite one, were represented officially by *ijmāʿ* in all Islamic centres. The predominance of the Ottomans has dealt Hanbalism a very severe *ḥaḍrat*, since then it has always been more and more dwindling away, although in its isolated apparition it has retained the recognition as the element of Sunni orthodoxy. In the Ashʿar Mosque it is, of course in a relatively small number, represented by teachers and students (*ḥaḍrat al-ḥaḍrat*); in 1906 there were 3 Hanbalite teachers and 28 pupils (out of a total of 312 teachers and 9069 students). On the other hand in the 18th century, it appeared in a new, vigorous form, namely in the movement of the *Wahābites* [q. v.], in which the *ḥaḍrat* after-effect of Ibn Taḥṣir's exertions has been pointed out.

The following are the eminent Hanbalite teachers in successive epochs: Abū al-Ḥaḍrat ʿUmar al-Kharrābī (d. in 334 = 945-946), whose compendium of Hanbalite *ijmāʿ* is extant; Abū al-ʿAzīz b. Ḥaḍrat (282-363 = 895-896-973-974), whose *ijmāʿ* has been for *ḥaḍrat* the groundwork for compendiums and commentaries (printed: *al-Ḥaḍrat al-Bayḥaqī* [d. 363 = 973-974], I, 870); Abū al-Wāḥid al-Bayḥaqī (d. in 515 = 1121-1122), who celebrated as head of a productive school; Abū al-Ḥaḍrat al-Bayḥaqī (471-561 = 1078-1166), who united central consideration as *ijmāʿ* with faithful adherence to Ibn Hanbal; Abū al-Bayḥaqī b. al-Bayḥaqī (508-597 = 1114-1115-1200); Abū al-Ḥaḍrat al-Bayḥaqī (d. in 600 = 1203-1204); Muḥṣir al-Dīn b. Taḥṣir (d. in 620 = 1223), who appended his much studied *ijmāʿ* as a commentary to Kharrābī's compendium; the celebrated controversialist Taḥṣir al-Dīn b. Taḥṣir (see above) and his faithful pupil Maḥaddād b. Kāyīm al-Bayḥaqī (see above), both known for the harshness of their dogmatic course and their intolerant controversy against those who believe and think otherwise. From the works of the two Hanbalite teachers numerous writings were recently published in the printing house of Cairo; they may serve as a manual of the scientific system of the Hanbalite school. Still in the 19th (17th) century some eminent Hanbalite scholars came from the little place Bahḍā (district of Maḥallat al-Kubra): Abū al-Bayḥaqī al-Bahḍā

(d. 1051 = 1641-1642) and his pupil Muhammad al-Buhārī (d. 1088 = 1677-1678; both lives and taught in Cairo, in the Ashar Mosque the *Naib al-Madina* (a commentary on the *Hadith al-Sharif* of Muḥammad b. Yusuf, otherwise known as epistolography, d. in 1030 = 1621) of 'Abd al-Jādir b. 'Umar al-Buhārī (d. in 1135 = 1623-1626) — printed in Delhi, 1258 — is taken as basis of Hanbalite instruction.

Abū'l-Fazl 'Abd al-Rahmān b. Rāḡib (d. in 795 = 1392-1393) wrote *Tadhkirat al-Fuqahā*, which is extant in manuscript (see Voisin, *Art. Leipzig*, No. 708). The literature of Hanbalite law is most copiously registered in the catalogue of the Cairo manuscripts, III. 293-301. Comp. further W. M. Patton, *Shari'ah in Egypt and the Sudan* (Leyden, 1897) and in connection with the Goldstern, in the *Zeitschr. d. Deutsch. Oriental. Gesellschaft*, III. 155 et seq.; idem, *Der Gr. d. Hanbaliten*, *Neuzeitung* (ibid., 1891); Brockelmann, *Gr. d. Arab. Litt.*, I. 181 et seq.

(GOLDSTERN.)

AHMED b. MUYAMMAR TARTAR, the 36th direct descendant of Isma'el, the son of 'Alī, was born in Herat in the 12th Muharram 1201 (24th October 1786). He was first educated at Lucknow, then he went to Delhi, where he became in 1222 (1807) a disciple of the famous Sufi Sayyid 'Abd al-'Azīz, the oldest son of Shāh Wali Allāh. The latter is said to have inspired him with peculiar religious views for which he became celebrated. After some years of instruction he started on a missionary tour as a religious teacher and reformer. His tenets were somewhat identical with those of the Arabian Wahābites in the adoption of a pure and simple form of worship, free from all superstitious innovations, or veneration for prophets and apostles. His chief disciples, and constant companions in his itinerant career, were two relations of 'Abd al-'Azīz: Mawlāwī Muhammad Ismā'īl, his nephew (author of the *Silsila al-Muḥammidiyya*, an important Hanbalite work on the tenets held by the followers of Saliyūl Ahmadi), and Mawlāwī 'Abd al-Majīd, his son-in-law. His reputation spread far and wide, thousands of Moslems adopted his religious views, and his name everywhere headed as the true Khalīfa, or al-Mahdī. One of his biographers, Mawlāwī 'Abd al-Ahād, asserts that more than 40000 Moslems and infidels became converts to Islam through his preaching.

In 1232 (1817) Saliyūl Ahmadi set out from his native city on a pilgrimage to Mecca and Medina, staying a few months at Calcutta on the way. On his return to India two years afterwards in 1233 he made active preparations for a *ghilz*, or religious war, in the Panjab, in order to remove the Muhammadism of that province from the alleged tyranny of the Sikhs. Having collected the sympathy and promised aid of his co-religionists at Delhi and Kandahar, he started on his expedition in 1241 (1826) with an army of ten or twelve thousand Muhammadite adherents, and attacked the Peshawar frontier. After several years of constant warfare, which ended in a decisive battle was fought at Butakot in 1246 (1831), in which he was killed, and the remnant of his army took to flight.

(BLANCHARD.)

AHMED b. SA'ID b. HAYYAT, of the aristocratic Dihli family Kinkariyān (who had settled near Meerut), which traced of Salsalan descent,

governor of Khorāsān. In order to avenge the death of his brother, fallen in a fight between Persians and Arabs (in Meerut), he had under 'Amir b. al-Laili an attempt of a rising of the people. He was taken prisoner and brought to Salsalan, whence he escaped by means of an adventurous flight, and after a long attempt of a rising in Meerut he fled for refuge to the Salmānide Ismā'īl b. Ahmad in Bukhārā. Ahmad took an active part in the battles of Khirāsān and Rai under Ismā'īl, and in the conquest of Herat under Ahmad b. Ismā'īl. Having been sent under the command of Nāṣir b. Ahmad against the rebellious governor of Khirāsān, Ismā'īl b. 'Alī al-Marwādī, he defeated his antagonist in Rai 1306 (Aug.-Sept. 918). He shortly afterwards he rebelled himself against the Salmānides, was vanquished on the Marghāb by the commander-in-chief Hamīdya b. 'Alī and sent to Bukhārā, where he died in prison in Shawwāl 1307 (May-June 920).

Comp. Ibn al-Aḍī (ed. Torsh, VII. 26 et seq.) and the same information in a somewhat more circumstantial wording in Gardizi, *Zain al-Akhbar* (extracts in Barthold, *Turkistan in the time of the Mongol Invasion*, I. 6-7); evidently there is a common source, probably al-Sallāmī's *Ta'rikh waṭi' al-Afshār*. (W. BARTHOLD.)

AHMED b. SA'ID, founder of the dynasty which is still reigning in Mekeke, in 1775, or according to others in 1783. Ahmed descended from an Aedite family which had a long time lived in Mekeke (Al b. Sa'īd), and during the occupation of that country by the then Sultan Sa'īd b. Sulṭān he was governor of Mekeke. There he managed to stand his ground against the Persians, and afterwards he made with them a treaty, which entitled them to Mekeke alone, and which obliged them to evacuate the country. Finally he took away from them Mekeke town also, whereupon he was elected Sultan by the Mekeke population, but he had his residence in Mekeke. In 1796 he undertook a military expedition against Hama and put the Persians to flight; after that the Ottoman Sultan paid him a fixed sum annually. He is said to have also made a treaty with the Great Moghul of Delhi.

Bibliography: Ridger, *History of the Interior and Sceptre of Oman*, introduction; Rose, in the *Administration reports*, 1882-1883; van Oppenheim, *Vom Mittelmeer zum Pers. Golf*, II. 340 et seq.; Niebuhr, *Reisebeschreibung von Arabien*, pp. 298 et seq.

AHMED b. TARTAR, founder of the dynasty of the Tartarides (q. v.), 30th son governor of Egypt and Syria who was only nominally dependent upon the caliph. The career of this Turk is typical — the founders of all the small states on the ruins of the Caliphate, crumbled to pieces, rose in the same way. — His father Tartar was brought in 220 (835-836) as a slave to the Court of Bagdad, but rose soon to an important position. Ahmed is supposed to have been born on the 23d Rabi'ul Awwal 220 (26th September 835), but perhaps a little later, and he received a thorough military and theological education — theology he partly studied in Fars. He had early the opportunity to distinguish himself, and acquired the favour of Caliph al-Musta'in, over whom he rose later to watch as a prisoner. He did not share in the caliph's assassination, on the contrary he gave him a proper burial and then

He returned to his Turkish countrymen in Hammat. Shortly afterwards his stoplaker Hayakub, having been invested with the governorship of Egypt, appointed him his lieutenant, and Ahmed entered Fustat on the 27th Rabi-ul 254 (13th September 868).

Ahmed's first endeavor there was to take into his hands the administration of the finances in addition to the military command. But the Misdabhis, a clever and skilled financial director, notorious for his introduction of new surposts, endeavored to thwart him. Both struggled for years for the administration, in Egypt personally and by surrogate through their rear-rank men. Ahmed showed himself the man as well as the stronger (through his connections), and yet he had to struggle for four years before he succeeded in removing the Misdabhis from Egypt. Thereupon he obtained the administration of the finances and with it the entire disposal of the budget by introducing a regulated payment of tribute. Before that already a favorable harvest had enabled him to contribute so much to good fighting him. In order to smother a Syrian rebel — later another person who entered with it — the caliph had authorized him to make a gigantic purchase of slaves. These troops laid the foundation of his power. He managed to bring their number up to 10,000. Thanks to his elaborate spying system he discovered in due time the intrigues plotted against him in Egypt and in the Coast, and made them ineffectual by means of numerous bribery and violent intervention. Thus when Alexandria, Darda and 300 districts on the Syrian-Egyptian frontier were also transferred to him, his power became towards the end of 354 (873-872) a factor, which had to be taken into account in Samarra.

THE same time the central government became strong again, where Caliph al-Muwahhid named his brother al-Mawaffak vice-regent of the empire. It is true that al-Mawaffak officially had only the eastern half of the empire under his authority, while the western half, in which was Egypt, was under the rule of the caliph's son al-Mufawwiz, but when hard pressed by the Zingis war al-Mawaffak endeavoured to mobilise also the finances of Egypt for his purpose. Ahmed refused to pay, and an attempt to compel him in it failed on account of the pecuniary exhaustion of the central government. When the governor of Syria died in 684 (1277-78), Ahmed occupied the latter country without that the people dared to oppose him. Hama, Damascus, Hama (Hama), Hamat, Haleb (Aleppo), opened their gates before him, only Antioch required a siege necessary. The victor's joy was troubled by the news of the revolt of his son Alad, whom he had left in Egypt as his lieutenant. Ahmed hastily returned to the Nile valley, where he soon became master of the revolt. Thus he became ruler of Syria and Egypt, and he appears as such on the coins from the year 686 (1279-80).

The latent conflict with the vice-regent al-Muwahhid was brought to a critical point by the defection of Lulu', a general of the Filistines, who, having been left in Syria, went over to al-Muwahhid. In order to counteract this Almod insisted upon the caliph al-Mu'izz, who was kept like a prisoner by his brother al-Muwahhid, to flee for refuge to him in Egypt. He himself hurried to Syria, where, however, his union with the caliph was at the

last moment, blighted by the vice-regent. Ahmad then assumed the rôle of defender of the empire's caliph, and strenuously brought about in Damascus the deposition of al-Muwaffak. This he carried out by a collective force obtained from the Jordanians, who adhered to him. Yet he did not think of freeing the caliph by force of arms; he rather availed himself of the occurrence to remove the last remainder of submission to the central government. Al-Muwaffak in his turn appointed a new governor of Syria and Egypt, who immediately "in paribus". Neither did al-Muwaffak dare to apply to arms for a decision. Both great rulers contented themselves with turning their eyes away from the plight of their respective countries. A few years later al-Muwaffak made overtures of peace by officially recognizing the ruler pro. The negotiations were still in their beginning when Ahmad, who had fallen sick in an expedition to North Syria, suddenly died (CHU'K-ka 270 = May 881).

Ahmed used his career to his ability, his luck and his connections. In order to maintain his personal authority, the only thing he had in his language, he gave his army a rigid military organization. Turks and Negroes were his main support. To keep these troops in permanence was possible only by the increase of financial resources; therefore he chiefly cared for the administration and economy. The withdrawal of the money to Baghdad having ceased, he could freely spend the surplus of the imposts on his own country, and particularly on buildings and, what was very natural, he was able to make a display of splendour to his Court. Fustat, ~~the~~ a large and magnificent town, a new quarter, al-Kahz, grew up; the Tulunide Mosques and other splendid public buildings were erected. It is in this way that Ahmed prepared the soil upon which the dynasty of the Tulunides flourished despite the enfeeblement of the central government. This dynasty shows in all its expressions a manifest imitation of the forms that grew up in Baghdad and in Samarra under Persian influence. With it a new period of culture began in Egypt (see KOTER and GILCHRIST).

Silflegur: Jahrb. iii. 1670 = reg. 1.
 Va'zobit (ed. Hantsman), № 613 et seq.; Ibn
 [redacted] (ed. Vollert, in the *Scandinav. Studien*,
 published by Bernh. H.) : *Moham. Schicks.* 4.
 313 et seq.; II. 178 et seq.; Ibn Khallikan, *Shih.*
 iv. 297 et seq.; Abd'-'Mashikh (ed. Juyon, et
 Malet), II. 8 et seq.; Ibn Isah, I. 37 et seq.;
 Moreel, *Exposit.* ch. vi. et seq.; *Itineraire* : *Pargotall*,
Demotillan; *Wassonfeld*, *Die Stadt*; *Itineraire* von
Agypten, iii. 3 et seq.; T. Roonan, *Arab. Arab.*
Amal. *Faden* von *prind* etc. et seq.;
 A. Muller, *Der Islam im Morgen und Abend-*
land, I. 357 et seq.; *Leit-Pool*, *History of*
Exposit. pp. 59 et seq.; *Cornel.* *The life and*
worsh. of *Agnes* the *Pullin* (*Notes* of the
Reg. Ar. Soc., 1891, pp. 577 et seq.); C. II.
 Becker, *Beitrag zur Gesch. Aegyptens*, II. 149-
 168. (C. II. *Itineraire*.)

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AHMED & ZAHIR DARRAH. [See DARRAH.]

AHMED BABAL—Unsurvi, Asst. Magistrate belonging to a family of scholars that produced many kais. The 1. Alaga Ahmed Baba b. Ahmed b. Ahmed b. Ahmed b. Umar b. Muhammad Agha b. Umar b. Ali b. Valiya b. Tahir b. al-Sakhshi al-Musili of Tindivanam was born in the village of Aravali in the night between Saturday and Sunday the 29th

Abu'l-Fath al-Bara (29th November 1853), or according to al-Majidi and al-Wafai, 263 (26th October 1853) — but the former date was a Tuesday and the latter a Monday. — He studied Muslim science under his father, grandfather and several other members of his family, and his co-religionists considered him a great Maliki jurist.

Having refused to recognize the occupation of Timbuktu by the Moroccans, he was by order of General Mahmud Zaki sent with his family in chains and conveyed to Marrakech, where he arrived on the 1st Ramadan 1200 (21st May 1894). He lost on that occasion more than 1800 volumes, and on the way he fell down from his camel and broke his leg. During the 11th Ramadan 1200 (19th May 1894) he was set free on the condition that he would henceforth live in the capital of Morocco. There he devoted himself to teaching in the *Madrasa al-Burj* and his lessons were attended by a great number of people, among whom were al-Rudayfi, the Mufti of Fez, the *Shaykh* Abu'l-Hasan b. Abi'l-Mu'izz al-Ghazali, Abu'l-Hasan Ahmed b. al-Khalil, the author of the *Diwan al-Burj*, etc. He was several times charged with the *sermon*, which he held in abhorrence.

On the accession of Sultan Zaidin, he received in 1204 (1895-1896) his himself and his relatives that were still alive the permission to return to Timbuktu. He stayed there for the rest of his life devoting himself entirely to teaching law particularly.

He was strictly just even towards the most hostile men, and never was afraid to speak out what was right nor even when come and called.

He died Thursday the 6th Ramadan 1236 (22d April 1877), or according to al-Majidi, 1032 (6th June 1873), a date which seems to be erroneous.

He was the author of more than forty works, of which only the following are known: 1. *Naf' al-muhtaj ila al-Burj* (Fez, 1317). 2. *Al-Faraj al-muhtaj ila al-Burj* was done in 1317, a recent and abridged edition of the preceding work. 3. Two commentaries on *al-Burj* b. al-Burj. 4. *Al-Burj* from the chapter on the water till the middle of the chapter on the water. 5. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 6. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 7. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 8. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 9. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 10. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 11. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 12. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 13. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 14. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 15. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 16. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 17. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 18. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 19. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 20. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 21. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. 22. *Al-Burj* upon several passages of the *al-Burj* b. al-Burj. The latter three works are collections of papers for the

Project 23. A great number of quotations about different subjects, three of which are found in the *Bibliothèque Nationale d'Alger* (Fez, Catalogue, No. 532 n° 10, 11°).

24. *Al-Burj* b. al-Burj. 25. *Al-Burj* b. al-Burj. 26. *Al-Burj* b. al-Burj. 27. *Al-Burj* b. al-Burj. 28. *Al-Burj* b. al-Burj. 29. *Al-Burj* b. al-Burj. 30. *Al-Burj* b. al-Burj. 31. *Al-Burj* b. al-Burj. 32. *Al-Burj* b. al-Burj. 33. *Al-Burj* b. al-Burj. 34. *Al-Burj* b. al-Burj. 35. *Al-Burj* b. al-Burj. 36. *Al-Burj* b. al-Burj. 37. *Al-Burj* b. al-Burj. 38. *Al-Burj* b. al-Burj. 39. *Al-Burj* b. al-Burj. 40. *Al-Burj* b. al-Burj. 41. *Al-Burj* b. al-Burj. 42. *Al-Burj* b. al-Burj. 43. *Al-Burj* b. al-Burj. 44. *Al-Burj* b. al-Burj. 45. *Al-Burj* b. al-Burj. 46. *Al-Burj* b. al-Burj. 47. *Al-Burj* b. al-Burj. 48. *Al-Burj* b. al-Burj. 49. *Al-Burj* b. al-Burj. 50. *Al-Burj* b. al-Burj. 51. *Al-Burj* b. al-Burj. 52. *Al-Burj* b. al-Burj. 53. *Al-Burj* b. al-Burj. 54. *Al-Burj* b. al-Burj. 55. *Al-Burj* b. al-Burj. 56. *Al-Burj* b. al-Burj. 57. *Al-Burj* b. al-Burj. 58. *Al-Burj* b. al-Burj. 59. *Al-Burj* b. al-Burj. 60. *Al-Burj* b. al-Burj. 61. *Al-Burj* b. al-Burj. 62. 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understood by signs only, and often tell into riddles (mashā) According to some authorities the journey to Mecca was undertaken after a vision, but others mention that three consecutive visions, which commenced Ahmed's journey 633 = June-July 1246) to visit Laḥ, where Ahmed al-Kāfir (d. 570 = 1174-1175) and 'Abd al-Kāfir al-Ḥalāl (d. 561 = 1165-1166) had been worshipped as the greatest saints for two generations. Ahmed associated neither in the company of his eldest brother Ḥasan. From that time onward the reports became very fabulous and vague. The brothers visited, besides the tombs of the two "poets" mentioned above, a great many other saints, amongst them being al-Ḥallāj (d. 309 = 923-924) and 'Abd b. Muḥsin al-Bakrī (d. 356 = 1162-1163). Under the impression of these visits Ahmed's religious conscience entered on a new phase. Al-Ḥusayn and al-Muḥsin, the "owners of the keys of the countries" offer him a partnership in this possession, but Ahmed refused the offer saying that he would accept the "keys of his countries" from none but God. In Laḥ he subdued afterwards the indomitable Fatma bint Ḥanī, who had never yet surrendered to any man, and refused her offer to marry him. In the *Ḥamshir* and elsewhere this incident has been turned into a highly romantic story. A year later (634 = 1236-1237) Ahmed had another vision which induced him to visit Tānīḥ (Tānīḥ, Tānīḥ) in Egypt, where he stayed till his death. His last days Ḥasan returned from Laḥ to Mecca. In Tānīḥ Ahmed entered on the last and most important period of his life. His mode of life is described in the following way: "He climbed in Tānīḥ on to the roof of a private house, stood there motionless and ~~stood~~ up into the sun so that his eyes went red and sore and looked like two fiery slanders. Sometimes he would maintain a prolonged silence, at other times he would indulge in continuous weeping. He went without food or drink for about forty days". Tears of grief and similar nature have steadily been borrowed from the lives of Indian ascetics (*ṣaḥṣ*). In Tānīḥ and its neighbourhood he met both with friends and adversaries. In his search of a cure for his eyes he came across 'Abd al-ʿAlī, who at that time was still a boy and afterwards became his disciple and *Ḥafīẓ* (successor). He worked miracles and cures (*ḥuṣūṣ* and *ḥuṣūṣ*), many of which are described at some length in the authorities. These cures, who were still worshipped at the time of his arrival in Tānīḥ, found themselves eclipsed. Ḥasan al-Bakrī seems to acknowledge him and leaves the place; Ḥalī al-Maghribī returns to him and he for that reason allowed to remain in Tānīḥ. Waḥb al-Kāfir is carried by Ahmed and his slaves to Mecca and falls to ruin. His contemporary al-Maḥmūd al-Ḥafīẓ Ḥafīẓ is said to have worshipped him and to have kissed his feet. His disciples were called *ṣaḥṣ* or *ṣaḥṣ* (from our habit of living on the roof). His appearance at this period is described as follows: He was tall, strong, and hairy, his complexion *ḥamr* (the usual colour of the Northern Egyptians, whereas the Moroccan is of a darker hue as a rule); he had an aquiline nose (*ḥamr*), three pickles in his life, two on his nose and the scar of a knife-cut between the eyes. He wore a mantle (*ḥamr*) of red wool, which, along with his turban (*ḥamr*),

worn so long without once having been washed, was handed on to his *Ḥafīẓ* as the insignia of his succession. His death was, according to *Ḥafīẓ* = "by the Majesty of my Lord". He already seems to have felt anxious at the end of his life that he had subjected Egypt. That way I explain his words (*Ḥafīẓ* 1: 247, 2: 117). "My paddles which travel on the wide ocean; if the water of all the paddle-wheels in the world became used up, mine would still not be used up". In the night he used to read the *Koran*, in his prayers he was joined by two imams. Concerning his state of mind it is said: *Ḥafīẓ* 1: 247, 2: 117. "He was often in his senses than in a trance". After he had lived and worked in this way at Tānīḥ during nearly 41 years, he died on the 24th of Rabi' 1: 673 (24 Aug. 1276), that is on the anniversary of the Prophet's death.

Judged by his conduct Ahmed al-Badawī is a representative of the fanatic, mystic type of the devotives, and his intellectual and moral personality is of equally small importance. The following have been handed down to us as the productions of his mind:

1. A prayer (*ḥamr*), *Ḥafīẓ* 1: 247, 2: 117.
2. *Ḥafīẓ*, on which a commentary was written by the celebrated *Ḥafīẓ* of the 18th century 'Abd al-Rahmān b. Maḥmūd 'Adhamī (1135-1192 = 1722-1778) under the title of *Ḥafīẓ al-Ḥafīẓ* (Cairo 1911 vii 88).
3. His spiritual testament (*waḥy*), addressed principally to *Ḥafīẓ* and *Ḥafīẓ* 'Abd al-ʿAlī. The sayings and affirmations it contains are of such a general nature, are so late-individual and so exactly identical with the fundamental ideas of the Islamic asceticism of all times, and part of them even similar to those of the non-Islamic asceticism and mysticism, that it is doubtful whether they can be considered as the spiritual production of Ahmed al-Badawī and whether they may be ascribed to his moral personality. First comes the exhortation to adhere to the *Koran* and the Sunna. Nightly devotion is highly praised. Every single *ḥamr* by night is worth a thousand by day. The work of the *ḥafīẓ* is very strongly recommended; the heart must take part in it, else the *ḥafīẓ* would be nothing but mere dwelling (*ḥafīẓ*). The ultimate goal of the *ḥafīẓ* is the *waḥy*, the word of God, which, a beam of divine light, enters the heart of the devotee while at his meditations on the unity of God, washing him shudder all over. Then the longing for the loved one (God) is born in him, and he clings to him firmly. Faith is of the highest value; he whose belief is strongest (firmest) is the most excellent (purest). His ethics or that of his followers may be gathered from the *ḥamr* *ḥamr*. "That way (*ḥamr*) is built upon the *Koran* and the Sunna, on veracity, purity, truth, patient endurance of injury and faithful observance of engagements over made". At another passage: "Do not indulge in cruel enjoyment, do not slander, do not insult *ḥamr* harm on your neighbour, return him good for evil". The following words sound quite evangelical: "have compassion upon the upstart, clothe the naked, feed the hungry, pay due honour to the manager and the guest, and perhaps God will have delight in thee". Also: "Love of the world spoils a pious conduct, like vinegar spoils honey". The following words contain an allusion to the hierarchy of the

Sufis: the reputation of *ahmad* is amongst his people what the Prophet is amongst his community'. The temple *sufta* are here called *sufta*, whereas the people of the world are called *ahmad*. The usual name for the *sufta* is *sufta* the poor. The following remark, which is ascribed to Ahmad, is not perfectly clear: "The poor are like olives, some are small and some are big; he in whom there is no oil, that one's oil on it". Inferred therefore from John 15.2.

After his death 'Abd al-'Al, who had known him since his boyhood and had lived with him for forty years, became his *ahadif* and the possessor of the Master's *shikr*: the red cow, the veil and the red turban. He ordered a chapel to be built on Ahmad's tomb, which in course of time developed into a large mosque. He seems to have kept his adherents under strict rule, arranged the ceremonies (*ahadif*) and died in 733 (1332-1333).

The celebration of Ahmad's *wasit* and the veneration of the saint abroad seems to have increased rapidly, though not without opposition, strife and reaction. The opponents were partly scholars, who were hostile to all Sufism; partly politicians who objected to the *sufta* as rulers of the people. This may account for the fact that twice a *Khawfa* of al-Badawi was murdered (Ibn Ishaq ii. 51, 12 ff. 104; iii. 78, 12). Amongst the scholars, who were at first hostile to Ahmad, but afterwards believed in him, are mentioned Ibn al-'Arabi (d. 730 = 1329-1330) and Ibn al-Jabbar (d. 730 = 1329-1330). Already under the first *ahadif* one hears of quarrels between the followers of al-Badawi. In 850 (1446-1447) mention is made of the restoration of the *wasit* which had fallen into neglect (Ibn Ishaq ii. 30, 2). An ardent worshipper of Ahmad was Sultan Khat Bey, who visited his tomb in 885 (1483) and ordered the cemetery to be enlarged (Ibid. ii. 217, - 302, 23). In the processions of the Mamluk Sultan the *ahadif* of al-Badawi appeared on the side of the principal ecclesiastical dignitaries of the realm. Under the Mamluks the outward splendour of his cult seems to have diminished, because it annoyed the powerful order of the Turks. But this political attitude could not prejudice the veneration amongst the Egyptians. He has been for a long time the greatest saint of Egypt and a deliverer from all troubles. The deliverance of ungodly captives out of the hands of the Christians is supposed to have been one of his earliest achievements, to which he owes his name in *Shu'bi* (*Shu'bi* *ahadif* *ahadif* (cp. above *Shu'bi* *ahadif*)). No less than three *wasits* are celebrated every year in Egypt in honour of him, the dates of which are noteworthy from the point of view of the history of religion. As a matter of fact the festivals have been arranged according to Coptic *wasit* (generally speaking) according to the solar year, to wit: the principal *wasit* is in Miya (August); the middle one, also called *wasit* of Shu'bi, is in Ruma (March-April); and the most important one, also called *wasit* of *ahadif* or *ahadif* is in Aushir (February). It is evidently a coincidence that the date of Ahmad's death in 673 fell both on the *wasit* of the Prophet, and in August of the solar year. It may of course be questioned whether the date of al-Badawi's death was arrived at by deduction. However other observations

it probably that the dates of the *wasits* are founded on those on which the old Arabo-oriental and oriental feasts were celebrated. It is hardly possible to confuse this supposition by arguing that the appellation *wasit* *ahadif* must be explained as a derivation from the name of an element *ahadif* *ahadif*, and that the names of the middle *wasits* originate in a definite historical occurrence (Abd al-Malik 50, 11 ff.). The *wasit* and the middle *wasits* are essentially big feasts, whereas the principal *wasit*, apart from its commercial importance, is a politico-religious celebration in the grandest style with offerings, prayers, cows, *ahadif* and *wasits*; it ends with the *ahadif* (or the *ahadif*) *ahadif*, i. e. the solemn procession of the *ahadif* with his retinue through the town of Janta.

The followers of al-Badawi are called *Ahmadis* and are found all over Egypt and beyond. Their badge is the red turban. The *Ahmadis*, the *Shu'bis*, the *Ahmad* *Nah* and the *Shu'bis* looked upon as branches (*wasit*) of this order.

For a long time Ahmad has ranked as a *wasit*, in Egypt together with 'Abd al-Kadir al-Gilani, Ahmad al-Rifa'i and Ibrahim al-Nasafi, in what is called the *wasit*.

One of his greatest worshippers is 'Abd al-Wahid al-Sha'rawi (d. 973 = 1565), whose family, like Ahmad al-Badawi, came from the Maghreb, but had settled down in Egypt. Al-Sha'rawi called himself al-Ahmad after him (Vollers *Car. Isl.* No. 352); he went on a pilgrimage to his tomb, counted him amongst the greatest *sufta* and conversed with him in visions. In the course of one of these apparitions al-Sha'rawi was called by Ahmad the only *wasit* (of the *sufta*), which was not yet extinct, designating him thereby as the most genuine holder of his doctrine; cp. *Revue Africaine* xlv. (1870), 229. It is one of those mysteries of religious life that a man like al-Sha'rawi could be caught in the spell of al-Badawi, who was both intellectually and morally everywhere his inferior (cp. below).

It is altogether impossible to account for the historical importance of Ahmad al-Badawi by his individuality. It can only be explained by supposing that, both as a saint and as a saint, he had become the point of crystallization of many wants and tendencies of the new time and of those which were before and after him. In more than one point he has been transformed into mythical regions I have already mentioned the probability of the dates of Ahmad's *wasits* being a remnant of the old Arabian festivals. For the present I feel inclined to believe that the above-mentioned combat of Ahmad with *Wasit* (Ibn Ishaq ii. 217, which has not yet been explained, signifies something more than the mere naming of a *Wasit* Amara. It has already been noticed by Maspero, Flaubert and Goldschmidt, that old Egyptian elements have got mixed with the cult of Ahmad. In addition to the immorial features of his cult, which have been narrated by Goldschmidt, may be mentioned what al-Sha'rawi relates of his pilgrimage to the tomb of al-Badawi, being one day at the tomb of the *wasit* in the company of his newly married wife *Wasit*, whom he had not yet approached, he was surrounded by the (dead) Ahmad to deliver her before him at the tomb. The *wasit* to this act and its esoteric explanation are just as much in keeping with the cult

and the spirit of Ahmed, as they are opposed to the character of al-Sharawi, whose feelings were very delicate in matters of sex. I feel inclined to recognize a mythical trait of a sailor nature in the tale of Ahmed's double evil, which is related by al-Sharawi and others. Being one day asked by 'Abd al-Majid, the disciple, and afterwards the *Khawfi* of Ahmed, to lift his veil and show his face to him, Ahmed warned him saying "*La'la nafsi fi-rasadi*" = "each look costs a man's life". As 'Abd al-Majid insisted, the upper veil only was pulled aside by Ahmed and the other men immediately to the ground as if struck by lightning. Compare herewith what is told about Tim Qasbi of which form and meaning were already obscure in the old Arabic. Tabari II. 884, n. 886, 9; *Kamil* (ed. Wright) I. 108, n. 235, 1; Ibn Kathir (p. 73, 12) *Ma'asir* I. 399, 15; *Ar-Risala f. al-Khawfiyyin*, I. (1906), p. 177, 183.

All over Egypt prayers are addressed to Ahmed, and not only in Tawfik's tombs are celebrated to honour him, often in Cairo for instance by the Ahmediya, and even in small villages, e. g. Dismah (All. *al-Mubarak* I. 37, 11). It is more difficult to ascertain whether the tombs and chapels which bear the name of al-Badawi have anything to do with him. Near Aswan amongst the *Turabi al-Badawi* for instance I discovered a chapel al-Badawi. J. L. Marchant's (*Journal* p. 160) mentions a saint of this name near Farafra (Egypt). There is another one near Ghazala (Gubelina, *Arab. Studien* II. 328; *Zur ar. d. Deutschen Palästina-Forsch.* XI. 152, 153). The traditions concerning Ahmed are quite reliable, though tinged with a legendary colouring. All the oldest authorities refer to an account of Ahmed's brother Hassan, who still lived with him in Mecca and parted from him after the journey to Iraq. Ahmed's importance in the 9th (15th) century can be concluded from the fact, that al-Majid and Ibn Hajar al-Asqalani devoted biographical articles to him (cp. *Berlin Cat.* III. 218, 2350-1; II. 483, 10101); also al-Sayid (*Islam al-waqt*, Cairo 1899, I. 299 et seq.). The account which al-Sharawi gave of him in his *Fahras* was written with fervent piety (Alhagr. Cairo 1890: I. 245-251).

In 1028 (1619) a certain 'Abd al-Samad Zaim al-Din, employed at the *madrasa* at the same, wrote his *al-Majma' al-ghaniyya f. al-shaykh al-muhtashib al-Badawi*, in which he brought together everything on the subject which was worth knowing (Mss. in Götting, Leipzig, Berlin, Paris etc.; printed and lithographed at Cairo 1305 etc.). He drew not only from the above mentioned sources, but from unknown authorities too. e. g. Abu 'Isa'ud al-Waqfi, Sayid al-Din al-Mansuri, Muhammad al-Badawi and the "genealogy" (nisab) of Yusef (elsewhere Yusef, in 'Abd Allah, called Fakh al-Sayid). The anonymous *Nasab al-Badawi* (127 fol.), mentioned in the *Cairo Catalogue* v. 167, may be the work of this Fakh. 'Abd al-Samad gives an account of Ahmed's life and states his authorities; that comes a description of the houses of the services and of the *Khalfiya*; at the mention of Ahmed's death the elegies of his brothers and others are given; then he writes of the *madrasa*, his miracles, his *wasaya*, and adds numerous traditions on him, arranged alphabetically, by *Shaykh al-Ahkam*, *Shams al-Bakri*, 'Abd al-Ahmad al-

Imami (d. c. 890 = 1491), 'Abd al-Kadir al-Muniri and others; finally he treats of his followers and of the eight words of his last years after which he became *qasbi* (sacred). Much less important is the work of 'Abd al-Halim (d. 1034 = 1634-1635, v. *Nasab al-Badawi fi bayn haqaqat al-shaykh al-muhtashib al-Badawi* (Berlin Cat. II. 484, 10102). The author's principal aim is to praise asceticism and the piety of Ahmed. A London MS. (*Arab. Mss. Suppl.* N. 639, contains anonymous material of Ahmed (37 fol.); cp. also *Berlin Cat.* II. 486, 10064-10065).

The latest publication concerning Ahmed is the one by Hasan Rashid al-Mashhad al-Khawfi: *al-Nasab al-Badawi wa'l-dhawir al-qasbiyya* (Cairo 1301; 4th, 316 p.). Ahmed is often treated of along with the other *afkha*, for instance by Muhammad b. Hasan al-Adhili (c. 899 = 1494), cp. *Berlin Cat.* I. 60, 103; and by Ahmed b. 'Uthman al-Shamali (c. 950 = 1545), cp. *ibidem* III. 226, 3371. A short poem on Ahmed is found *ibidem* v. 29, 5437. In 1875, 3 (of the year 1275) later accounts, such as 'Ali Mubarak III. 48-51, borrow nearly from al-Sharawi and 'Abd al-Samad (cp. also E. W. Lane, *Modern Egyptians*, Brockelmann, *Gesch. d. arab. Litt.* I. 450).

AHMED BEY, bey of Tawfik (1837-1855), succeeded his father Mustafa, the sixth sovereign of the dynasty of the Husaynides. His government was notable for a persistent effort to endow Tawfik with western institutions and to bring about the permeation of the country by the modern spirit. He therefore in 1841 prohibited the exportation of negroes and set free the slaves belonging to his own household. In 1846, at the instigation of France and England, he formally abolished slavery in the Regency and closed the *Suk al-Baria* where slaves were offered for sale. He showed his tolerance by repealing the exceptional laws for the Jews. He also did his best to aid the development of education by allowing French men to open a school for girls at Tawfik (1843) and by permitting a priest of the same nationality to start an educational institution for boys. French engineers were commissioned from 1845 till 1848 to make a map of the Regency.

But Ahmed Bey was especially concerned about the organization of military forces after the European fashion. At the very outset of his reign he decided on the formation of a regular army. Barracks were built, two regiments of infantry, one of cavalry and four of artillery were recruited and drilled by French instructors. A polytechnical school was founded for the training of officers. But these attempts were not very successful. The officers, recruited from amongst the populace of the towns or the settled peasantry lacked military spirit and deserted; the officers were almost entirely ignorant; the equipment was so much neglected that during the Crimean war the Tunisian contingent had to be prevented from using their arms lest accidents should constantly be happening. Ahmed also wanted a navy. An arsenal was built, a harbour dug at Porto Farina and a fleet of twelve ships was bought abroad; they were understood to build a frigate in 1850. The work however was so deficient, that this unique specimen of Tunisian naval architecture was not launched until 1853 and proved incapable of putting to sea. As for the harbour, it became un-

navigable with the stream of the Mefferta secure it could be utilised.

Ahmed's endeavours to have an army and a navy of some importance can be accounted for in his later on yet in all circumstances as an independent sovereign. He was afraid of the overmastering of Turkey, which after having reestablished its domination over Tripoli, aimed at restoring the Regency of Tunis again under its authority, with the more or less openly confessed support of England. In his policy against Turkey the bey was backed by France, which, having taken possession of Algeria, could not allow the Porte to regain its influence in Africa. When, therefore, a Turkish expedition appeared in the Tunisian sea in 1537 rear-admiral Galata conducted a demonstration before Goletta, forcing the Kapodba-Pasha to retire. The Porte however made fresh attempts to establish its authority over Tunis in 1542 a representative of the Turkish government came to claim the payment of an annual tribute, but had to return without it. In 1543 the consular-general of Austria having presented himself with an "exequatur" granted by the Porte, was not received by the bey. And the latter finally succeeded in having his claims recognized. A *kafir shayf* acknowledged the independence of Tunis. This however referred to Ahmed Bey only, and did not apply to his successors; it was ~~some~~ the less an official statement of a condition of things which had lasted really for more than a century.

Under all circumstances the bey had every reason to be pleased with the attitude of France. Hence the influence of that power remained predominant in Tunis, in spite of the efforts of England, which, according to the very words of one of its diplomats, was "more dangerous in the absorption of Tunis by the French than by the Turks". The duke of Montpensier, who came to Tunis in 1545, was received with great pomp. In the following year Ahmed visited France. He crossed on a French ship, disembarked at Toulon on Nov. 8th 1546 and went to Paris. Wherever he passed he left a lasting impression of his courtesy and generosity, 1546 years praised him as a liberal sovereign, and the public and the royal family gave him a hearty welcome. As the Sultan he was treated as an independent sovereign. He had also intended to visit London, 1546 but gave up the plan, because the British government looked on his being presented to the Queen by the Turkish ambassador.

The Porte and Tunis however arrived at a better understanding 1548, owing to the good services of the British consul-general, Sir Stafford Canning. In 1549 the governor of Sahel, Sidi Muhammad, was commissioned by the bey to take some presents to the Sultan. In 1554, during the Crimean war, a Tunisian contingent of 8300 men went to join the Turkish troops. Ahmed however had taken care to specify that his sole motive for sending them had been deference to the head of the faith, and his personal friendship for 'Abd al-Majid. The Tunisian soldiers however did not take part in the military operations. They were despatched to Batum, chased out of that city by the Ottoman authorities, and their ranks decimated by the cholera.

Ahmed Bey died on May 30th 1555, leaving

Tunis in an awkward position. His indisputable good qualities were tainted with the worst faults of oriental despots. His generosity bordered upon prodigality, his taste for pomp and ostentation drove him into expending out of all proportion to the resources of the country. For instance he had sacrificed millions to the building of the Muhammad-Abdya palace, a conglomerate of gigantic structures, at a distance of eleven miles from Tunis on the banks of the Sebgha Sebgha, which were never completed and now are left in a dilapidated state. No less disastrous to the treasury was his loyalty to his favorites, Count Ruffo, an adventurer from Genoa who had become his minister of foreign affairs, and especially Mustafa Kharandir, formerly a slave, who from 1537 till 1573 was the actual sovereign of Tunis. The expenses of the government were such that the people revolted several times. An insurrection, which broke out in the Kaysa of Tunis in 1540, was only quelled with great difficulty. Another rebellion took place in 1543 in Goletta. The full weight of the fiscal changes was laid upon the populace of the towns and on the settled tribes, for it was considered safe to exact either tax or conscription from the nomadic tribes. In due, underneath a brilliant show the symptoms of a decadence were already visible, which became still more prominent under the successors of Ahmed Bey. In many ways this prince is responsible for the fall of the Regency.

Bibliographie: d'Estournelle de Constant, *La politique française en Tunisie* (Paris, 1891); N. Foucaud, *La Tunisie avant et depuis l'occupation française* (Paris 1893); A. M. Broadley, *The last Pasha war, Tunis past and present* (London 1880). (H. Verrill.)

AHMED BIDIÂN [See BIDIÂN AHMED.]

AHMED DJALÄR, the fourth sovereign of the dynasty of the Djalälides (763-813 = 1382-1410) was the fourth son of Sultan Uways. During the reign of his elder brother Husain he became governor of Bagdad in 776 (1394-1395). In 784 (1382) he became the founder of Isma'elism, took possession of the capital, Tishr, and had his brother executed. He was not however recognized as sovereign in all parts of the realm until after seven combats with his other brothers 786 = 1384. During the course of the following years he lost a considerable part of his territory to his enemies abroad, his capital, Tishr, was ravaged cruelly in 1384-85 787 (Dec. 1385-January 1386) by Tekumish, and again by Timur in the following year. After Timur's departure it was occupied by the Turcomans under Kars Muhammad in 790 (1387). In 795 (1393) the next important town, Bagdad, was also taken by Timur. His wives and his son 'Alî al-Dawla remained in the power of the conqueror; Ahmed himself had to fly to Egypt, where he met with a friendly reception from Sultan Barqâ (Safar 796 = Dec. 1393-Jan. 1394). With Egyptian help he succeeded in that same year in returning to Bagdad, where he stood his ground for some years against both Timur's generals and his own rebellious subjects, partly with the support of Kars Yusuf, prince of the Turcomans. Not until the end of 803 (July 1401) was Bagdad conquered again by Timur. Ahmed already left the town and went first to Syria, afterwards to Aila Minor, accompanied by Kars Yusuf. During the interval between Timur

and Ahmad he took his chance and renounced Baghdad; but he had soon to give way to his former ally Karā Vüsal and seek refuge in Syria, whither the latter also fled after the capture of Baghdad by Timur's grandson Ala Dür. Both were imprisoned in Syria and not until 807 (1405), after Timur's death, were they set free. Ahmad succeeded in a short time (807-808 = 1405) in recovering his entire dominions; but in the course of the following years he was dislodged from Adhmatkhan by Ala Dür, who in his turn was supplanted by Karā Vüsal. On the 28th of Rabi' II 813 (30 Aug. 1410) Ahmad was beaten by the latter and murdered on the following day. The authorities describe Ahmad as a cruel, covetous and selfish despot, but at the same time as a brave warrior and a patron of scholars and poets. He himself is said to have written Arabic and Persian poetry and several works on music (compare these Dawlatshahi, ed. Browne, p. 306).

Bibliography: A. Makham, *Catalogue of Djindiridjan coin*, Petersburg 1897 (in Russian), p. xii et seq. (the most important authorities are also mentioned there). Cp. also Howarth, *History of the Mongols* II. 659 sqq. (W. BARTHOLOM).

AHMED DJAMIL Persian poet, Abd Nasr Ahmad b. Abd Hamid Nisaburi, surnamed *Shamsi-ni*, *Shamsi al-Bihar*, was born in the village of Nisaburi in Khurasan in 447 (1049) and died in the month of Rabi' II, 536 (March 1143). He adopted the religious life in his 22^d year and is said to have converted 6000 persons to Islam. He was likewise but composed various writings: four *Shih* treatises are named by Eski; one *diwan* is preserved in the British Museum and lithographed at Lucknow. Both the mother of the empress Humayun, Miran Begum, and the mother of the emperor Akbar, Hamida Bano Begum, traced descent to him. So too did Shah Akha, the wife of Sultan Shihab al-Din Ahmed Raza Nishapuri, a kinsman of Hamida Bano and in the ultimate ancestry of Akbar in his early days of sovereignty.

Ahmed Djamil was buried at Tashkent, where which stands half-way between Makhod and Herat. In 1544, Humayun circumambulated his tomb.

Bibliography: Eski, in *Gleanings*, ed. from, *Manuscript*, II. 283. (A. S. BARTHOLOM).

AHMED DJAZZAR (See *DAVID BEN ABRAHAM*).

AHMED DJEWDET PASHA, an eminent Turkish scholar and politician, was descended from a family known by the name of *Kalut-brothers*, which, though originally from Kütahya, had been settled in Ispahan (about 1170) after the beginning of the 18th century. One of his ancestors fought against Peter the Great by the river Pruthi, another one was Muhi. His father and grandfather had made a pilgrimage to Mecca. He was born in 1235 (1822-1823) and acquired the rudiments of the Islamic sciences in his native home. But soon he was attracted towards the intellectual centre of his nation, Constantinople (1255 = 1840-1841). With continuous application he became absorbed in the various branches of theology, philosophy, Arabian literature, mathematics, geology and astronomy, and obtained a thorough knowledge of Persian (from the *Devaneri* and the poet Fehmi). After an amazingly short study of only four years he passed the usual examination splendidly, he at once got a stipend and a post, and a short time afterwards he also

obtained the certificate which enabled him to take a professorship in one of the mosques of the capital. The completion of the commentary on *Shih's Shams* procured him an appointment as a member of the school-board at the Education Department and the post of director of the seminary for public middle schools.

Along with his patron Ferid he took part in the famous mission to Kazerun (1848) and after his return he wrote at Bursa, in collaboration with Faki, the *Kitab-ı Akis*, the fundamental grammar of the Turkish language (German translation by Kellogg, Helsingfors 1895). After that he went, in the company of Ferid, for a short time to Egypt. In 1260 (1843-44) at the time of the mission was he got a commission from Sultan Abd al-Majid to write a popular history of Turkey from the peace of Kessik Yainarja till the destruction of the Janissaries (1774-1826), and already in the following year he was able to present to his sovereign the three first volumes, filled with youthful freshness. He was rewarded by being appointed Historian to the Empire. As a result of his work on the practice of the Muhammadan law (*Shari'at*), which two years later appeared under the title of *The procedure* and was received with loud approbation, the government appointed him a member of the learned council, which at that time was engaged in codifying the civil law, and also made him president of the committee for the state-archives. In the course of his official career he quickly attained by degrees to higher posts amongst which may be especially mentioned the office of *Vizier*, for which he gave up his title of Historian to the Empire (1281 = 1864-1865), and in 1284 the presidency of the committee for the redaction of the civil law code, which committee was to work with great energy, as soon became evident. He was consecutively *Wali* of Aleppo, Bursa, Marash and Janina, and afterwards twice *Wali* of Syria. Three times he was Minister of Education, twice Minister of Justice, once Minister of the Interior and of Trade and also Vice-president of the Privy Council. He was at his best as Minister of Education; he infused a more modern spirit into the public schools.

After his retirement from office he spent his long evening of life in the full possession of physical vigour, devoting his time with animated passion to his reading. His modesty never forsook him. He is shown to have been a devoted father by the literary productions of his son and daughter. He passed away, after a short illness, in the night between the 24th and 25th of May 1295, at his country-seat at Babek on the Bosphorus.

Besides his *Öttürm Kütür* which continue to be published in constantly improved editions, both in their original form and abridged, are two other philological works of his deserving of notice: *Mezhar*, *Mezhar* and *Mezhar*, introduction to literary style. He read and spoke Arabic and Persian like his mother tongue, he had also mastered French and Hungarian. Numerous of his poems are extant. They are simple and, though without faults, are more a display of skill than an outpouring of poetical inspiration.

The great juridical work of his epoch: the civil law code of Turkey, was completed during his second term of office as Minister of Justice (1293-1298 = 1876-1877) and appeared in print.

Ahmed Jewdet was greatest as an historian.

At the time, when his tribe was in everybody's mouth, about the close of 'Abd al-'Aziz' reign, he delighted the Turkish nation with one of the most valuable ornaments of Oriental literature, the *People's Tales and Collections*, which continue as far as the recollection of 'Uthman, Muhammed's son-in-law. Anyone who nowadays, even in the remotest districts, ventures into the domain of national literature, is sure to start from this book. But the work, which ensures to its name a leading place in the literature of the world, is the *Turkish History* (*Osmanlı Tarih-i Hümayun*), from 1885 till 1921 = 1294—1323, in twelve volumes. The first edition was printed in Constantinople 1874—1901; which was followed by several others, the latest of which appeared in a politically colored form.

Ahmed Dzewdet did not draw his material exclusively from the archives, but often also from his predecessors in the office of Historian in the Empire; first of all Waki, next such as Enver, Edib, Nuri, Pertev, Asim, Sikiatide and Esad; he also felt back sometimes on the great Arabian Historian 'Uthuri and others. It is an astonishing fact that, though writing of an epoch, in which France ruled over half Europe, never once consulted any of the famous French authorities, with the sole exception of Napoleon's reminiscences written at St. Helena. He has imitated the works of his predecessors in such an independent spirit, that the narrative, which bears the stamp of genius, is the entire production of his mind. During the reign of 'Abd al-Majid and 'Abd al-'Aziz he also descended into the vaults of the state-archives, but evidently not for the three last volumes. The continuation of the events is chronological as a rule, though wars and domestic commotions are with proper care thrown into a parallel for the sake of chronological order. His style, though not florid, resembles in the first five volumes the manner of the ancient historians with its splendor of rhetorical expression; but in the beginning of his sixth volume he suddenly abandons it and passes on to the simpler mode of speech which has come into fashion. On the whole it is certainly reliable. In a rapid survey of past events it is made of unimportant events as though they were brilliant conquests and decisive victories, whereas the crushing defeats which through about the half of the whole of Islam we passed by in silence; but such cases of veiling are rare and may moreover be excused with a reference to the example of Tacitus.

Ahmed Dzewdet was fully convinced of the educational value of historical study. He was his countrymen continually against the gangrene of Oriental administration; he gives his attention to every slightest semblance of progress and is splendidly apologetic whenever all is collapse towards the renaissance of their native country. Especially the first five volumes abound in great collections. Nothing annoys him more than the sudden stoppage from their business to the making of a mine, which had been conducted successfully for centuries. Victories of science cannot be pursued with greater enthusiasm than they are by him. With patriotic passion he announces conquests of civilization, made by his own country, such as the separation of civil and military authority, which was carried through in the 19th century, centralization of administration, and the regulation of the coinage by the state. In foreign politics nothing

affected him so deeply as an alliance with Austria against Russia. Turkey and Austria (both half-Slavic countries) could only be able to oppose the current of the pan-Slavic idea which came from Russia, if they were allies and not rivals.

Besides the above-mentioned works of Dzewdet Pasha are also noteworthy: *Harika al-Husna*, *Ma'asir-i Nispiye*, *Tarikh al-Muluk* and the conclusion of the Turkish translation of Ibn Khaldun's history.

Osmanlı Tarih-i Hümayun and *Ahmed Dzewdet*, *Osmanlı Tarih-i Hümayun* (Constantinople 1910); *Turkish History of the 19th century* (Constantinople 1908) 3rd number; *Uzun Yüzyıl*, *Harika al-Husna* in 1911 et seq. (K. SCHNEIDER.)

AHMED FARIS AL-SULAYQ. [See FARIS AL-SULAYQ.]

AHMED HIKMET a one of the modern Turkish novelists. He is also called Mustafa after his grandfather who was Mufti in Talyolma at the time when that city was the capital of the Peloponnese. He was born in 1870. After he had left the Lyceum of Galata Serai in Constantinople, he worked as a journalist and became later Vice-consul in the Thracian and in the Caucasus, and is at present Professor of Literature at the above mentioned Lyceum and the head of the Consulate department at the Foreign Office. A collection of his sketches and novels, which originally appeared in periodicals, especially in the *Yedigörmüş* and the *Tarikiyat*, was published under the title of *Abdülhakim magallat* (Thorn-garden and Rose-garden) Istanbul 1917 (1899-1900). Three of these tales have been translated into German by Fr. Schneider, and published under the title of "Türkische Frauen" in the *Türkische Bibliothek* edited by Prof. Jacob (vol. vi Berlin 1907). Ahmed Hikmet is one of the most important representatives of the modern movement, which advocates the idea, that the regeneration of Turkey is only possible on a national basis and cannot be attained by a blind imitation of Western civilization. His writings, which are often crowned with a fine humor, prove him to be an excellent writer and a skilled stylist.

Noveller by F. Schneider. *Abdülhakim* edited by G. Jacob vol. vi (Berlin 1907). *Introduction* (by Fr. Schneider).

AHMED İHSAN, an Ottoman author, is one of the few standard-bearers of the present literary movement in Turkey. He is the son of a subordinate employe at the Finance-Department, and was born in Constantinople on the 24th of April 1865 (7 April 1866). He was only seventeen when he passed his final examination at the school of administration. Shortly after his appointment as Interpreter at the Commander-in-Chief of the artillery, he was tried with an irrevocable longing for an independent position and entered on a journalistic career, but without direct opposition from his own family. Like every one else, belonging to the literary world of young Turkey, he got his schooling from Ahmet Midhat. At the age of eighteen he founded the fortnightly paper *İttihad*, which was discontinued (1890-1904 = 1305—1327). At the time he began his independent work: the translation of great French novels such as Jules Verne, Alphonse Daudet, Barrage, Octave Feuillet and others, making there-

by the most critical works of history of West-European literature accessible to Oriental circles, which has been hitherto scarcely mentioned either in any kind of reading or in the Western conception of life. The translations made by Ahmed Ghān number at present about fifty, amongst them 24 works by Jules Verne alone.

With the intention of giving his countrymen a modern and illustrated magazine instead of the old-fashioned periodicals which had appeared until then, he founded in 1307 (1891) the *Thürat-ı Fennî* and immediately afterwards went on a tour through Europe, for which he had been longing since his childhood, in order to become better acquainted with the mechanism of European reviews and their printing-offices. In three months, attended with work, he travelled through the whole of continental Europe, with the exception of Spain, Scandinavia and Russia. His experiences were described in an exceptionally charming manner in a big illustrated volume, which went through a second edition in the same year 1891, and was very soon out of print.

The young review profited indeed by his travels; its first year was favourably compared with any European family-magazine. Sending pictures of the great men of the day such as Lieberman, Renan, Grieg appear on its pages. The Ottoman affairs occupy only a modest, almost too modest place; one feels in the midst of universal activity. The magazine became a centre of the Turkish intellectual movement and is indispensable for the study of the somewhat peculiar development of modern Turkish literature. All the younger talents appear amongst its collaborators: Ekrem Bey (*Pastor in the Carriage*), Khalid Uyyâ (*Forbidden Love, Blue and Black*), Ahmed Rüşî and particularly Nâhi-Zade Nigâm (d. 1898), who made the most brilliant bit with his *Sin of neglect*. The Chicago international exhibition of 1893 brought Ahmed Ghān's civilising activity into prominence, and the Turkish Government followed this praiseworthy example. But soon afterwards another tendency gained the upper hand in Constantinople, which caused a fatal change of collaborators. Cawfi Filizet however joined the staff, a genius possessing a noble light of thought, which seemed capable of attaining the highest summit; and also Fevâzî Şihabî al-Dîn, a poet with a graceful and bright imagination, such as any nation could be proud of. But in 1900 the police interfered, because of an alleged revolutionary article. After the case had been on trial for seven weeks, the prosecution was withdrawn; the existence of the review was safe, but the *Thürat* resigned, and Ahmed had to trust to his own powers. This is the third stage in the existence of the periodical.

Ghān's original literary production is less important than might be expected of his talent. His complaints repeatedly of certain national circumstances. They form the main topic of two short but well sustained novels: *Al-Hayr* (*The Sacred Fountain* 1306) and *Uyyâ* (1309). The rest of his writings are mostly sketches: *Tragedy* and *Charm* (1308, both originally written for the stage), *Women and Secrets* (1306), *Peasants* (1308), and a European subject: *The Worker* (1308). Outside the dominion of literature he his *New System of Photography* (1306) and his clear and able *National Economy* (1309). (K. STAMMIG.)

AHMED GHAN, the son of Sayid Mahmud Mirza Mirza Khan, was born at Delhi, the 17th October, 1817. His ancestors came from Arabia to Herat and thence to India during the reign of Akbar Shah. When Sayid Ahmed was 19 years of age, his father died, and the year following (1837) he entered the service of the British Government as record-keeper in the Assam Government at Delhi. In 1841 he was appointed *Munsif*, or Subordinate Judge, at Ferozpur Sibi in the District of Agra. During the mutiny of 1857 he was *Munsif* at Jhansi, and saved the lives of the Europeans residents by sending them safely to Meerut. For his unwavering loyalty to the British Government, and his conspicuous courage, he was rewarded by the grant of a pension, and subsequently by the title of a Companion of the Star of India. When 52 years of age (1869) he visited England, taking his two sons with him in order to give them the advantages of a Western education. He took the greatest interest in the welfare and education of his co-religionists, and, on his return to India, he founded a college at Jhansi. Subsequently, on his transfer to Allahabad, he founded a Literary and Scientific Society, and finally succeeded in inaugurating the Muhammadan Anglo-Oriental College at Allahabad, despite much opposition from many who regarded the introduction of a system of Western education as being subversive of the orthodox faith of Islam. The college was opened in May 1875, and the foundation-stone of the present college building was laid by Lord Lytton in January 1877. An account of this institution is given by the late Theodore Beck, formerly principal of the college, in an appendix to *Lieut. Colonel G. Graham's Life and work of Syed Ahmad Khan* (London, 1885). He retired from service in 1876, became a Member of the Legislative Council from 1878 to 1882, and was made a Knight Commander of the Star of India in 1885. The rest of his life, till his death in 1898, was devoted to literary pursuits, and to the advancement of the interests of his college.

Sayid Ahmed's most important work is the *Akbar al-furaid*, an archaeological history of Delhi, written in 1867 (2nd ed. 1884), which has been translated into French by Garcin de Tassy (Paris, 1861). He has also written a Hinduist treatise on the causes of the Indian revolt, which was translated into English in 1873; also commentaries on the *Qur'an* and on the *Koran*, and a great many essays and lectures on social, religious, educational, and political topics, including a series of essays on the life of Muhammad. His letters written during his journey in Europe were published in the *Anglo-Indian Gazette*, a translation from which is given in Graham's biography of this notable Muhammadan reformer.

(B. M. M. M.)

AHMED KOPRÜLÜ. [See KOPRÜLÜ.]

AHMED MIDHAT is the most important author of modern Turkey. He was born in 1842 of *Armenian* origin. He received a good education, but as a young man he came in touch with the young Turks and, at about the same time as Nâzım Kemal Bey, who was his elder by four years, he was banished, a rather common punishment under the reign of Abd al-Aziz. His travelling years in Europe became a very important time of apprenticeship for Ahmed; he learnt to discern that the

young Turkish party was completely wrong in mingling literary and political tendencies, and that the emancipation of Turkey could only be possible, if the national education was raised and the present constitution was left intact. After 'Abd al-Hamid's accession to the throne he was pardoned, allowed to return and admitted into the civil service. Owing to his good knowledge of French and his writing activity he was quickly promoted. His literary merits brought him into personal contact with the sultan, who soon learnt to appreciate this loyal and energetic member of the Ottoman national spirit. Ahmed Mihai became an enthusiastic champion for the policy of Abd al-Hamid, which he supported in the papers *İstifad* (Istanbul) *İstifad* (Interpreter of Truth), both founded by him; and the sultan was delighted in acknowledging his merits as a journalist and an author. In 1905 he was appointed President of the international Board of Health, and honoured with the title of Excellence and with the Grand Cross of the *Ordre du Mérite*, besides other high distinctions. In addition to his literary work the sultan has awarded him an exceptional poet's pension. Ahmed lives in domestic happiness, and he is the idol of the younger Turkish writers, whom he befriends and encourages like a father. One of the most important amongst them, Mehmed Ahmed Nefi, who died in 1893, was his cousin-law.

Ahmed Mihai's literary programme is twofold. First of all he advocates the preservation of the pure Ottoman character of the written language, like *Şinasi* had done before him; but in the second place it is his aim, remote though it may be, to secure for his countrymen the means of acquiring a general education. That is the reason why, besides his purely literary work, Ahmed Mihai has written on any subject which seemed worth knowing in every branch of knowledge, history, science etc. These treatises, extracts and compilations were mostly taken from French sources, but always with great skill and in a clear and popular manner. As a journalist he has written of social, philological and economic problems, often with surprising ingenuity, always in a considerate and conscientious way. All along he has been striving for the adaptation of European knowledge to the Islamic fears of mind, withholding every element which is incompatible with pure Mohammedan feelings. If at the present day one can speak of an Ottoman civilisation, Ahmed Mihai's Herculean task must be gratefully thanked for it.

His main importance however is founded on his work in the domain of literature. Here also he has developed the same business spirit, the same astonishing rate of production; he invents and shapes with great facility. Amongst European authors Honoré de Balzac is the only one who in this respect can be compared to him. Ahmed Mihai has hit on the extremely fortunate idea of introducing the colloquial speech of the *Mevlevîs* (the public narrators) into higher literature by using it in his novels. The apostrophe to the audience in the form of questions for instance, which is so common with them, is a means of enhancing the attention, is also very often found in Ahmed Mihai's works. Many of the younger writers have tried to imitate this attractive chatty style, but with little success.

A list of his novels and tales alone would fill a good-sized catalogue. Only a few of the most important need be mentioned here. *Şinasi* (The author *Şinasi*), an imitation of Dumas' *Comte de Monte-Cristo*, which was followed by the continuation *Şinasi's* (The peasant *Şinasi*); *İki kadın* (Two women on earth), a book which at first gave offence in its unusually free idea.

Ahmed Mihai's charming gift as a narrator shows to still better advantage in his latest tale. He has collected them in a considerable row of volumes under the general title of *Leşkerî romanlar* (Entertaining stories). None in his *Leşkerî romanlar* has given an outline of the contents of the 25 first volumes, and E. Schade published an excellent translation of three of them (*The Glorious, the Marriage, the Love*) under the title of *Türkische High Life* (Leipzig 1893).

Ahmed Mihai's activity has also extended to the drama, but here he has little to show compared with the *roman* of his other works. He has written both tragedies and comedies, and especially the latter, amongst them *Şinasi* (Kardes) and *Şinasi* (The dancer), with great success. He himself has also written the music to *Şinasi* and a few others.

As a teacher and guide of the younger Turkish generation Ahmed Mihai is partly responsible for the fact, that the intellectual life of modern Turkey, with its tendencies towards European civilisation, has sought its nourishment exclusively in France and French literature. But the simple and straightforward Ottoman has nothing whatever in common with the character of French nation, and one day this national antagonism between the Ottoman and French spirit will emerge itself. Only by adhering to what is national in the Ottoman literature he endowed with lasting life, and it remains the principal merit of Ahmed Mihai that he has pointed out that right and only way.

Bibliography: Charles d'Agouin, *Le littérateur turc contemporain*, in the *Revue encyclopédique* (Paris, September 1895); Paul Horn, *Geschichte der türkischen Literatur* (Leipzig 1902).

AHMED PASHA, son of *Abd al-Hamid* (Wali al-Ham, Ottoman poet of the time of Sultan Mohammed II, was at first professor at the madrasah of Sultan Murad II in Brusa, *hüvi* of Adrianople, afterwards tutor of the princes, and Valer. He composed 33 ghazals, imitated from those of Mir 'Ali Navvayi. He died in 1498 (1496) and was buried at Bursa, near the mosque which he had founded and whence he had been banished because of an immoral adventure. Sultan Murad II had commissioned him with the administration of that madrasah. He was the first Ottoman lyrical poet: his works introduce the period of the elegant style of composition; he is the visible creator of the poetical language of Ottoman Turkish.

Bibliography: Haunee-Pargotell, *Geschichte der Osmanischen Literatur*, 1. 198; *Geschichte der Osmanischen Literatur* 1. 198; *Geschichte der Osmanischen Literatur* 1. 198; *Geschichte der Osmanischen Literatur* 1. 198; *Geschichte der Osmanischen Literatur* 1. 198.

AHMED PASHA, Ottoman general of Sultan Sulaiman's time, took part in the wars against Hungary at Belgrade and Kaniša. He took the town of Sabac by storm (2 Sha'ban 927 =

16 July 1521) commanded a division of the army which was charged with the siege of Rhodes, was afterwards appointed commander-in-chief, reduced the besieged to extremity and obliged them to capitulate (25 Sept. 1522 = 21 Dec. 1522). Being of a violent and ambitious character he had hoped to be appointed Grand Vizier; but when he did not get this post he asked for the Government of Egypt, which was granted to him. He aspired to becoming an independent monarch, gained the sympathies for his cause, subdued the Janissaries garrisoned in the Citadel of Cairo, usurped the title of Sultan, and caused the *shahis* to be said and money coined in his name (January 1524). But he was betrayed by his confidant Mohammed Bey, who in the Sultan's name caused the *Shahih* Sherif of the Band Dekt to give Ahmed Pasha up to him. His head was sent to Constantinople.

Bibliography: Hammer-Purgstall, *Gesch. der Osman. Röhre*, cp. Index; v. Petrow i. 71—79; Joazeiro and van Gayer, *Turquie*, pp. 123—126. (CL. HUARI.)

AHMED PASHA, second Vizier of Sultan Sulaiman of Albanian origin, was appointed in 1550 (1552) commander-in-chief of the expedition into Hungary, named at Mohammed Schalls. He forced Temesvar to surrender, took Szatmar, and besieged Erlau (Eger), but without success. He was appointed Grand Vizier during the Persian campaign, but during the Sultan's illness on 20 Chul'haide 962 (= 28 Sept. 1555) his head was cut off, on the pretext of his intrigues in connection with the administration of Egypt, but really because the Janissaries feared him. He was her son-in-law Rustem Pasha called to the post that Ahmed Pasha occupied. He left several charitable institutions, among them a mosque near Bay Rapt.

Bibliography: Hammer-Purgstall, *Gesch. der Osman. Röhre*, cp. Index; Joazeiro and van Gayer, *Turquie*, pp. 125—126; *Gulistan-i mu'arrif* i. 556, Petrow i. 24, 274, 291, 352. (CL. HUARI.)

AHMED PASHA, Iskander Gedik, Gedik (cup-tough), Ottoman politician and general, rose from a common Janissary to the post of Beylerbey and Vizier. He was commissioned by Sultan Mohammed II. to subvert 'Alay, which was still ruled by the last surviving descendant of the Seljuks of Rum, called Khat Arslan. He obtained the surrender of the place (875 = 1470); after the defeat of Uzun Hasan at Tergin (16 Rabi' i 877 = 22 August 1473) he subjected Karamanie and Cilicia; after a fruitless attempt to make Mir Ahmed his captive by ruse, he drove him to committing suicide. After the death of prince Murad, and the execution of the Grand Vizier Mahmud Pasha, he became the latter's successor, and in this quality conducted the Crimean war, which caused to the Genoese the loss of Kaffa (4 June 1475) and Azov. Because he opposed the Albanian campaign, he was disgraced and imprisoned at Adana (1474); but the intervention of Mu 'Alam Hersek-bey brought him again into favour, and he was entrusted with the command of the fleet of 29 galleys, which occupied St. Maurice and Zante. He landed on the Italian coast and ravaged Otranto (11 August 1480). After the accession of Bayazid II. he went to join him shortly before the battle of Yedli-Shehr (25

Rabi' ii 880 = 23 June 1481). He was commissioned to prevent the fugitive prince Djum, got out of prison and was only saved by the Grand Vizier Ibrahim Pasha who procured him the order of permission Kasim Beg in Karamania. He was afterwards at the command of the Sultan, who had not forgotten the reproaches which, it is said, he had been obliged to endure in the midst of a grand festival (6 Shawwal 887 = 18 Nov. 1482) on account of the bad conduct of his troops. Being of a proud and inflexible character, Ahmed Pasha had greatly disapproved of various political measures which Bayazid had taken, such as the peace with Venice and the negotiations with the knights of Rhodes concerning Prince Isma.

Bibliography: Hammer-Purgstall, *Gesch. der Osman. Röhre*, cp. Index; *Fakih-i-Han*, *Tarihi*, i. 516 et seq.; Joazeiro and van Gayer, *Turquie*, pp. 83 et seq.; *Gulistan-i mu'arrif* i. 524 et seq. (CL. HUARI.)

AHMED PASHA [See *above*.]

AHMED PASHA A. HASAN PASHA, succeeded the conquest of Hamadhan, succeeded his father in the government of the provinces of Bagdad, Ray and Merdia, he recaptured Kermanshah and Andis (1144 = 1731) from the Persians. Taking advantage of the Turkish victory at Roshan he concluded a treaty, according to which the Arabs should be the frontier between the two realms, but Thir was contrary to the Persians. He defended Bagdad against the attempts of Nadir Shah (1145 = 1733), was commissioned to continue the negotiations of peace with the conqueror, not without incurring the suspicion of tampering with Nadir, and was appointed *serasker* (1157 = 1744). He died in 1160 (1747) during a campaign against the Kurds, after he had twice governed Bagdad, first for a period of eleven and the second time for twelve years.

Bibliography: Cl. Huari, *Hist. de Bagdad*, pp. 145-140; Hammer-Purgstall, *Gesch. der Osman. Röhre*, cp. Index; Shari, *Shahin* and *Shahi* p. 27 et seq.; Niebuhr, *Reise in Asien* ii. 254—256; *Gulistan-i mu'arrif* i. 121 et seq. (CL. HUARI.)

AHMED RASIM. [See *above*.]

AHMED RESMI. [See *above*.]

AHMED SHAH is the name of various Mohammedan monarchs in India. The most notable are:

1. **AHMED SHAH** BAHADUR MUHAMMAD AL-DIN AHU NAY, son and successor of Mohammed Shah, Grand Mogul of Delhi. He was born in 1158 (1745) and came to the throne in 1161 (1748). The actual ruler during his reign was Salim Dhang, Nawab of Delhi, who also was appointed Vizier of the new Emperor. In order to check the Rohillas he called upon the Mahabads for help, which resulted in their plundering the provinces of his realm, while the Afghans devastated the Punjab. Ahmed Shah himself was quite an incapable ruler and loved for pleasure. So after the dismissal of the Vizier Salim Dhang his reign soon came to an end, another Vizier, named Mirza Ghafar Khan caused him to be declared unworthy to govern, and him put into prison and his eyes put out (1167 = 1754). Ahmed Shah died in 1169 (1755).

2. **AHMED SHAH** I. K. DAWUD SHAH, a Bahmanide,

reigned from 825 till 836 (1432—1435) in Delhi and removed his residence to Multan (q. v., see RAHMANNIAH).

3. AHMED SHAH II, son and successor of the preceding, reigned from 836 till 862 (1435—1457). In the list of the Bahmanides he is often mentioned by his surname 'Ala' al-Din. He subjugated the Sultan and conducted successful wars against the Rulers of Ghazni and Candahar (q. v., RAHMANNIAH).

4. AHMED SHAH III or MAJID SHAH II, who reigned in name only from 924 till 927 (1518—1521) (q. v., RAHMANNIAH).

5. AHMED SHAH or MUHAMMAD SHAH SHAH AL-DIN, Prince of Bengal (835—846=1431—1442) (q. v., RAHMANNIAH).

6. AHMED SHAH I or TATAR KHAN, succeeded his grandfather Muzaffar Shah Khan (241) on the throne of Candahar, and reigned till 846 (1443). He removed his residence to the town of Ahmedabad, which he had founded.

7. AHMED SHAH II, also Prince of Candahar, reigned from 963 till 969 (1553—1561).

8. AHMED SHAH, or, as he is generally called, Ahmed Nizam Shah, founded the dynasty of the Nizam-Shahs. He was the son of Nizam al-Mulk Bahar, the Viceroy of the Bahmanide Mahmud Shah. After the assassination of his father he usurped his title and dignity, put to flight the troops which the Bahmanide had despatched against him (895=1490) and founded an independent reign in the new-built town of Ahmednagar. Ahmed Nizam-Shah died in 914 (1508) (q. v., NIZAM-SHAHS).

AHMED SHAH DURRANI, founder of an Afghan dynasty. Ahmed Khan (he was so called previously, the title Shah he took later only) was son of Zinhammed Khan, Sadat, a chief of the Abdalis who had settled in the neighbourhood of Herat in the time of Shah 'Abbas I. The family was recognized as the leading one in the Popalati clan of the Abdali tribe, and had been banished to Multan. About 1716 they were found at Herat, and a feud broke out between two branches of the family, which ended in the deposition and perhaps the murder of 'Ali Akbar Khan, the Chief, by Zaim Khan, who became the leading man in the tribe and extended their power greatly. They spread to Khuzistan and in 1723 went so far as to besiege Meshhed. Ahmed Khan was born about this time. At the age of 17 he and 'Ali Akbar Khan returned from Kandahar to Herat, and succeeded in turning out Zaim Khan. When Nadir Shah invaded Khuzistan in 1728, Atakhyar submitted, but the sons of Zaim Khan, Dhu'l-Fikar Khan and Ahmed Khan broke out again. In 1731 Nadir Shah took Herat and broke up the Abdali power. Many of the leading men were banished to Multan. Dhu'l-Fikar Khan and Ahmed Khan fell into the hands of the Ghilzais of Kandahar, and when Nadir Shah took that town in 1737, he released them, and took them into favor. He settled the Abdalis in large numbers in his army and settled them in their ancient territory near Kandahar which had been seized by the Ghilzais.

Ahmed Khan was appointed Governor of Mervistan and became a principal officer in Nadir Shah's army. After Nadir Shah's invasion of India he gradually became suspicious of the Shah's elements in his army, the Persians and Afghans, and changed favor to the Osbeys and

Afghans, especially the Abdalis. This led to the conspiracy in which he was killed (1103=1747). Ahmed Khan who was near by with a body of Afghans attacked a Persian camp and secured upon a large treasure, and then went off with his followers towards Afghanistan.

Kandahar fell into his possession without difficulty, and he was elected king by all the principal Abdali Maliks on the advice of a dervish named Sitar Shah. Besides the Abdalis the chiefs of the Baluchis, the Hazaras and the Ghilzais took part in his election, but the Ghilzais seem to have been treated as conquered enemies. Ahmed Khan, now about twenty-five years of age, took the title of Shah, and called himself Shahr-i Khuran, "Pearl of Pearls" (first Shahr-i Khuran, "Pearl of the Age" as sometimes called), and the Abdali tribe also from this time on were known as Durranis. After his coronation he marched to Kabul, but Kandahar remained his capital during his reign. He built a new town to replace the fortified town of Nadir Shah, and gave it the title of *Shahr-i Afsar* (the "Fortress of the Soldier"). Kabul was occupied with but slight resistance, he reduced Ghazni, subdued the Ghilzais and appointed Durranis governors over them, and then immediately proceeded towards India. It must be remembered that he regarded himself as heir to all Nadir Shah's Eastern dominions which included all the country west of the Indus called by Muhammad Shah. But Ahmed Shah aimed at rivalling his predecessor's exploits, and was by no means satisfied with this limited Indian province. The empire of Delhi was no longer formidable. Nadir Shah's invasion had shaken it to the core, the Sikhs were rising in power in the Punjab, the Marathas in central India, and there was every prospect of success for a bold invader. But Ahmed Shah's first invasion (1103=1745) failed. He took Lahore but was defeated at Sirhind (March 1745) by the Sikhs. He returned to Herat, and his brave son Mir Mannu, but the chief was killed in the action. The Emperor Muhammad Shah died soon after, which led Ahmed Shah to renew the attack (1103=1749), and Mir Mannu, now governor of the Punjab, receiving no support from Delhi, submitted to Ahmed Shah, and placed the provinces of Lahore and Multan under him. Ahmed Shah returned to Kabul, passing on the way through the Kohistan, Multan, Jhelum and the Bolan Pass.

During the next four years he was occupied with the affairs of Khuzistan. He took Herat and advanced on Meshhed, which he occupied. Shahrokh, the grandson of Nadir Shah, was left by him in possession there, and he succeeded in 1103 (1750) in taking Nishapur which Mir Mannu had asked him. The next year (1104) was seized and blinded by Mir 'Ali Akbar Khan of Balkh, but Ahmed Shah restored him to his throne and defeated and slew Mir 'Ali Akbar Khan. The same year he came into collision with the rising Kaffirs power, but was repulsed at Awarahad, and never advanced further to the west. A son of Ahmed Shah struck at Meshhed in the 5th year of his reign may be referred to this period.

In 1109 (1755) Mir Mannu died, and his widow Maghulshah Begum usurped the power in the Punjab, and ruled with her favorite Adina Beg. The viceroy Ghazni, who was in possession of Delhi, seized on the opportunity of recovering

the privilege for the empire. He married the daughter of Moghul Emperor, and carried her and her mother to Delhi, and seized upon Lahore.

Ahmed Shah immediately marched to Lahore (1170 = 1756) and expelled Adina Beg, who had been left in charge there. He then advanced to Delhi. Ahmad Shah and the helpless Emperor Alamgir II could offer no real resistance. Nadir al-Dawla Salala joined Ahmed Shah, and he entered Delhi cautiously with the Emperor and the ruler in his train. He spent only forty days in Delhi and it was thoroughly plundered by his followers. Gold and silver coins dated 1170-71 were struck in memory of this occupation. Nadir al-Dawla was also plundered, and Ahmed Shah, before he returned to Afghanistan, placed Nadir al-Dawla in power. He had already made his son Timur Nizam of Balkh and Multan, and arranged a marriage for him with the daughter of Alamgir II. He himself married a daughter of the late emperor Mohammed Shah. Timur was left to deal with the disappointed Governor Adina Beg, who was in revolt and had stirred up the Sikhs, now numerous and powerful. He was discomfited by the Marathas, who began to spread over the Punjab: Adina Beg took Lahore in 1173 (1759), the Sikhs took Amritsar and sacked Samund, and the Marathas reached Multan and the banks of the Indus at Ajak. These events brought Ahmed Shah into India a fourth time (1174 = 1760). The emperor Alamgir II was murdered by Ghazi Khan on his approach, and the young prince Ali Durrani, afterwards Shah Alam II, fled to the English for protection. Ahmed Shah came by the Bolan Pass and marched northward through the Saradhi to Peshawar and thence followed the ordinary route to Delhi through Lahore. The Marathas fell back before him, and he occupied Delhi, but a great Marathi army approaching from the north forced him to collect his forces and retire upon Panipat. This great force included all the leading Marathi chiefs under the command of Sadashiv Rao, and a body of 15,000 under Shriji Lal. This combination of the most warlike races among the Hindus, with the Marathas rallied under Ahmed Shah's banner, gave the war the aspect of a religious struggle. The Marathi army had a nucleus of troops drilled in the European fashion, with a numerous cavalry and powerful artillery. The strength of Ahmed Shah's army was in his Afghan force. The battle which followed had been preceded by numerous smaller engagements. It ended in the complete defeat of the Marathas, and with it ended their hopes of an empire in Northern India. Ahmed Shah, however, probably wisely, did not attempt to take this place. Lahore and Multan were difficult to retain, and he recognised the impossibility of holding a more extended empire. This campaign is illustrated numerically by coins struck at Delhi, Bareilly, Meerut, Agra and Sahind (for Sahind). He returned to Ghazni, and the Sikhs broke out almost immediately. They laid siege to Ghazni near Amritsar.

It was against these Sikhs that Ahmed Shah's fifth expedition (1175 = 1761) was directed. It is related in the *Wajiz-i-Durrani* that he was one night suddenly, picked a body of horsemen, and rode off into India, and that when he reached Ghazni he had but ten or twelve followers, yet such was the terror inspired by his name

that the Sikh army fled. He collected his army and pursued them and defeated them near Sahind and south of Ludhiana with enormous slaughter. This fight is known in the Sikhs as the 'Ghalughra' or 'great extermination'.

Ahmed Shah returned through Lahore, and left a governor in Sahind, who was shortly afterwards defeated by the Sikhs. The town of Sahind was destroyed (1176 = 1763) and is still a ruin. These events brought Ahmed Shah into India a sixth time (1177 = 1764). He traversed the Punjab and marched back again without effecting much; and three years later he entered the country again (Sikhs = 1767; his last invasion of India) and now tried to conciliate the Sikhs and to form a party among them. Ferozabad was made over to the Sikh ruler of the Patiala State, and the Maharajahs of that State still bear Ahmed Shah's name on their coins. Ahmed Shah's troops were, however, discontented, and a large body deserted him; his own energy was now failing, and he was harassed by the Sikhs. In his retreat, the Sikhs soon after took the powerful fort of Rohtak near Lyallpur which had been built by Sher Shah.

During the intervals of his Indian campaigns Ahmed Shah had occasional outbreaks to deal with in his country. The Ghazis rebelled about 1167 (1744), but they were easily subdued. Nizam Khan the Brahui chief of Khat who had been fealty to Ahmed Shah declared himself independent in 1171 (1758) and Ahmed Shah laid siege to Khat, but his army suffered greatly, and he at last accepted the terms offered by Nizam Khan. The Khans of Khat were from this time on independent in all but name. Many Baluch, however, continued to serve in Ahmed Shah's armies, and he also employed many Afghans. His army suffered much from the heat on his return from his fifth invasion of India in 1176 (1763), when he had to march rapidly to repress a rising among the Ahmad Shahi Herat. After his last invasion of India he also had to return suddenly in a similar manner, to deal with the affairs of Ghazni. Nizam Khan, son of Shahmukh was in rebellion, and a large combined Persian force opposed Ahmed Shah's army which was commanded by his son Nizam, assisted by Nizam Khan the Brahui chief. The Persians were defeated and were sheltered by Shahmukh himself in the sacred city of Mashhad. It was finally taken after a long blockade. Shahmukh was still treated with consideration by Ahmed Shah, who never forgot his obligations to Nizam Khan. He was left in possession of Mashhad, but provided Ahmed Shah the services of a body of troops and gave his daughter in marriage to Timur. Ahmed Shah's health had been very bad for some time, and he appears to have suffered from cancer. He retired to Mughal in the Toba hills in the Atakrai country and died there in 1184 (1773) in the sixtieth year of his age after a reign of twenty-three years.

Ahmed Shah was by nature a bold soldier and leader of men, but he failed to found an enduring empire beyond the limits of Afghanistan. He was very popular with his own tribe, the Durranis, even with the rival Ghilzai class, whose family proved fatal to his success. He was able also to establish Durranid control firmly over

the other Afghan tribes, and the Tajik Nation and tribes of Afghanistan, and that control remains firmly established till the present day. His success was due to his personal qualities, force and conciliation being both brought into play; and the revenues derived from his Indian expeditions enabled him to dispense with heavy taxation. He knew his own limitations, and did not attempt to extend his Indian rule beyond Lahore and Multan. He undoubtedly perceived the impossibility of maintaining distant conquests with the uncertain means at his disposal, and his later dealings with the Sikhs show that he contemplated the rise of a dependant Sikh power. He could hardly foresee how that power would grow at the expense of his weak and divided successors and of the moribund empire of Delhi. Lahore indeed was practically a Sikh possession at the time of his death, but Peshawar, Multan, the Deccan and Kashmir remained attached to the Turkish kingdom for nearly forty years longer. He had already recognized the practical independence of Baluchistan, and Khorāsān was evidently destined soon to become a British possession with the exception of Herat which is essential to the independence of Afghanistan. It is clear then that Ahmed Shah, though he did not found a great empire, is entitled to the credit of founding the State of Afghanistan much as it exists at present. As a military commander he takes a high rank. His overthrow of the Mahrattas at Panipat was a victory of the first order, one of those battles which affect the whole course of history; although its importance did not affect his own dominions except in so far as it strengthened the Sikhs by removing the Mahratta menace. Ahmed Shah must be considered as the most important man that the Afghan race has produced. His only rival was Shah Shāh Sor, but his exploits were confined to India while those of Ahmed Shah were intimately bound up with the fortunes of his own and enemy.

Biography: *Wāḡẓat-e-Nureddīn* (Linda of 'Abd al-Kārim's *Tārīkh-e-Afghānī*; Kāshgar, 1293); Mirza Shikāri: *Alī, Tārīkh-e-Afghānī* (Bombay, 1298); Ferrier, *History of the Afghāns* (London, 1858) chaps. vii-ix; Alphonson, *Cavalry* (London, 1842) li. 299. A; Cunningham, *History of the Sikhs* (London, 1849) pp. 100-120; Keane, *Field of Mahādī* (London, 1887) chaps. iii-ei; Rodgers, *Notes of Ahmed Shah Nureddīn* (in the *Journal of the Asiatic Society*, 1883); Elliot and Dowson, *History of India* (London, 1877) cii.

(M. LONGWATER DAWES.)

AHMED TA'IB *Ṭā'ib* (See 'OTHMANIYA').

AHMED TEKUDER (See TEKUDER.)

AHMED WAFİF (See WAFİF.)

AHMED WEFİK PASHA, Turkish statesman and famous man-of-letters, was born at Constantinople in 1235 (1819-1820) and began his diplomatic career as first secretary of the Turkish Embassy in Paris under the reign of Louis Philippe. He then filled the same office at St. Petersburg and after that lived a long time in Tehran as plenipotentiary, whence he was sent to Paris as Ambassador. Later on he was appointed *Awāz-Minister* at Constantinople. Here he occupied successively various high posts, became Grand Vizier and Wali of Baghdad.

(Buzess), was for a time out of favour with the Sultan, and spent the rest of his life in various houses in his country-seat in *Ḥamāmī* (Hamam) in the *Ḥamāmī*, where in March 1307 (1890) he died and was buried.

As an historian, a philologist and a translator he has made good use of his pen in promoting modern ideas, and in many ways has done good service in improving the modern writer's language. The most important of his works is the *Ḥikāyat-e-İslāmī*, first ed. 1293, second ed. 1306, a treatise in two volumes. The first volume contains the Turkish, the second the Arabic and Persian elements of the *Ḥikāyat*-Turkish vocabulary. The second volume was first published as an addition to the second edition (in the review by Barthelemy de Meynard in the *Journal Asiatique* 71, Paris, viii. 275-87, series, ix. 370). He also deserves to be mentioned as the first translator of Molière. He seems to have rendered the whole of Molière, and according to the *Grande Encyclopédie* "his principal oeuvre de Schiller et Shakespeare" as well. His nothing has appeared in print of the last mentioned works, and but very little of his translations of Molière. I only know *Les Femmes Savantes* and *L'École des Femmes*, which appeared in 1286 and are both in my possession. He also mentions only these two. They are not literal translations, but independent adaptations, skillfully arranged in our Turkish conditions. He had these plays performed by Armenian in his own theatre at *Ḥamām*. He also translated Fontenelle's *Télémaque* (*Telamün*, 1298) and Voltaire's *Œdipe* (published in 1298 as an appendix to a collection of *Œuvres* par *Abd al-Kārim*), other works of his are: 1. *Ḥikāyat-e-İslāmī* *Wāḡẓat* an epitome of the Ottoman history and the reign of Sultan 'Abd al-'Aziz, especially intended for schools, which has passed through several editions (1st ed. 1284), 2. An edition of *Gülistan* (1286), 3. An edition of a translation of *La Fontaine's* *Parallèle*, which had been prepared by *Wāḡẓat* (1286), and 4. an edition of the *Ḥikāyat-e-Afghānī* by Mir 'Ali Shīr Nawā'ī, in collaboration with *Wāḡẓat* (1289). He had planned the publication of an extensive *General* dictionary, but neither this nor any other of his *East-Turkish* collections have ever been printed.

Biography: The necrology of Ahmed Wefik Pasha in the *Ḥamāmī* *Ḥamām*, 10th year, 1307, p. 38, which was partly founded on the article in the *Grande Encyclopédie*, and *Journal Asiatique*, 6th series, ix. 368, 7th series, ix. 284, and 8th series, ix. 344. (F. Giese.)

AHMED YESEWI, one of the oldest and most famous *East-Turkish* *Shakh* and *sayyid*, was born in Yast (the present town of *Tashkent*) and died there in 362 (1166). The year of his birth is not known, but in his *Ḥikāyat* it is stated that he was 67 years old when he died. When he was seven he became a disciple of a certain *Shaykh* *Arslan*, concerning whom no further information has been found. After his death Ahmed went to *Ḥamām*, where he became an adherent of the celebrated *Shakh* *Yusuf* *Ḥamāmī*. Afterward he returned to Yast, where he remained until his death. In 300 (1397) Timur ordered a mausoleum to be erected on his tomb in *Tashkent*, which is at present being examined by Prof. *Vassilovski* by order of the Russian committee

for the exploration of Central and Eastern Asia. The Nagai legend represents the popular Turkish hero Hırsçıl as a descendant of Ahmed Yesewi. Ahmed is considered to be the chief of Turkish Central Asiatic mysticism, and is in such highly revered. Hakkı Ata belongs amongst others to the fourth generation of this School. Ahmed's mystic poems (*hişmet* or *mesnevi*) are much read. His *Divan* has often been published in Kazan under the title of *Ahmed-i Hakkı'nın Divanı* *Şerhi* *İzmir* *1275* *Ahmed* etc. This *Divan* has not yet been examined in detail. But it is sufficiently evident from its contents, that not all the poems can be the work of Ahmed himself. Unfortunately not a single old manuscript of the *Divan* has been found. Four later ones are in the Asiatic Museum at St. Petersburg: nos. 2931, 2932, 2933 and 2934. Ahmed's language in the manuscripts that are extant and in the printed edition has doubtless to a great extent been modernized by later scribes.

Bibliography: The legend concerning Hakkı Ata by C. Selmann (Kuzen), in the *Iranistik. Impres. Akadem. Nauk*, 1898, 12, 20, 2, and the above mentioned Kazan edition of Ahmed Yesewi's *Hişmet*.

(P. MILLERANSKY.)

AHMEDABAD is the capital of the district of that name in India (Presidency of Bombay), on the river Narmada. In 1901 the town numbered 185,599 inhabitants, of which 1/10 were Mohammedans, the district (3816 square miles = 9883 square kilometres) containing 795,967 inhabitants. Ahmedabad is one of the most beautiful towns of India and is famous for the manufacture of gold and silver brocade, of silk, cotton and wool (*khaddar*) materials. It is equally noted for its brass and bronze works, and for the manufacture of mother of pearl ornaments, of japanned goods and woodcarving (luteal-boxes f. l. *gondas*). There are also a great many monuments of Moslem art, amongst others mosques and minarets of the XIVth and XVth centuries.

Ahmedabad was founded in 1411 by Ahmed Shah I [q. v.], son of Ghalib (the same who made the old Hindu town of Ayodhya his capital), and he enriched it with countless buildings. In the first century of the Mughal dynasty it rapidly attained prosperity. But after that it fell into decline, enjoyed another period of prosperity under the reign of the Mogul emperors, until in the XVIIIth century it again began to decline. In 1818 the English took possession of the town.

Bibliography: *Imperial Gazetteer* L. (1901, p. 492; *Imperial Gazetteer* IV-B (1904); *Mohammedan Architecture of Ahmedabad* A. D. 1412-1520 (1900); Th. Hüps, *Ahmedabad*; Fergusson, *Indian Architecture*; Schlegelweil, *Handel und Gewerbe in Ahmedabad* (Osterr. Monatschr. für den Orient, 1884, p. 160 ff. seq.).

AHMEDİ, with his full name Tâdî el-Mu Ahmed b. Ibrahim el-Ahmedî, was one of the most celebrated West-Turkish Ottoman poets of the 8th (14th) century. It is very believe Tâdî el-Mu Zâde he was born before 735 (1334-1335) in Germiân, at that time an independent principality, but now part of the vilayet of Rûm. According to Tâdî and the historian 'Atî (from Gallipoli) however, he was born in Sams. He equalled his brother the poet Mawlânâ

Yûnus in remarkable talents and ambition. After he had studied the sciences at home he went to Cairo, where he came into close contact with his countryman İzzeddin Fakih, who afterwards became a famous physician, and Mawlânâ Şems al-Dîn Muhammed el-Fârîdî. After his return he entered the service of the ruler of Germiân as *hâjjâ*. There he seems to have devoted his leisure hours to composing his *Alexander nâme*. His master however, Mîr Sülmân, to whom the work, according to the manuscript before 792 (1390), was dedicated, is said to have been but little edified by it. After that we find him at his new seat Amasia in the company of Timur. Their meeting evidently took place after the battle of Angora and the death of Bayezid I, about the time when the powerful conqueror, with a view of peopling Lâna again, the eastern country of the tribes of the Karamanians, caused these tribes to be removed thither from the country of Tokat, Amasia and Gâsarîya, where they peacefully lived for 150 years (1403). The proud monarch, who had subjected the whole of central and eastern Asia, is said to have honoured Ahmedî with his conversation on that occasion. Be that as it may, after the reappearance of the petty monarchs and the revival of their continuous feuds, Ahmedî in order to escape from the utter unsafety which prevailed in Anatolia, went to Byzantium's eldest son Salâmân, who beyond Bosphorus kept a splendid court in Adrianople (1402-1410), at which he gathered men of culture and talent from all the Ottoman provinces. The poet wrote a great number of *kasidas* and *ghazals* for the prince, which he afterwards collected into a *Divân* (*Tab. Vat. Cois.* p. 113; *Reichh. Verzeichn. d. Hschr. etc.*, in *Berlin* No. 366). His Salâmân fortune began to waver — in 1410 he was killed on his flight to the Greek Emperor in Constantinople — so Ahmedî lost Rumelia and returned to Amasia, his adopted country. There he died in 1413.

The poet's work consists in having first introduced profane subjects into West-Turkish literature. But his *Alexander nâme* is also the Turkish example of an epic describing the exploits of Alexander the Great, which shook the whole of the East. The campaigns of the great king (counted as far as Japan, west as far as Morocco) are described in 8290 couplets, and at the same time a mass of encyclopedic knowledge in a didactic fashion, put into the mouth of a brilliant staff of philosophers, amongst whom Aristotle and Plato are prominent. Psychology, medicine and astronomy are expounded, and finally Aristotle is represented as giving an account of universal history, in which he speaks prophetically of the events succeeding the time of Alexander. The arrangement of the subject-matter for the greater part founded on the history of Alexander as it is given in Firdawsî's *Shâh nâme*, in contrast to the *Shâh nâme* which was then in vogue Ahmedî still adhered to the prosaic style of expression (*şerâif* *halkî*), which was used by the oldest West-Turkish poets. But he handled it with such freedom, as to cause the higher *shâh nâme* of the leading Ottoman literary critics of the 16th century. According to a statement found in the poem, the work was finished on the first of Rabi' II (and not, as was erroneously read by Gibb, on the last of Rabi' I) of the year 792

(13 March 1390). But some copies continue the thread of the narrative till the death of Nizam al-Din, and mention Salim al-Din as the sultan reigning by right. In other copies Salim al-Din's defeat of Timur (813 = 1410-1419) is the concluding episode. To the list of manuscripts given by Rieu (*Cat. of the Turc. Mus. in the Bib. Mus.*, 1885, p. 765) must be added *Handschriftlicher Kat. der Kgl. Biblioth. zu Berlin*, *Indischer Teil*, No. 963.

Ahmed's first biographer Sahi (d. 1548-1549) also mentions him as a romantic poem *Shahid-e-Ahmed*. He is also said to have translated most of the *hikayat* of the Persian poet Salim al-Din into Turkish verse.

Bibliography: Gibb, *History of the Ottoman Empire* I. 260 et seq.; Hammer-Purgstall, *Gesch. der osman. Reichthum* I. 89 et seq.

(K. SCHIMMEL)

AHMEDI is a gold coin called after Ahmed in India (q. v.).

AHMEDIYA is the name of the adherents of Mirza Qasim Ahmed Khalid of Kadian, district of Gurdaspur in the Panjab. In 1880 they were with their own approval entered under that name on the official census lists of the Indian Government, as a separate modern Muhammadan sect. The Ahmedis are especially numerous in the Panjab, but also in other provinces of the Presidency of Bombay and elsewhere in India. They are found besides in other Muhammadan countries such as Afghanistan, Persia, Arabia, Egypt etc. Their number is gradually increasing in consequence of religious propaganda. Their principal organ is the *Review of Religions*, written in English, which since 1902 has been published regularly once a month at Kadian. But they also make use of various other papers in Indian languages—weekly, monthly and quarterly. They have also separate extensive writings, amongst which *Harshina Ahmediya* (*The Arguments of the Ahmadiyah*), written by the founder Mirza Ahmed, is the most important. The first volume of this work appeared in 1880, and in it the author claimed the dignity of a Mahdi, though not until March 4th 1889 did he demand the homage of his adherents.

The doctrines of the Ahmadiyah agree on the whole with those generally taught by the Islam. The most striking differences concern only the Christology, the vocation of the Mahdi and the *ghibat* (the holy war). As to the first mentioned doctrine, they assume that Jesus did not die on the cross, but after his apparent death and resurrection migrated to India, strictly speaking to Kashmir, in order to preach the gospel in that country. There he is said to have died at the age of 120 years; his tomb at Srinagar is still known, but is mistaken for that of a prophet called Yuz Asaf (which according to the Ahmadiyah must not be explained as a corruption of Bodhi-sattva). As the investigation of a certain Musta Muhammad Husain *fatwa* against Mirza Ahmed was published in Kala, purporting that this doctrine disagreed with the Koran and therefore had to be looked upon as heresy. Regarding the vocation of the Mahdi and the *ghibat* the Ahmadiyah teach, that the task of the former is one of peace, and that the *ghibat* against the unfaithful must be conducted with peaceful means instead of instruments of war. Under all circumstances sincere abstinence must be given to the Khalid

Government. The Mahdi himself must be considered an incarnation both of Jesus and Muhammad. To believe in him is an article of faith, because first of all his coming only in the 14th century of the Hijra was predicted by Muhammad, and secondly because he proved his divine vocation by his prophetic gift. His entrance into the world was manifested itself; and only the terrible destructions caused by pestilence and earthquake during the last decades, but also the death of certain people are said to have been prophesied by him. When one of his last mentioned predictions came true through the murder of an inhabitant of Lahore, Mirza Ahmed was accused of the crime of three Christian missionaries, but acquitted in court.

Since the Mahdi (who died in 1908) resigned his leadership because of old age, the affairs of the Ahmadiyah have been conducted by the *Khali* Achumant Ahmadiyah.

Bibliography: T. M. Arnold, *Notes on the Ahmadiyah Movement*, *See Orientalist* (Rangoon, 1899) III. 1, p. 239 et seq.; Richter, *Indische Missionen* (Göttingen) M. Th. Houtman; in the *Revue de monde musulman* I. 533 et seq. (derived from information supplied by the Ahmadiyah themselves). (M. Th. Houtman.)

AHMEDNAGAR is the capital of the district of that name in India (Presidency of Bombay) on the river Sira. In 1901 the town numbered 11,000 inhabitants, the district 65,800 square miles = 17,058 square kilometres) 537,695 inhabitants. The town was built in 1494 by Ahmed Nizam Shah, the founder of the dynasty of the Nizam-Shahis (q. v.), who reigned for about a century in Ahmednagar, until, after a brave defence by Chhatrapati, the place was taken by Akbar's troops and annexed to the Mogul empire. After the death of Aurangzeb, Ahmednagar became subject to the Marathas, and in 1803 Daulat Rao Shinde was obliged to surrender the town to the Duke of Wellington.

Bibliography: *Bombay Gazetteer* xvii. 1 (1904).

AHMEDU SHARIF D. AL-HAJJI 'OMAR, the founder of the Tijani empire in Western Soudan, was in 1862 left in charge of Segu by his father, before the latter had effected the conquest of the Macina, and he maintained his authority there, in spite of the opposition of his brothers, after the death of al-Hajj 'Omar in 1865. In 1877 he took the title of *Amir al-Mu'minin*, and while keeping the district of Segu under his immediate authority, divided the provinces of Upper-Senegal, Kaarta, M'pandjaye etc. amongst his brothers, who became practically independent rulers. But while the French troops were on the march to occupy the country, Ahmed succeeded in reestablishing the empire of his father for a short time, by poisoning Tijani, emir of Bandagara. Vanquished by Colonel Archimand, who took Segu in 1890 and M'pandjaye in 1891, Ahmed made friends with Sumory. But Archimand took Djenné and Bandagara (1893), and Ahmed on his flight eastward crossed the Niger and sought refuge in Sokoto. Cf. Le Clézio, *L'Islam dans l'Afrique occidentale* (Paris, 1899).

(O. DEMMEHNS.)

AL-AHNAP is the nickname of Sahib al-Kala (this podignie is given to him by Ibn Kutilub, *al-Ahbar* p. 216, 1; *Tahrik* II. 438, 1). Sometimes he is also referred to by the name of

al-Dabbāh, but it is not specially used and might moreover easily be confused with the name of the famous al-Dabbāh b. Kays. His kunya is Abū Bāḡh. He belonged to the Tamīmite race of the Murā'is. 'Uthāl, whose dialective name is often said to consist in the fact, that al-Aḥsaf had belonged to them, for he was looked upon by the Tamīmites of Bagra as one of their greatest men. On the mother's side he was descended from the Ḥabshīti Awd b. Ma'n. He was born in the time of heathenism. He was a delicate child and had crippled feet, for which he had to undergo an operation, and remained heavily-legged for the rest of his life ('Aḥsaf' = heavily-legged). His father was killed by Māzinītes in hunting times. The Tamīmites are supposed to have embraced the Islām at the instance of al-Aḥsaf; but the reliable documents do not contain any reference to it. During Muḥammad's life-time he did not attain especial prominence, but afterwards he took a leading part in the conquest of Iraq; first he was under the chief command of 'Alī b. 'Abī Tālib, to whom in 30 (650-51) the supreme command of the conquest of Khuzistān had been entrusted. Especially under the latter's command was al-Aḥsaf, at the head of the vanguard, one of the most active and energetic generals. He conquered the country of Kūbistān, the towns of Herat, Merv, Mervānd and Balḡh and other important places. Long afterwards a castle near Mervānd was still called by the name of Bāḡ al-Aḥsaf in honour of him, and a place in that same neighbourhood Ḥaḡḡ al-Aḥsaf. He even led his troops into the dangerous country of Tokharistān. He did not succeed, it is true, in preventing the escape of the Persian King Yazdegerd III, who returned gradually towards Central Asia; neither was he successful in his campaign from Balḡh against Khwarizm. Nevertheless it was prominently his doing, which hindered the Persian king from getting a firm footing anywhere; he also baffled the latter's endeavours to incite the Persian tribes against the Mohammedans, and he prevented the outbreak of serious difficulties with the Transoxanian Turks in the far East. He had moreover in guard a long and constantly endangered military route. He was also for some time deputy-governor of part of Khuzistān in the conflict between caliph 'Alī and the party of 'Aḡḡa; but he was personally a declared partisan of 'Alī's; but he was not able, it seems, to guarantee any actual interference on 'Alī's behalf by the Tamīmites. Still in so far did al-Aḥsaf contribute to 'Alī's success as to induce the Tamīmite contingent of the population of Bagra (which numbered 4000 men) to remain neutral during the "battle of the camel" (36 = 656). After the battle had been decided in 'Alī's favour, al-Aḥsaf is said to have been the first of the Bagra people to do him homage. Also in the battle of Ḥama (37 = 657) we find him on 'Alī's side. He is said at that time to have advised against 'Alī b. Mālik being appointed arbiter. The Umayyad government afterwards considered him a man of great influence with his tribe, as was evident from the fact, that he was one of the leading men, whom the emirs nominated in Damascus in 39 (675-676) in order

to get their consent to the designation of his son-in-law 'Uthāl to the succession. Al-Aḥsaf on that occasion spoke the well-known sentence: "I fear God if I live, and you if I speak the truth". But he expressed his aversion to the plan in unmistakable though respectful words, which however remained without effect. — In Bagra he exerted his influence over his Tamīmites to persuade them to remain for the present reserved towards the Arabians, who especially at that period migrated to Bagra in large numbers. The Arabians consequently accepted the help which was offered them by the Rāḡḡites. So al-Aḥsaf stood to see, that in the fatal antagonism between the Muḡḡa (to which the Tamīm belonged), and the Rāḡḡ, the Arabians adhered to the Rāḡḡ, in consequence of his own policy. During the disorders after the death of caliph Yazīd I, the governor of 'Irāq, 'Uthāl Allāh b. Zayd wanted to usurp the dignity of caliph. Part of the Tamīmites, who had done him homage, went over to his opponent 'Abd Allāh b. al-Zubair, and al-Aḥsaf tried in vain to bring them to reason, which he had secured the governor that he would be able to do. The consequence was that 'Uthāl Allāh sought an alliance with the Arabians, and they were supported by him in a battle with the Tamīmites, which, occasioned by a snow, broke out in the streets of Bagra. In an angry mood al-Aḥsaf at first kept away from the battle, and not until the danger was at its height could he be prevailed upon to organize the defence against the united forces of the Arabians, Bakrites and Ashḡalites. In his principal object was to reconcile the various tribes, settled in Bagra, to mutual forbearance, and to combine their forces, if possible, against their common foe the Khawāḡites. An energetic action against this sect was what he desired most. For that reason he began to negotiate for peace, before a regular battle (for which the troops of both parties had already selected their positions) could be fought in the large market place of Bagra. Although the conditions stipulated by the enemies were exceedingly humiliating (the Tamīmites would have to pay for all the damage caused by the preceding fights), al-Aḥsaf consented to them and paid part of the sum out of his own pocket. To his great satisfaction his Tamīmite fellows accepted the conditions of peace and appeared quiet returned to Bagra. — In 65 (684-685) the people of Bagra wanted him to march against the Aḡḡalites, but he referred them to al-Muḡḡalib as a man better qualified for that undertaking. In 67 (686-687) he opposed Muḡḡḡir energetically, and commanded the Tamīmite contingent in Muḡḡalib's campaign against Kufa, the residence of Muḡḡḡir. Shortly afterwards he died at an advanced age, without a descendant, and was buried in Kufa. (RECEIVED.)

AL-AHSA', also called LAḡḡ or AL-ḤAḡḡ, was originally a fortress in al-Baḡḡrān [q. v.], not far from al-Ḥaḡḡ, the ancient capital of this district. The Karmal chieftain Abū Ṭāḡḡ al-Ḥaḡḡ called founded it in 314 (936). He called the place al-Muḡḡḡḡ, but such name and history remained known by the old name of al-Aḡḡ. The Persian poet Nāḡḡī Khawāḡ, who visited the place in 443 (1051) has left us a description of al-Aḡḡ, and of the Karmal government there. Nowadays the capital is usually called Ḥaḡḡ [q. v.], though the name of al-Ḥaḡḡ is not quite unknown. But

was a masterpiece of the architect al-Malik al-Muḥammad Shārah al-Dīn 'Izz, who was governor of Damascus from 597 till 615 (1200—1218), and afterwards, from 615 till 624 (1218—1227) in lieu of the cousin of Damascus after the death of his father al-Malik al-'Adil. In 608 (1211—1212) the town of Salḥād in the Haurān and the surrounding districts were given to him in fee. He was also appointed Majordomo (Nāṣir al-Dīn). In the year 624 (1227), when al-Malik al-Muḥammad Shārah had succeeded his father 'Izz to the throne of Damascus, Aibeg was even raised to the dignity of regent of Damascus and as such held the entire political authority in his hands. After a short time however Damascus was conquered by Hwāz's uncle al-Malik al-'Adil. Aibeg was banished from the Regency, but he was allowed to keep his fiefholds in the Haurān. In 636 (1238) he is still called "Lord of Salḥād and Zūrā". But after that he became suspected of treacherous designs and lost his political position. He died in 648 (1249) at Cairo. His remains were removed to Damascus, and interred in a mausoleum especially built for him. Aibeg has rendered considerable service to the countries which he governed by the erection of various works of architecture. In Damascus he founded three Hanafite academies, and a fourth one at Jerusalem. As Majordomo he had to be especially concerned about the building of Khāna. As Governor of Salḥād he tried to promote the traffic along the commercial route from Northern Arabia and Mesopotamia to Damascus, as far as it ran through his domain. He erected the desert castle of Kalat al-'Asraḥ, had the large water-works (Maṣā'ir, otherwise Birka) in 'Irak repaired, and built a large Khān in Sela. His plans for building communicated itself to his subordinates, especially to his masterlike 'Alau al-Dīn Kayq. The following amongst his buildings in his domains deserve special mention: a Khān in Salḥād (611 = 1214—1215); a tower in the fortress of Salḥād (617 = 1220—1221); a tower (minaret) in the mosque of Salḥād (630 = 1233—1233); a castle in Kalat al-'Asraḥ (634 = 1236—1237); a Khān in Zūrā (636 = 1238); a reservoir in 'Irak (636—637 = 1238—1240); and a mosque in al-Hayā (638 = 1240—1241). About the year 630 (1233—1233) the mosque and Khān in Sela were also founded. The exact date is now known, the inscriptions having been preserved in a fragmentary state. — Both Shārah al-Dīn 'Izz and his masterlike Aibeg are well known from the time of the crusades.

Bibliographie: Ibn Khallikān, *v. v. al-Muḥammad 'Izz*; van Berchem, in the *Zeitschr. f. Deutsche Palästina-Forsch.* vol. 34 p. 294; Littmann, *Semitic Inscriptions*, p. 204 p. 205; Humand-Mueller, *Albanian dām in al-Bihar al-Sayyid* in *Syrie de Syrie* v. 36 p. 294; 336 p. 294. (LITMANN.)

AIBEG KUTB AL-DĪN was the first ruler of the so-called Slave dynasty, which after the death of the Ghaznawid Shāh al-Dīn (Muḥammad al-Dīn) Muḥammad (p. 6) came into power in Delhi. Aibeg was a native of Turkistān and had come to Nishāpur as a slave of the Kaḥl Fakhr al-Dīn 'Abd al-'Azīz. Afterwards he arrived in Ghazni as a slave of the above-mentioned Muḥammad Ghaznawid. The latter soon noticed the eminent talents of his slave. After Aibeg had vanquished the Rāj-

puts in a great battle near Narain and had conquered Aḡra and other places in India, Muḥammad Ghaznawid appointed him his commander-in-chief (Sipāh Sālār) in India, and entrusted to him the complete subjugation of the country. After that Aibeg conquered Mīrā and Delhi, took a prominent part in the conquest of Bannar (590 = 1194) and in the war of the Ghaznawids against the Rājās of Vārāṇas, gained a big battle against the prince of Anahawra, took the fortress of Kāndhār (599 = 1202), in short, the whole of Hindustan north of the Wendhya mountains was annexed to the dominion of the Ghaznawids mainly by his strategy. Meanwhile Aibeg had chosen Delhi for his residence, and after Muḥammad's death (601 = 1206) he was recognized by his successor (Shihāb al-Dīn Muḥammad) as an independent sultan. Then Aibeg began a war against another former slave of the Ghaznawids, named Vohān, who had risen to princely dignity in the same way as he had done. For forty days he besieged Ghazni, the capital of Vohān. Not long after his return to India he died in 607 (1210), in consequence of a fall which had been incurred while playing the Persian polo game. His son Arḥam Shāh being unable to assert his authority, Aibeg's dominion passed into the hands of his slave Muḥammad (p. 6) who had served him in the same way as Aibeg in his time had served Muḥammad Ghaznawid.

Aibeg was not only an eminent warrior, he gained great fame by his liberality, his justice and his love of art. The Kaḥl Mīnār, which can still be seen at the principal mosque not far from Delhi, was begun after him. The inscriptions which a century have been published by Thomas in his work *The Pathan Kings of Delhi*, p. 10, also *Archaeol. Reports* I, and IV.

Bibliographie: *Tahdāt al-Nāṣir* (Kāḥl. transl. by Raverty) p. 312 p. 313; Ibn al-'Adīb (ed. Tānbi) al-Biḥār al-Munawwar al-Gharīb; *Tārīkh al-Furqān* I. 105 p. 106; Thomas, *The Pathan Kings of Delhi*; Hammer, *Geschichte* v. 172 p. 174; Klaproth, *The history of India*; Elliot and Dowson, *The history of India* II.

AL-AḤDARŪSĪ 'Aḥmad al-Kāḥl al-Nishāpūrī, born in 1015 (1222), was a mystic, belonging to a South Arabian family of derwishes, which had been famous for ages. In his youth he accompanied his father to India. But a couple of years later he returned to his native country and after a few years' journey he settled down in al-'Adīl. In 1074 (1260) he removed to Cairo, which he had already visited three times. Thence he undertook several journeys through Syria. He also went to Shambūl. A year after his visit there he died in 1103 (1278).

He wrote various works on mystical doctrines according to the ideas of the Nakshbandiyya order. He was also the author of a collection of poetry *Tawāṣiḥ al-Nāṣir*, which was printed in Cairo (1387) along with two supplements: *Tawāṣiḥ al-Nāṣir* (concerning his experience in Egypt), and *Ḥikāyat al-Nāṣir* (containing letters from Egypt).

Bibliographie: *Ḥikāyat al-Nāṣir*, *Sik al-Jawāz* (Nishāpūr, 1291—1301) II. 328; Ljebanov, *Adab al-Aḥdār* (Cairo 1297) II. 27—34; 'Alī Muḥammad, *al-Nāṣir al-Nāṣir* v. 11—14; Brockelmann, *Gesch. d. arab. Litt.* II. 352.

(BROCKELMANN.)

flooded by its waters. This steep passage (*safah*) was called *Ashbat Alla* after the neighbouring town. The crusaders, desiring to extend their power also over the Red Sea, appeared in Alla in 1170, and annexed it to the principality of Cassan Mount. They fortified a little island opposite Alla and built a small castle in the main well, blocking thereby the connection between Egypt and Arabia (Syria). This made it necessary for Saladin al-Din (Saladin) to recapture both island and town. He had a fleet carried to the bay of Alla (the ships having been taken to pieces and loaded on the backs of camels), laid siege to both Alla and the island and took them in 1171. A similar episode took place in 1181, when Rengish, prince of al-Karak, also caused ships to be transported thither and surrounded the Muslim garrison until they were hard pressed. During the latter siege the stronghold on the island was levelled to the ground, and part of the town destroyed. But the latter soon revived, and maintained its importance under the sway of the Ayyubids and Mamluk rulers of al-Karak. The disorders of the 15th and 16th century paralysed the commerce of Alla almost completely and caused the destruction of the town. The climate on the coast-side alone was saved, that it might protect the steep passage (*safah*) of the Egyptian pilgrim road. It was called afterwards by the abbreviated name of *al-Aksha*, the word Alla having been dropped. At the present day al-Aksha is part of the Turkish province of Hama (not of Syria = al-Sham). It has been lately connected with Ma'an-Minaana by telegraph. It is the residence of a Muftay (*sheikh*) who is subject to the *Mutasarrif* (governor) of Midia. In 1898 al-Aksha numbered about 30 miserable cottages, built on a volcanic plain between the steep Djebel Luan Neela and the sea. About middle of the south end of the village the square circular mound, bounded by semicircular pavilions. It contains a garrison of 200 men. Twice or three times a year Ottoman ships touch the place in order to relieve and provision the troops. The climate is very unhealthy and the water which springs up from insuperable sources ~~is~~ by the sea is salty and spreads fever. The inhabitants earn a livelihood mostly by trade, and in a few cases by agriculture; they also cultivate palms. About 3500 date-palms in the neighbourhood of al-Aksha are the property of the chief ~~of~~ of Bedouin tribes, who pay about one half, two thirds or three quarters of their profit to the villagers cultivating them. There is no milling. In 1898 no one there could be found in the whole village. Little is left of the ruins of Alla (the according to the modern pronunciation), which are to be found at a distance of 1½ mile towards the north. But at the present day, west-east of these ruins a *yeyla-tree* (*yeyla-ajlita*) is still worshipped as the ancestor of its people (it is inhabited by a spirit), a circumstance deserving of notice, as the ancient town of Raith (= "holy") seems to have owed its name to it. — Bibliography cont. The history of Alla-Aksha is given by Meall, *Arabia Petraea* II. *Bildung* p. 305 et seq.; the same work contains a detailed account of its topography (II. 250 et seq.). 187 et seq.) and situation (III. 47).

(A. 5141)

AILUL. (See **AILLE**.)

ATMAK is an East-Turkish and Mongolic word, almost synonymous with the word named *Ata* in Turkish dialects. The original sense of both words is "father", but they are also used to denote larger tribal unions or political unions. Northern Mongolia (*Khalkha*) is divided into four unions on the basis of the four *khans* (Toghtay-khan, Toghay Khan, Sain-Noyon and Tseren-khan). In Afghanistan four nomadic tribes (*Wazirzai*, *Hazara*, *Pashtun* and *Tajiks*) are called by the comprehensive appellation of *Ata* (*Chakir* *Amak* (four unions)). (W. BARTHOLOMEW.)

ÂN (v.) = Law, institution. Various are the "institutions" of Emperor Akbar, collected by his Vizier Abu'l-Fazl [q. v.] in the third volume of *Akbar Nāma*, under the title of *Âmāl Akbar*.

AIN (أ) = Eye, also spring, substance etc., in the sense of "eye" the word is sometimes respectfully used in compound proper names (*Asaf*), such as 'Ain al-Daula (Eye of the government), and 'Ain al-Mulk (Eye of the realm). In the sense of "spring" it occurs in various geographical names, the best-known of which will be given below. — Concerning 'Ain as the name of an Arabic letter see the next article.

"AIN" is the name of the 18th letter of the Arabic alphabet, used as a symbol to denote 70. The original symbol in the North-Semitic inscriptions was a little circle like our o, whence, as it resembled an eye, the name was derived. It is the voiced (*mughammal*) glottal continuant, the break-coming with the deepest possible articulation (f. l. Linné in 349, *a' mawwalah 'l qurbihi kullika 'Bakim*); the ancient sound is *ā*, to which it is consequently assimilated (*Kamakhshari, al-furusiyyat* p. 192, ex. 114); it shifts its position place towards that of the *ḥ* where it is followed by a pause (*Istif.* p. 190, *al riḡḡ*). Although *ayn* has also been considered the *an* to be the deepest throat-sound, and in that sense he started his termion with that letter. Later writers on the contrary (amongst others al-Zamakhsari, who follows Sibawayhi: *Istif.* p. 188, 1) are mistaken in giving precedence to the final *h*. The Arabs consider it, along with *ha*, the purest and most pleasing sound in their language, because of its deep guttural articulation (*Linné ibid. sup:* "Ebnut's furus" *wa-shafih* *al-muwajjah*); in many Semitic languages, amongst others in Assyrian, but especially in modern Aramaic and Arabic dialects, *ayn* has shifted towards *h*. In general *ayn* denotes the second critical letter of a word e. g. *'ala shif'*.

Bibliography: Lind. *Expositio* p. 1938,
col. 4. *Fals. sphaer.* v. 267 last line last
one of sig.; Wright, *Comp. Grammatica* p. 42 of
top, 48 of 2d column; Virg. *Gramm.* § 61;
Lindberg, *Virg. Grammatica* pp. 19-23

(WED.)

AIN DILFE is a spring in the north of Syria which is of some importance on account of its situation on the road between Antioch and Aleppo, somewhat west of the large ruins of the ~~temple~~ of Hagar al-Hanani. Its source is on the northern slope of the Jebel Kharja and it runs through a narrow channel cut out in the rock into a pump-room (saki). According to a not yet published inscription, this pump-room was built in 872 (1472-1473) by an inhabitant of the neighbouring village, of the name of Muhammad b. Ahmed. It is highly probable that on account of the

spring a settlement already occupied the spot in ancient times. A few remains of buildings from the Christian era, still more from Islamic times, can yet be seen. There are also a few Muhammadan tombs. The place is now a very small village; it belongs to the people of Semeda. From there to their nomadic headquarters at Kuth encamp there in their tents. The spring is primarily important for the use of the caravans between Antioch and Aleppo, which often rest there.

'AIN DJALUT, 'spring of Goliath', owes its name to the tradition that by it David slew Goliath. It is situated close by the bank of the small river *Jalut*, east of *Le'at*. The crusaders called it Tubania. At this place the Mongols were beaten by the Egyptians under Sultan al-Malik al-Nasir in 658 (13 Sept. 1260). Cp. Weil, *Geogr. d. Chaldäer*, IV 16.

'AIN DRAHAM is a locality in the north of Tunisia, at an elevation of 3641 feet, on the very pass between the Djebel Ferg (3998 feet) and the Djebel Bir (3543 feet), through which the road runs, which leads from the valley of the Medjerda (Souk el-Art) to the Mediterranean (Taharka). Consequently 'Ain Draham is the most important strategic point of Khémis, commanding the whole of the mountainous region. During the French expedition of 1881 it was occupied by the troops of General Lebel. Since then a permanent camp has been established there. A European market-place has developed all round about the military station, numbering at present 500 inhabitants, who find their principal livelihood in exploiting the cork-tree forests.

Bibliography: A. Winkler, *Les principales points stratégiques de la Tunisie* (Paris, Tunisie, 1899); E. Vialat, *La Tunisie du Nord* (Tunis, 1906). (G. YVER.)

'AIN MUSA ('Moses' spring) is situated east of Petra in Edom. Islamic tradition connects it with Sara 3, 17; cp. Benbow and Drowns, *The Province of Arabia* I 431; Mühl, *Arabia Petrea* II 160, 1907 42, and the article *Wādī Mūsā*. — Other 'Moses' springs are: 1. Those at the foot of the Nebo mountains in Moab (cp. *Survey of Eastern Palestine* p. 39); 2. the spring near al-Kafr on the western side of the Hauran mountains (see the map of the Djebel Hauran in the *Zeitschr. d. Dmsh. Pal. Vereins* VII, 115); 3. those on the east coast of the bay of Suez, south-east of Suez. The so-called 'Ain Musa near Cairo is not actually a spring.

'AIN SHAMS is a town in Egypt. 'Ain Shams is the Arabic name of the ancient Egyptian town of On, which the Greeks called Heliopolis because of its famous sun-temple. A recollection of this cult is contained in the Arabic name (sun-spring, eye), which seems to owe its later popular etymology of an old name. In the early Arabians era 'Ain Shams was, according to some authorities, an important town, and the capital of a separate district (*Shams*); but others assert that at that period the place had already fallen to decay and was used as a public quarry. The Fatimide 'Ain built a few castles on the spot, but afterwards the destruction became complete. The extensive ruins, especially the two obelisks (*stelae*) of the temple, stirred the imagination of the Arabs. One of them has been

preserved until the present day; the other collapsed in 658 (1258). It is said to have contained over 200 *finger* of ore. Still at the time of the Arabs a statue of a bearded man with a sword on his back stood between the two.

The other curiosity of 'Ain Shams was its *harem-garden*, which was cultivated under the supervision of the government. During the Mamluk Age the *harem-garden* is said to have grown only here, though formerly it had also been a native plant in Syria. According to a Coptic tradition accepted by the Moslems, the Mother of Jesus had washed the clothes of the child in the spring there on her way back to Palestine after her flight to Egypt. Since that time the water had been salutary, and only on those fields, which were watered by it, the *harem-tree* was able to yield its product, which the Middle Ages held in such high esteem.

Bibliography: Maun, *Égypte* I, 228 et seq.; de Sacy, *Relation de l'Égypte* p. 10 et seq. 56 et seq.; Idri, p. 145; *Ann. Geogr. Arab.* (ed. de Goeje) I 54; VIII 22; Kikla, *arab.* (transl. by Winkler) p. 13, 96; Vailat, *Muséum* III 763; IV 554. The *Dictionnaire* X 44; *Winkler, Egypt*; *Cassanova Les Noms Coptes du Caire et de l'Égypte* p. 40 et seq.; Heyd, *Levanthandel* II 566 et seq. (C. H. DORVILLE.)

'AIN el-TAMIE (dawn-spring) was a locality west of the Euphrates, not far from Antioch, probably north-west of the latter place. As it was situated on the very border of the Syrian-Arabian desert, 'Ain el-Tamir was primarily important as a provision-market for caravans.

Bibliography: Weil, *Geogr. d. Chaldäer* I 35; *Winkler, Geogr. d. Provinz v. Arabien zur Zeit der Sasaniden* (Leiden 1879) p. 39; G. Rothstein, *Die Dynastie der Lakhmiden in al-Syria* (Berlin 1899) p. 119, and especially *Maun, in the Zeitschr. d. Dmsh. Pal. Vereins* XXIV, 339. (STRACK.)

'AIN TEMUSHENT (Ain Temouchent according to the official French spelling) is a town in Algeria (district of Oran), situated at the confluence of the Wād Temouchent and the Wād Senia, at a distance of 45 miles south-east from Oran, and 36 miles north-west from Tlemcen. There are 7000 inhabitants, 4000 of whom are Europeans. 'Ain Temouchent occupies the situation of the Roman town of Albula. At the time of al-Bekri there was in that neighbourhood a locality called *Kayr ibn Sian*. It was found at a distance of a day's march east from the Berber town of Asla, and also at a day's march west from *Mā-rāwa* *Exilis*, a marketplace established by *Ubal-dū* b. *Sian* al-Badāh, the ruins of which can still be seen at the spot called *Medinat Arūn* on the left bank of the *Wād Salada*. The French occupied 'Ain Temouchent and fortified it with a *redoubt*, in which in 1845, 79 men withstood the attack of 7500 soldiers of Abd al-Kadir. In 1851 the place was raised to the rank of a commune. At the present day it is a flourishing centre of colonization.

Bibliography: Al-Bekri, *Description de l'Afrique septentrionale* (transl. by de Sacy) p. 168, 184. (G. YVER.)

'AIN el-WARDA is a locality, which according to Vailat is identical with *Pa's* 'Ain [q. v.]. It owes its name to the big battle of 24 Jumādā I 65 (6 Jan. 685), in which the *Shi'ites*

of Nafa were slaughtered by the Syrians. Cp. Weil, *Gesch. d. Califien* i. 500 et seq.; Müller, *Der Islam in Mesopotamien und Arabien* i. 374.

AIN ZARBA is a town in Ada Minor, in south-east Cilicia, north of Masya, the ancient Mopsuestia; to be more exact, situated in the angle formed by the Lihidan, the Pyramus of the ancients, and its tributary the Soubas. The town existed already in antiquity and was then called *Amurbaq* cp. Hirschfeld in Pauly-Wissowa, *Real-encycl. der class. Altertumswiss.* i. col. 2101. The Arabs connected the first element of the name, *Am*, with *am* = spring, cp. Sachse in the *Zeitschr. f. Assyriologie* viii. 98. Caliph Harun al-Raschid caused 'Ain Zarba to be strongly fortified in 180 (790). The town was especially flourishing in the 10th century, when it was supplied with new fortifications by the Hamdanide prince Isma'il al-Dawla. It was nevertheless captured several times by the Byzantines, notably in 962 (cp. Freytag in the *Zeitschr. f. Assyriologie* viii. 98; *Gesch. d. Araber*, al. 98; Weil, *Gesch. d. Califien* iii. 173). The emuliers took the town, which they called *Amurbaq*, and destroyed it. Afterwards 'Ain Zarba belonged to the Hile-Asmadian realm which was founded in Cilicia in the 11th century. The name of the town was corrupted to *Kawarza* in the 14th century. At the present day the place is a complete ruin known by the name of *Amurbaq*. — Cp. especially G. de Surugot, *The lands of the eastern Caliphs* (Cambridge 1905) p. 139; K. Ritter, *Erkenntnis* xix. 52. For further authorities cp. Hirschfeld in Pauly-Wissowa, *Real-encycl.*

'AINI (HAIANI) nicknamed *Muniri* (al-Bukhari) (contactor of the poets), was born at 'Ainab (1170 = 1256), studied with a view of entering the civil service, but afterwards abandoned the idea and got on appointment as professor of Arabic and Persian at the University of the Sublime Porte. He died in Sivas 1254 (May 1838) and was buried in the monastery of the Mendicant brothers of Sivas to whom he belonged. The lion of his poetical works is the *Sift-nama*, a summary of his philosophical reflections on human life. A posthumous work is a collection of *ghazals* and *fu'ûds* (choroographers). His panegyrics of the Prophet were collected under the title *Nasb-i Nisab-nabi*.

Al-Biography Hammar-Pargall, *Gesch. d. Islam. Litteratur* iv. 502; *Gibb, Hist. of Ottoman Turkey* iv. 336 et seq. (Cl. Ritter.) **AL-AINI** (Abu Muhammad Mahmud b. Ahmed b. Mu'izz Badr al-Din), historian and faqih, was born on 17 Ramadan 762 (22 July 1360) at 'Ain-ib, a locality between Aleppo and Antioch. He belonged to a cultured family (his father was faqih) and commenced his studies at an early age, first in his native town, afterwards in Aleppo. At the age of twenty-nine he visited Damascus, Jerusalem and Cairo. Having been initiated at Cairo into the mystical doctrines of Sûfism, he entered for some time the Bahkshya monastery of Sûfids, which had been newly founded. After several journeys to Damascus and his native town, he settled finally at Cairo and was there appointed *mufti* in 801 (1398-1399) under the reign of Sultan al-Malik al-Nasir. He was repeatedly dismissed and re-appointed, and finally succeeded in 803 in obtaining the enviable post of inspector of the pious institutions (*fuqar al-ahzâ*). At the accession of Sultan al-Malik al-

Nasir (803 = 1402) he fell into disgrace but soon after was received again into great favour and re-endowed with the post of *mufti*. His knowledge of the Turkish language was of service in negotiating him with the sultan Mu'ayyad, Malik Zahir Taim and Malik Nûsret Barak. For Taim he translated the treatise on law by al-Buhârî into Turkish. In the course of his long and eventful career, in connection with Sultan al-Malik al-Nasir he read aloud to him his *Amul* chronicle, composing it at night into Turkish. The former part of the *Bahkshya* had become a perfect mosaic, and composed, besides his other works, panegyrics in honour of his masters (a *Life of Mu'ayyad*, a *Eulogy of al-Malik al-Nasir*) having obtained the post of supreme judge of the Hanafites in 829 (1425-1426), he occupied it for twelve consecutive years. In 846 (1442-1443), in the age of eighty-three, he even succeeded in combining the duties of *mufti*, inspector of the pious institutions, and supreme judge of the Hanafites, a unique case according to his biographers. He was also professor at the Madrasa al-Mu'ayyada. In 853 (1449-1450) he was disgraced and two years later he died (4 Dhu'l-Hijja 855 = 28 December 1451). He was buried in the Madrasa 'Ainiya, which he had founded, and where, at a later period, another construction of al-Buhârî, al-Kashtani, was also to find a sepulchre.

The life of al-Aini affords highly interesting information concerning the connections of the literary set with the Mamluk sultans. He took an active part in the intellectual movement of his century, and had connections, — had though they were —, with two of the most eminent Muslim scholars of that epoch, al-Buhârî and the Shafii al-Islam Ibn Hadjar al-Asqalani. He supplanted the former in the office of *mufti*, and consequently incurred his hatred; against the latter he conducted a very animated controversy in support of his commentary on the *Sûfi* of al-Buhârî.

Al-Aini's works are very numerous. Some were written in Turkish; the majority in Arabic. The three which are best known are the following: 1. His General History entitled *As-Sûfi al-ahzâ* (an exact in French *des historiens du monde*, Hist. ar., iv. 183-254); 2. his commentary on the poetical examples quoted in four commentaries of the *Sûfi* of Ibn Malik, with the title of *al-Bahkshya al-mu'ayyada fi sharh al-Bahkshya Sharh al-Buhârî* (printed in the margin of the *As-Sûfi* al-ahzâ of al-Buhârî, Beirut 1899, 4 volumes); 3. his extensive commentary on the *Sûfi* of al-Buhârî, called *Wasit al-fuqar* (the *al-Buhârî* published at Cairo in 1308, at Constantinople in 1309-1310, in eleven volumes). In this last work al-Aini traces a certain method, which contrasts with the usual pell-mell of the Muslim commentators. In studying the separate hadiths he observes the following order: the connection between the hadith and the interpretation of the chapter; an examination of the *isnâd* of its particulars and of its authorities; an examination of the other works or of the other chapters of the *Sûfi* where the hadith occurs again; an examination of the literal meaning, and finally of the juridical or ethical rules which may be derived from the hadith.

Beitrag zur Kenntnis der
Waldflora des
Landes
von
1892.
(Herausg.)

"ANTAB" (Armenian Antaph) is a town in the wilayat of Haleb (Aleppo) capital of the **haza** (lands) of Antab, north of Haleb, numbering about 25,000 inhabitants, two thirds of whom are Moslems; the rest are mostly Armenians. The town is the centre of the American mission which was founded here the central Turkey College. Both commerce and industry are fairly important; especially the manufacture of cotton materials, pickers and brandy. An old aqueduct supplies the town with water. Amongst other ancient buildings the castle deserves to be mentioned. According to Yabul "Antab" was also called Dulab, the name which was properly due to the district. Actually Dulab (the ancient Dolicha) is situated two hours north-west of "Antab", which is probably identical with the **Adra** mentioned by Ptolemaeus. As a matter of fact the name "Antab" is never mentioned by the ancient Arabian geographers.

Bisthiogaster v. Yb 92, *Mémoires* 11, 754;
K. Ritter, *Arbunde* x. 1034 et seq.; Catur,
La Paroisse d'Aide il 185 et 109.

AIR (or ABER) is a townland in the Barony of the Sabina between lat 20° and 16° N. It is 280 miles in length from north to south, and 60 miles (width from east to west in its central part). Its area may be estimated at 5800 square miles, the population at a number varying between 50,000 and 60,000 inhabitants. This country is at present one of the least known regions of Africa. Barth explored it in 1850, and it was afterwards visited by L. de Lamy, who was prevented by the hostility of the natives from advancing beyond Agfiro. In 1899 the Sahari mission (Fouquet-Lamy) went as far as Ifereh with Agdet, from whence they reached Damerga. The latest traveller was the French geologist Clusseau (1905-1906). The information gathered by the Sahari mission rectifies and completes the statements of Barth concerning the geology, the climatology and the topography of Air. But still, the work of the German explorer remains the principal authority upon everything that concerns the ethnography and the history of the country, as a heavy autumn had enabled him to collect a great deal of information amongst the natives.

As is divided into three distinct parts. (Four can be)

1. Northern Air, being the summation ~~over~~ the Sahara-Thamud to Air proper. Plateaux and plains constitute its general aspect, the rising of the ground nowhere exceeding 2500 ft.
2. Central Air, stretching from the mass of the Tighari to the north to that of the Anderes to the south, 11 to 186 miles in length and forms a compact and homogeneous whole over a surface of about 110 miles. Prominent are the summits of the Tagides (3000 ft.) the Tighari, the Tamer, the Baidar, the Serou, the Agallan, the Tushien, the Agballan (the Agas of South, 5900 ft.), the Higelan (4250 ft.) — the latter two separated by the pass of Kerbala (2600 ft.) the Milla — (4000 ft.) and the Anderes, all of them rising above a foundation of granite and sandstone. All these elevations, with their abrupt flanks resembling

immense walls, and in deep, jagged or irregular and indented crevices. The decomposition resulting from the erosion has formed a high or low terrace, surmounted by a platform of accumulated blocks. Deep indented ravines penetrate into the very heart of the mountains. In spite of this disturbed relief, the area was deemed the name of "Alpionland" which Barth assigned to it. Indeed, not one single ~~small~~ ^{small} stream to have an absolute height of more than 5250 ft., even to rise above the level of the valleys any higher than 2400 x 3600 ft.

3 Southern Air, being a succession of rocky plateaus, sloping down towards the Sonian & single summit, the Tiberich, attain a height of 3300 ft.

Through Air belongs to the area of the Sahara. It is much more watered than the desert proper. There is a moist season from the end of June till the end of August, but the rains are not so regular in Air as in the tropical zone. They only strike certain parts of the massif, and come down precipitously in violent but short-lasting showers, leaving the immense beds of the "lidian" (sandstone) into impetuous but intermittent torrents. They are principally useful in supplying the *ghadis* and in maintaining the subterranean water reservoirs. Their frequency and abundance, however, vary from year to year. So for instance the year, in which South western Air, seems to have been exceptionally moist, but the year of the Sahara rebellion unusually dry. European hunters that currents are very rare. The rivers, according to his statement, are not "living", except at one and short intervals. As for the hydrographical system, it is still very little known. In considering the mountains, the valleys, and the "wadi" become less in the desert. Not in probability the waters descending from the northern massif flow towards the west, those of central Air towards the west and northwest, and those of southern Air towards the south and southwest, though on exact information concerning the principal basins in which they are received has yet been gained.

The comparatively small climate of Ai supplies it with a vegetation much richer than that of the Sahara, though less variegated than that of the Sonora. Most of the plants are of the pantical order. The fauna is represented by the lion, the wild boar, the jackal, the gazelle, the zebu, etc. In spite of the fertility of some of the valleys Ai does not deserve the name of "Sahara paradis". Agriculture is but little developed. Bamergui and the Sonora supply the millet which constitutes the chief food of the population of Ai. If they were reduced to relying on their own resources, they would see the risk of starving, as was stated by Ponsan, de Mary and Barth. Ai owes its place of importance to the economical life of the Sahara first of all in the situation it occupies at the meeting of the caravan routes between Sokala and the Niger regions on the one side and Tadmert, Ghad, Lipuloune and the valleys of Ahima on the other. Consequently various African tribes have disputed the possession of Ai amongst themselves, though it tends itself but little to the establishment of a powerful state.

The name of Ale is mentioned for the first time in the 14th century by Leo Africanus (l. 6). The original appellation however seems to have

low. Air, which Air is still called amongst the black population. The earliest occupants of Air were the Chaderwa, a branch of the Hausa tribe. According to Mahammad Balla they had come from the north-west and were perhaps related to the Capa. Towards the close of the 16th century of the Christian era the Herbers in their turn settled down in that country. On the road which at the present day connects Agades with Agades, at about 20 miles north of the latter, they built the town of Tin-Saman (or Anzaman), which became the capital of a flourishing state and attained a certain degree of intellectual culture. It is now a ruin. But the political aspect of the country was thoroughly changed by the arrival and subsequent settlement of fresh Herber conquerors, the Kel-Owi, about the year 1740 according to birth. From the information supplied to him it appears that the Kel-Owi came from the north-west, and that their most powerful families belonged to the confederacy of the Awragheh, whose language is still spoken by their descendants. The Kel-Owi, on the contrary, are said to have come from the Adalaka country, between Zinder and Kuka, a statement which was embraced by us. They had once not seem very well founded. Be that as it may, the Kel-Owi absorbed part of the population of Air and captured the rest, with the exception however, that neither slaves captured nor their children could be sold out of the country. They themselves took possession of the land, but however careful they were to preserve some of their customs (e.g. their peculiar rules regarding vengeance to power), they could not long escape the influence of the Hausa element. Consequently the chiefs vainly sought the habit of wearing agribes instead of Herber wrappers. That accounts for the Kel-Owi being much more a mixed race than the Touaregs in the north. Few individuals amongst them have a fair complexion (except in the Murnahm tribe of the Igghaleh). For this reason the northern Herbers despised them as "Kalan" or slaves. Their language became pervaded by a great number of Hausa expressions. Still worse, this language, the Awragheh, was ceased to be used in daily intercourse, and was reserved for the palaces and diplomacy. To the number of these tribes the Songhai of the Niger must be added, who as early as the Middle Ages had founded a few settlements in the region of Agades. They immigrated in great numbers during the 16th century, subsequent to the conquest of Mahammad Askia. Henceward about Agades and in the town itself the Songhai language is still spoken in the present day by the Igghaleh, a race sprung from the union of Herbers and Songhai.

The population of Air can accordingly be divided into two principal elements: the black and the Touaregs. The Touaregs of Air constitute two groups: the Kel-Owi in the north, the Kel-Owi and the Hausa in the south. The Kel-Owi comprises a group many subdivisions, the most important (according to birth) being the Igghaleh, the Kel-Ferwan (Tinellah), the Kel-Assoube (on the Illia road), the Chakson, the Kel-Taher, the Kel-Fata, the Kel-Fada etc. They are number 10000 men (birth).

The Kel-Owi and the Hausa have probably been established for a long time round about the

center of the Kingdom but they were expelled by the Kel-Owi and settled south and west of Agades. They seem to have preserved the physical characteristics of the Herbers much better than the Kel-Owi. Their number of warriors amounts to about 5000. They are excellent riders whereas the Kel-Owi make excellent use of the camel.

These Touaregs of Air differ in several respects from those in the south. They are less settled and only move if compelled by the change of pasture-grounds. The groups into which they are divided are more important than those of the northern Touaregs, but all too insignificant and disconnected to constitute a formidable people. Their political organization is rudimentary. Being excessively fond of their independence, they are incapable of putting a stop to their quarrels and have perpetual feuds amongst themselves. The chieftains or "emankal" of the various confederacies have but a weak authority. The most important amongst them, the emankal or sultan of Agades, who is often regarded as the sovereign of Air, has only a semblance of power. Isolated from the rest of the country, he is at the mercy of the Kel-Ferwan. His resources are limited to the tribute, which he levies on travelers who come from the north. Most of the localities of Air are only villages of hovels, or even simple encampments. There are Ferwan, Tinellah, Tafel and Assoube. The last one numbered formerly some houses and seven mosques, but only two dwellings have remained. The only conglomeration deserving to be called a town is Agades (or Eghadeh). Birth asserts that it was founded in the middle of the 17th century by the five large Herber tribes that had divided Air between themselves. It became the capital of a prosperous realm, and a commercial center for the merchants from the north and the Songhaie tribes. It attained the height of its prosperity towards 1719, when it was captured by Muhammad Askia, sultan of the Songhai. Part of the Herber population emigrated, the rest submitted and became mixed in course of time with their conquerors. Agades retained some importance until the close of the 18th century, though it never recovered its former prosperity. But the desert was recolonized by the army of Gago, the Niger, the starting-point for the caravans, which stopped at Agades before entering the Sahara, and by the congregation of the populace of the establishment of the Fulae tribes. In 1850 the town contained only 2 or 3000 houses, whereas in the 18th century, according to birth, it could hold 50000 inhabitants. Fewer than 5000 the present population at 5000 inhabitants, the people exposed almost to starvation during the rainy season.

The population of Air are black-skinned. Next every country, with a unique exception is a tale of a tool supported by poles or small stone walls. Agades alone possesses a mosque to which 4 columns in the shape of a pyramid lend an almost monumental aspect. At various spots one finds in addition certain places of prayer (sacred), rectangular enclosures of varying size, bounded by walls running from north-west to south-east, and having a semicircular projection facing south-east. The most celebrated of these places of prayer is the one which is called Mekham: al-Khadij al-

'Abd al-Karīm (Muḥam. Chaiḥ al-Baghdādī, according to Ponsou), at the end of the narrow pass that lead towards Awdagh it was erected in commemoration of a Musulman missionary, who converted the Hausa to Islam. In their dealings with foreigners, whom they like to treat as *ẓāfir*, the people of Air affect great religious rigour. But de Lacy and Ponsou agree in stating that their religion has been adulterated by the admixture of superstitious and fetishistic practices. Islam has none the less energetic and indefatigable propagandists in these regions. The most devoted auxiliaries of these marabouts of the north, and the most fervid adepts of the fanaticism amongst the natives are the *malikis*, who in Air, just as in the Soudan, enjoy very special consideration. The Tijaniya have indeed a good number of *shaykhs*; but they can not compare in importance with the *Saniya*, whose doctrines and influence are propagated by secret or avowed universities (at Tsi-polla or Tiat). Although Islam has conquered the country, the Arabic language has spread but little. It is taught in the Korān schools (the one in Agades numbered 300 pupils at the time of Barth's visit), but it is only understood by the learned.

Bibliography: Barth, *Reisen und Entdeckungen in Nord- und Central-Afrika* (Gotha 1857); E. de Lacy, *Journal de route* (Zürich, 1. 1868, Gerlach. iv; Berlin 1860); *Journ. de voyage d'Erwin de Lacy*, translated and annotated by Schimper (Paris, 1865); Schimper, *On the ethnography of the South-west. Moz.* iv., 1869, p. 538—540; E. Ponsou, *Statistique du Congo par le Tchad* (Paris 1902); the same, *Documents Scientifiques de la Mission Saharienne* (Paris 1903). (G. VYLL.)

AIRĀN (v.) is a beverage made of fermented cow's milk. According to Vansleb (*Das Türkische* p. 205) it is sometimes or even usually prepared from the milk of sheep and camels. The Altai people and other Turkish tribes concoct a kind of milk-brandy of airān and kumiss. Cp. Radloff, *Aus Sibirien* i. 297 ff. seq.

'Ā'ISHA was Abi Bekr, the favourite wife of the Prophet, was born at Mecca 8 or 9 years before the Hijra (613-614). Her mother was called Ummu Kinnas bint 'Umayr b. 'Amr, and her name *ḥanṣa* was Umm 'Abi Alīsh, after the name of her nephew 'Abd Alīsh b. al-Zuhair. After the death of Khadija Muḥammed was inconsolable. One day Khawla bint Hakīm, the wife of 'Othman b. Maṭṭū, suggested to him the idea of marrying either 'Ā'isha, who was still a child, or Sawda bint Zam'a, a widow of mature age. Muḥammed proposed for 'Ā'isha to Abi Bekr. At first the latter raised some objections but finally complied with his wishes. Muḥammed however had to wait until 'Ā'isha was disengaged from her betrothal to Ubayyir b. Maṭṭū, after which he married her, two or three years before the Hijra, when she was only 18 or seven years old. But the marriage was not consummated until six or seven months after Muḥammed's departure to Medina (April-June 623). Muḥammed's marriage amounted to 50, 60 according to Ibn Hishām (ed. Wüstenf., i. 1004) 400 dirhems. She brought him boys with her to the home of her elderly husband, who soon succeeded in winning the affection of Muḥammed, who sometimes joined in her games. But an unfortunate accident afterwards

endangered 'Ā'isha's power over her husband. It happened when Muḥammed was on his way back from his expedition against the Banu Muzallih in the year 6 (628). The historians do not agree in regard to certain details, although all found their accounts in 'Ā'isha's own statement. The majority of them assert that 'Ā'isha was her husband's wife-companion in that campaign, she having been appointed by drawing of lots according to the custom of Muḥammed (cp. however Mallet, *Her Islam as Morgan and Abenlind* i. 133, 134, 135). The life of Muḥammed iii. 238, 244). She travelled in a litter carried by a camel. As long as she was inside the chair, the curtains remained drawn but when there was a halt she dismounted and left them open. During one of these stops, not far from Medina, 'Ā'isha withdrew from the camp in order to perform her ablutions. When she came back to her litter she discovered that she had forgotten her necklace of Yemen shells, and went back to fetch it, leaving the curtains of the chair closed. In her absence Muḥammed gave the signal for the departure, and 'Ā'isha's retinue, seeing the curtains closed, concluded that she was in the chair. They loaded the litter on the camel and started on their journey. (She herself declares that her weight was next to nothing, as the food supplied to the women had been very scanty). 'Ā'isha finding her centre that she had been left behind, fell down on the ground and waited until some one should come to fetch her. Then Safwa b. al-Muṭṭal happened to find her there. He mounted her on his camel and led the animal by the rein. The sight of 'Ā'isha arriving alone in the company of a young man gave rise to grave suspicions. The principal accuser was 'Abd Alīsh b. Ubayy (q. v.), to whom the following remark is ascribed: "Safwa being handsome and young, it is no wonder that 'Ā'isha prefers him to Muḥammed". Other persons of note were equally vehement in their charges, amongst whom the poet Hishām b. Thabit, Musab b. Umayyā and Menas bint Ubayy — the last one having a grudge against 'Ā'isha because the latter had opposed the marriage of Muḥammed with her cousin Zaynab. — Hishām gave evidence that she had often seen 'Ā'isha in the company of Safwa. 'Ā'isha became ill with vexation (or perhaps indulged some jealousy), and the Prophet counselled 'Abi and Ubayy b. Sa'd as to what he should do. 'Abi advised him to repudiate 'Ā'isha (hence the hatred of the latter against 'Abi); but Ubayy did his utmost to prove the innocence of the young wife to Muḥammed. Finally the Prophet excused her by means of a revelation (Korān xiv. 11 ff. seq.), saying that on charge of adultery is valid, unless it is supported by four witnesses, and adding that those who co-erce but cannot bring forward four witnesses must be punished with flogging. In spite of that the suspicion does not seem to have lost its hold on Muḥammed's heart, and on his later expeditions he preferred the company of Umm Sulaym. According to Sprenger however (*Das Leben und die Lehre des Mohammed* iii. 73), who quotes from Rukhārī (iii. 241), 'Ā'isha accompanied him once more and again lost her necklace. But on this occasion she had some Muslims with her. The time of prayer overtook them when they were far away from the camp and without water for their ablutions. This circumstance induced the

Peuphet to prescribe that where water was lacking one must dig for it.

At the time of the Prophet's death 'Aisha was 18 years old. She has always remained a sacred personage to the majority of the Moslems. She often interposed in politics, and almost every insurrection was inspired by her. She opposed 'Othman and declared that he had to do penance in exile, and she doubtless had a hand in the intervention against that Caliph. Just when 'Othman was besieged in his palace ('the day of the house'), 'Aisha was not at Medina but had just returned from 'on a pilgrimage to Mecca'. When afterwards 'Ali, her mortal enemy, was elected Caliph, she did her utmost to raise the Moslems against him, under the pretext of wanting only to avenge the murder of 'Othman. She joined Talha and al-Zubair, who assembled a great army and provisions and started for Hira. The Tamimite Yathribi b. Murra, who contributed largely in this expedition, brought 'Aisha a thoroughbred camel called Ashar, for which he gave 200 dinars. The wives of 'Ali and of Talha and al-Zubair met in battle on 12 Jumad II 36 (4 Dec. 656). Victory was on the side of 'Ali. 'Aisha on her camel was in the thick of the fight; seventy men of the Banu Nufila, wanting to defend her, fell one after the other, until the camel was killed (hence the name of "Battle of the camel" originated). 'Ali gave orders to conduct 'Aisha to the house of Salma bint al-Harith b. Talha al-'Abdi, and supplied her subsequently with everything she wanted for her return to Medina. Seeing how much stronger 'Ali's party was, 'Aisha suggested to him that she should stay with him and be his companion on subsequent expeditions against his enemies. But 'Ali declined this offer and intimated that she had to depart. Once again she appeared on the scene at the death of al-Harith b. 'Ali. It was suggested that he should be buried at the side of the Prophet, but 'Aisha opposed this plan, arguing that the tomb was her property. That day she was again mounted on a camel; the people of Medina began to murmur against her, but finally gave way to her wishes. The date of her death is generally assumed to be 17 Ramadan (or 11 Ramadan) 58, but the years 56 and 57 are also given. But as the day of the week is stated to have been Tuesday, only the first mentioned date (17 Ramadan 58 = 13 July 678) is proved to be exact. Her last wish was to be buried at some place, and she was interred in al-Baqi' (the cemetery of Medina).

'Aisha occupies a prominent place among the most distinguished traditionists. 1210 traditions are recorded as having been reported by her direct from the mouth of the Prophet. She was often consulted on theological and juridical subjects. She is praised for her genius. She had learnt to read, and knew several poems by heart. Some writers assert that she possessed a special copy of the Koran.

Bibliography: Ibn Hisham (ed. Wüstenf.) p. 163, 731, 966, 1000 et seq.; Ibn Sa'd viii 39 et seq.; Ibn Hisham, *Asma* iv 691 et seq.; *Tahsil*, see notes; Mas'udi, *Murad* (Paris) iv; Ibn al-Akthar (ed. Torbik) i, ii; the same, *Uddat al-salwa*, v. 503 et seq.; Nawawi (ed. Wüstenf.) p. 848 et seq.; Sprenger, *Der Leben und die Lehre des Mohammed* i. 409.

410-417: Ibn Sa'd et seq.; Muir, *The life of Mohammed*; A. Müller, *Der Islam in Syrien und Mesopotamien* i. 133, 312 et seq.

(M. Wüstenf.)

'AISHA (AISHA b. 'ABU SAUD) was a celebrated Arabian woman. She possessed to a high degree all those qualities, which amongst the Arabs were valued most in the sex. She combined a rare beauty with noble descent and a lively, proud spirit, such as the Arabs liked in their wives. Her father was one of the most distinguished companions of Muhammad, her mother 'Umm Kulthum was a daughter of Caliph Abu Bakr, and the Prophet's favourite wife 'A'isha was her aunt. No wonder that the beautiful Arabian became one of the most celebrated women of her time. A governor is even said to have lost his post for her sake. Once staying in the holy city for the performance of her religious duties, she sent a message to the governor of the place, al-Harith b. 'Abd al-Malik, who was appointed master of ceremonies of the pilgrimage, asking him to defer the general service until she had completed the last of the seven prescribed processions round the Ka'ba. The governor indulged her in this request; his ill-timed gallantry aroused such indignation, that Caliph 'Abd al-Malik b. Marwan felt obliged to dismiss him. 'A'isha was married three times, first to her cousin 'Abd Allah b. 'Abd al-Rahman b. Abi Bakr, next to 'Ubayd b. al-Zubair and finally to 'Umar b. al-Khattab.

Bibliography: Ibn Sa'd viii. 343; *Annuaire Arab.* Chronol. (ed. Ahlwardt) p. 16, 204 et seq.; 122; *Al-Bihar*, passim; A. v. Kremer, *Culturgesch. der Orientalen unter den Omayyaden* i. 29; ii. 99. (K. V. Zetterstedt.)

'AISHA (AISHA b. 'ABU SAUD) was a younger sister of Muhammad b. 'Abd al-Malik (p. vi). She lived in 922 (1516) in Aleppo, but afterwards from 929 (1523) in Cairo, and died in Damascus. Her poetical talent appears from a few *ghazels* (Ahlwardt, *Verz. d. Arab. Litt. d. 8. Jhd.* in *Biblioth. n. 7933, 1-3*) and a *haddiya*, a poem containing model examples of the figures of rhetoric, entitled *al-Fath al-mubin B-madhi al-shaykh* (ed. n. 7378; *Klein, Supplement to the Catalogue of Arab. Man. in the Brit. Mus.* n. 965 vi; *Montana, Catal.* n. 62). The manuscript of the *Adab al-Nawawi* in the university library at Leipzig, n. 194, Voller, *Suppl. Catal.* n. p. 34) is in her handwriting. Her biography is found in the anonymous *Sayra*, *ibid.* n. 684. (H. Brockelmann.)

AISSAOUA is the French spelling of 'Aishu' (p. 14).

AIT (other forms: *Aij, Aih, Ait*) is a Berber word signifying "sons of", used exclusively in compound proper names, like *Ham* and *Amal* in Arabic. It is only used however by three groups of Berber tribes: in Algeria by the Kabyles of the *Ighargura* (e.g. *Ash Yenni, Ash Isken*); in Morocco by the Berbers of the Central Atlas (*Ali Aza, Ait 'Ayah*), and by those of the Sij and the Wad Dra'a (*Ali B. Amran*). Elsewhere (in the western Sahara) the words *Ait* (*Ait* or *Ait*), or *Ait* (*Touareg*), or also the Arabic words *Ham* (= *Ham*) or *Umid* (= *Umid*) are in use.

(R. Hassert.)

AIWALIE ("quince country"), in Great Syria, is a town of Anti-Mount in the province

was prescribed to relieve women in labour, to expel intestinal worms, etc. The blood was supposed to cure gravel. The thick secretion in the nostrils of the animal was considered an antidote against serpent's venom and poisons in general — (cf. also *Karwan* (ed. Wustenf.) i. 386 et seq.).

(S. SHARAF.)

AYYUB, the Job of the Bible, is mentioned in the Kor'an amongst the other just men. He is called there "the servant of God", and is represented as the patient man. It is told briefly in the Kor'an that God had put Job in the test, that the latter afterwards had addressed prayers to God, that he was restored to his former state and that God returned to him all his family and possessions (*Kor'an* xii. 33-34; xxviii. 20 et seq.). The Muslim writers, however, have made a great many stories about Job, which they derived mainly from the book of Job and the Jewish Targum. Job is generally represented as a Kuma, a descendant of Isaac (see *Treatment of Job*, ed. James, p. 1). He was the son of Anan (Anan; the spelling, however, is not quite fixed), and of a daughter of Lot. But according to one author, quoted by Talbot, he was the son of "him who believed in Abraham". The majority of the Muslim writers call his wife of Job Rahma, daughter of Ephraim, son of Joseph. But one isolated authority states her name to have been Ma-hin (Mishkin), daughter of Manasseh (Mishah), whose son was mistaken for a daughter. Usually his wife is also referred to by the name of Leah (Layla), daughter of Jacob (cp. *Wahdani on the Kor'an*, i. c.). This last statement was evidently occasioned by a confusion of the names of Leah, the wife of Jacob, and of Lina, his daughter, who in the Targum is said to be the wife of Job (*Dieu Notre*, p. 194; *Paragraphe Arabique*, 111; *Targum of Jerusalem on Job* ii. 9), and also in the *Treatment of Job* (i. c.). The traditional, amongst others, Kahl al-Ahli, have even described Job's appearance: a tall man with a big head, crisp hair, beautiful eyes, short neck and long limbs. His clothes are described according to the Book of Job, with some exaggeration of course. A certain author ascribes to him twelve sons and twelve daughters. Job was very poor and very generous, he was a kind guardian to orphans and a protector of widows. He was a prophet and God had sent him to preach monotheism to the people of his country, which, according to some, was the Hawan, and according to others Babilonia. Every evening all those who believed in his word assembled in his mosque and rested with him the same prayers (cp. *Dieu Notre*, i. c.; *Seid 'Oleis Kuma* xxi.; *Paragraphe Arabique* xxi. 9; *At-Tarikh al-Nawazid* ed. Sebechier, pp. 33-34) that The Muslim traditionalists have represented almost literally that part of the book of Job (i. c.-ii. 7), where it is narrated how Job was put in the test, and they add that Allah was drawn by envy to strike Job. When finally God had given him full power over the body of Job (except over his tongue, his heart and his intellect), Allah blew into the nostrils of the latter, causing thereby an inflammation of the body and filling it with vermin. The body began to swell so horribly that he was forced to leave the town and make his abode in a dunghill (cp. *At-Tarikh* p. 264; *Treatment of Job* vi.). The wife of Job had to seek work wherewith to care for herself

and her orphaned husband. Although Allah was that in striking Job he had spared his soul, he never ceased to receive new and awful means of torturing him until, more, he appeared under different forms one day to the inhabitants of the place, advising them not to give any work to the wife of Job, another time to the latter herself, trying to persuade her to believe in him, who could make an end of her husband's sufferings. All these means having failed, Allah declared himself satisfied. The majority of the Muslim authors are of opinion that Job was 70 years old when he was visited by Allah (see *Paragraphe Arabique* 111. 3, 10; 4; *Treatment of Job* xii. cp. however *Wahdani on the Kor'an* xxi. 83). The duration of his affliction is differently estimated by various authors, by some at 7 years (cp. *Treatment of Job* vi. 10; 7 years, 7 months and 7 hours; also at 3, 13 or 18 years. The Kor'an (xxviii. 41) contains a short account of Job making a well spring up from the ground by stamping on it at God's command, after which he bathed himself and drank from the water. The Muslim legend however connects the angel Gabriel with this incident in the following manner: After Job had addressed to God the prayer which is mentioned in the Kor'an (i. c.), he was enveloped in a cloud, through which lightning flashed and thunder rolled, and whence several voices issued exhorting him the pardon of God. On the following day, which was a Friday, before sunset, the angel Gabriel appeared to Job, lifted him up and commanded him to beat the ground with his feet. Gabriel gave him at the same time a pair of golden shoes encased with precious stones, and a quiver gathered in paradise. According to a certain Muslim poet, *Laylah*, *Laylah* (xxviii. 1-2) 265 (xxviii. 1) the wellspring was very far from the place where Job was, and as he was too weak to walk, Gabriel carried him on his wings. After his bath Job became again fresh and vigorous, the women which had eaten his body were changed into silk-worms and honey bees. The famous passage in the Kor'an (xxviii. 41): "Take a third part with it, and do not lose away thyself", is explained by the commentators as referring to Job's wife, whom he was commanded by God to beat, because he had sworn to give her a hundred blows. The reason for this oath has not been sufficiently ascertained; some are inclined to think that she incurred his anger for having been one day absent for too long a time, others assert that she had deceived him by suggesting to Job that he should pray to Allah. The same commentators add that it must have been a bush consisting of a hundred twigs, or perhaps a branch with a hundred leaves, so that he could atone himself at himself by a single blow. The exegetes do not agree in their statements regarding the children which were born to Job after his re-establishment. According to some they were the same children which had perished and had been called back to life, but others assert that his wife had become young again and borne him other children, their number varying up to 26. God let it rain golden coins on him, and he began to gather them. Then he heard a voice saying to him: "Hast thou not enough?" and he answered: "Who am I? enough to thy mercy?" He had two threshing-threshes, one for corn, the other for barley. God made two clouds descend,

which filled the lower floor with gold, the other with silver. Some authors fix the age of Job at 93 years, assuming that he lived 20 years after his recovery; but others affirm that he lived the same length of time after as before his affliction. Mas'udi relates that the corpse of Job, together with the spring in which he bathed himself, were still celebrated in his time, and that they were to be found at a short distance from Nawa in the province of Urdunna (cp. Yabli, *McGum* li. 645 & v. *Dale Alyab*). Still at the present day one is shown there the *hammam* (bath of Job) and in its neighbourhood the *wadai* Sheikh Sidi, formerly called *masjid Alyab*. The famous grave of Job (*Siddiqi Alyab*) is also here mentioned. It is actually an Egyptian monument of Hammam li, as is sufficiently well known. It is interesting to know that K-nogel, mentioned in the Bible (Joshua viii. 7 & vii.) is now *Shir Alyab* (the well of Job); cp. *Mudji al-Din, Hist. de Jerusalem*, pubd. in the *Fundgraben der Orient* ii. 1303.

Bibliography: Tahrir i. 361-364; the name, the Persian version, *Hamd*, by Zahir, i. 255 & seq.; *Qutub*, *al-Dawla* pp. 134 & seq.; *Sims* *al-Dawla* (Paris 1841); *Shaw*, *Muscat* (Paris) i. 91 & seq.; *Sale*, *Koran* ii. 138; *Strickland*, *Arab* *Religion* *and* *Mythology* *pp.* 202 & seq. (St. Petersburg).

ALYUB KHAN is the fourth son of the Emir *Shir* 'Ali of Afghanistan. He was whole brother of the Emir *Yakub* who succeeded *Shir* 'Ali in 1879, their mother being a daughter of the Khan of *Chitral*. *Alyub Khan* was intimately associated with his brother in the principal events of his life, and when *Yakub* was disgraced and imprisoned by his father he took refuge at *Mashhad* in Persia 1891 (1874), and was there for the next five years. When *Yakub* became Emir he appointed *Alyub* Governor of Herat, and on *Yakub's* fall he began to gather troops and strengthen himself in his government until the recognition of 'Abd al-Rahman as Emir by the Indian Government. On this *Alyub Khan*, who was a popular favourite throughout Afghanistan, advanced on Kandahar. He was met at *Mulwand* by a small British Indian force under Gen. Dargwa which he overwhelmed in July 1880. He then unopposedly laid siege to Kandahar, instead of advancing and raising the country from Kandahar to Kabul, where he had many supporters and 'Abd al-Rahman was not in great favour. The attack on the British army and the siege of Kandahar rendered his failure inevitable. Gen. Roberts with a force of 10,000 men marched rapidly from Kabul to Kandahar while Gen. Stewart after making over charge of *Mulwand* to 'Abd al-Rahman retired to India by *Hydrabad* and the *Shahar* Pan. *Alyub* was attacked and defeated by Roberts in Sept. 1880. Kandahar was retaken, and the scheme of a separate Government *Shir* having been abandoned, was made over by the English to 'Abd al-Rahman. *Alyub* who had fallen back on Herat renewed his attack the next year. In 1891 (1881) he defeated 'Abd al-Rahman's troops at *Ghor* and took Kandahar. 'Abd al-Rahman assembled his forces and also had recourse to bribery to detach *Alyub's* supporters, and finally defeated him in September. From this time *Alyub* lost all interest in Afghanistan, and fled again into Persia. During the Ghazal outbreak in 1895 (1887) he intrigued

with the Russians (Ghazal troops at Herat, and attempted to make his way into Afghanistan, but without success, as 'Abd al-Rahman was now too strong. *Alyub* now saw that his cause was hopeless and made up his mind to accept the terms offered him by the Russian Government. He surrendered to Gen. Murawiev the Cossack General at *Mashhad*, and went to India. He has since lived at *Kawalpindi* and *Marri*, and receives a pension from the Indian Government: which has accepted the responsibility of protecting him from enemy Afghanistan. *Alyub Khan* was a brave and popular prince, but fate has been against him. The murder of *Shir* *Mulwand* who was a prisoner in his camp at the battle of *Kandahar* in Sept. 1880 would if committed with his knowledge be a blot on his character, but his conduct has never been proved, and such an act is contrary to his previous reputation.

Bibliography: see under 'ABD AL-RAHMAN. (St. Petersburg Gazette).

ALYBIDES is the name of a dynasty in Egypt, Syria and Yemen, one of the most powerful of the mediæval east, so called after *Alyab* b. *Shah*, the father of *Saladin* (*Sally al-Din*). The latter was its actual founder, but after his death the realm was divided into various principalities, which were only temporarily reunited into a vast dominion. The separate branches of the race flourished in Egypt till 650 (1252), in Damascus and Haleb (Aleppo) till 634 (1260), in Mesopotamia till 643 (1245), in Hamat till 748 (1341) and in south Arabia till 625-626 (1228). The descendants of *Shah* b. *Shah*, a brother of the eponym *Alyab*, who from 574 (1178) till 604 (1202) were in power in Hamat (Emesa) are usually reckoned amongst their number.

Shah (or *Shah*), *Alyab's* father, was a Kurd and a native of *Tovin* (Tovin), a town of Armenia. Nothing is known about his ancestors; the only genealogists of the later *Alybides* have nevertheless derived for him a descent from a noble Arabian stock. *Shah*, together with his wife *Sally al-Din* *Alyab* and *Abd al-Din* *Shir*, migrated to *Bagdad*, and was appointed commander of the fortress of *Tikrit* on the Tigris, owing to the influence of a friend at the *Seldjuk* court. *Shah* died in *Tikrit*, and *Alyab* became his successor according to other authorities he, and not his father, had all along actually held that post. When in 546 (1152) the Atabeg *Zeng* of *Mosul* (*Mosul*) was defeated in the neighbourhood of *Tikrit* by the troops of the *Seldjucks* of *Bagdad*, he was aided in his escape by *Alyab*, the vassal of *Zeng's* enemy. This conduct was of course resented at *Bagdad*; and when, on the top of that, a few years later *Shir*, the brother of *Alyab*, slew a distinguished officer in a sudden outbreak of chivalrous passion, it had become impossible for them to stay any longer. In the night preceding their departure or shortly before, at any rate still at *Tikrit* and in the year 532 (1137-1138), *Saladin* was born. *Alyab* and *Shir* went to *Zeng*, who had not forgotten his services and gladly welcomed the brave warriors. They remained for some time at his court in *Mosul*, and took part in *Zeng's* campaigns. They aided him for example in capturing *Shir* *beke*, and *Alyab* was entrusted with the command of that place early in 534 towards the end of 1139. After *Zeng's* death the *Burids* at

tempted to reconquer the city, but Aiyûk, not being able to hold the town, went over to them of his own free will (541 = 1146-1147). He became a distinguished general, and finally even commander-in-chief. Shîrkûh in the meantime had remained in the service of Nûr al-Dîn Mahmûd b. Zangî, who had inherited Aleppo from his father. Nûr al-Dîn expired after the possession of Damascus, and Shîrkûh was commissioned to capture it from his own brother. But the two brothers made an agreement together, and Shîrkûh entered Damascus without a blow (549 = 1154). Aiyûk received great honors from Nûr al-Dîn and was appointed commander of Damascus, whereas Shîrkûh obtained Hama, which afterwards became the hereditary possession of his descendants.

When afterwards Nûr al-Dîn intended to interfere in the political affairs of Egypt, Shîrkûh went thither as his representative, and Saladin ordered to accompany him Amir al-Furûk combat, both military and diplomatic, with the Egyptians and the King of Jerusalem. Shîrkûh finally succeeded in mastering the situation and was appointed Vizier by the last Fatimid Caliph 'Adhîl. At his sudden death Saladin was called to the post. No sooner had the latter secured his position, than, at the instance of Nûr al-Dîn, he declared the dying Caliph deposed and proclaimed the restoration of the family of the Ayyûbîdî Caliph. Previous to that he had summoned his father and family to Egypt. Aiyûk arrived as a friend and counsellor, until 568 (1173), when he died in consequence of a fall from his horse. In the meantime the relations between Saladin and Nûr al-Dîn had deteriorated, owing to an evident explosion after independence on Saladin's part. At the very moment when hostilities seemed no longer avoidable Nûr al-Dîn died. Saladin had previously made himself out of a place of refuge to fall back upon in case of emergency, for he had taken to Nûbiya and also to Yemen, which had been taken for him by his brother Fûrûkân. But after Nûr al-Dîn's death he had nothing more to fear. He occupied Syria without much difficulty and extended his dominion also over Mesopotamia as far as the Euphrates. Then the time arrived for him to attack the crusaders with his whole power. The battle of Hattîn destroyed the forces of the Christians of Jerusalem (583 = 1187), and a few months later the holy city itself surrendered. It fell because the signal for the third crusade, which did not bring about much change in the mutual relation of the then opposing powers. Soon afterwards Saladin died (590 = 1193). Before his death he had divided his dominion amongst his sons and his brother al-Ashraf. The latter obtained the Mesopotamian possessions, al-Ashraf Damascus, al-Ashraf Egypt, al-Zahir Aleppo. Tughtekin, who had already during Saladin's lifetime succeeded Fûrûkân there.

No sooner had Saladin closed his eyes, than his sons began to quarrel. Al-Ashraf took advantage of these disorders and gradually implanted Saladin's sons, until he had united almost the entire realm of his father under his sway. But he repeated Saladin's proceeding, dividing his dominion amongst his sons during his lifetime. Al-Kamil became his representative in Egypt, al-

Mo'izz in Damascus, and in Mesopotamia al-Bakr, who was succeeded by al-Ashraf until 607 (1210), when he was in his turn followed by al-Ashraf. Aleppo alone remained in the power of Saladin's descendants. Al-Zahir was succeeded there by his son al-Ashraf in the year 613 (1216). Less important internal intrusions ended in smaller disorders, but were all of them subject to the supremacy of al-Ashraf. The latter died just about the time the expedition of Louis, Dauphin of France, was started, which intervened between the fourth and fifth crusades (625 = 1228). His son and successor in Egypt, al-Kamil, was compelled to retreat in consequence of insubordination in his camp. Louis was taken, but the united efforts of all the Aiyûbides prevented the crusaders from further conquests and retaken from them later on the only one they had made. Al-Kamil, leaving the intrigues of his brother al-Mo'izz of Damascus, began to negotiate with Emperor Frederick II. But the latter had not yet started on his crusade (the 6th), when al-Mo'izz died. Al-Kamil decided that his son al-Mo'izz should be supplanted by al-Kamil's brother al-Ashraf, as the latter also governed the possessions in Mesopotamia, and was believed by al-Kamil to be reliable. Frederick succeeded nevertheless, thanks to his diplomatic skill, in persuading al-Kamil to yield Jerusalem to him, along with a narrow stretch of land connecting it with the sea. In return for that he promised al-Kamil to aid him against all enemies and to prevent the reinforcement of the states of northern Syria. This famous treaty, equally condemned by both Christians and Moslems, was concluded in 626 (1229).

Al-Kamil showed great skill in putting a stop to the constant local jealousies of the various Aiyûbides by leading them to battle against a common enemy abroad. But his successes, gained over the Soldjûks of Iconium, aroused their envy again. An alliance was formed against him, which was joined by al-Ashraf of Damascus. But the latter was no longer alive at the time when al-Kamil appeared before Damascus, and his brother al-Zahir himself had to surrender the town. Immediately afterwards al-Kamil also died. That was the beginning of the end, for then began a fight of all against all. Al-Ashraf b. al-Kamil, who had been proclaimed al-Kamil's successor in Egypt, was soon supplanted by his elder brother al-Zahir Aiyûk. In Syria Damascus was recovered by al-Zahir himself, who concluded an alliance with other inland states against the Egyptians. Once more the Mameluke troops of the Egyptian rulers succeeded by dint of a barbarous warfare, in destroying the bulk of the former dominion of the Aiyûbides, but it was only an unimportant show of power; the dynasty had lost its inherent strength. When al-Zahir Aiyûk was lying on his death-bed, St. Louis with the chivalry of the sixth crusade appeared before Damietta. The town surrendered, but in an attempt to penetrate still further the entire French army was destroyed. In the meantime al-Zahir had died. His wife Shamsa al-Durr, an energetic, daring woman, kept his death secret, until Tughtekin, his successor to the throne, had returned from his absence. But the latter failed to make himself agreeable to the Mamelukes of his father, and was murdered in 648 (1250). Shamsa al-Durr was proclaimed Sul-

was in his stead, and after her the Mameluke
Ailab. The latter was the actual ruler, although
the minor great-grandson of al-Mutid, al-Ashraf
Munir, was enthroned in the Ailab until 632
(1235). Ailab was the final of the dynasty of the
Mamluk Mameluke sultans.

In Aleppo, al-Nasir Yusuf had succeeded his father al-Ash in the year 634 (1236). He conquered the city of Damascus after the death of al-Salih of Egypt. His claims in the possession of Syria led to conflicts with the Egyptian Mamelukes, which lasted uninterruptedly, until the Mongol invasion put a stop to them. The Mamluk invasion, whose al-Mu'azzar Qutub had been the latest ruler, succumbed in 643 (1245). Aleppo and Damascus were taken in 655 (1260). The Ayyubides of Hama, an independent branch descended from Saladin's brother Shamsuddin and founded by the latter's son al-Mu'azzar, submitted opportunely to the Mongols. Like the descendants of Shamsuddin in Hama they were deprived of their independence by the Mamelukes. They retained only a semblance of power as governors under the rule of Egyptian Mamelukes until 743 (1341), except for one long interruption, whereas the Ayyubides in Hama already died out in 661 (1263). More than 100 years before, in 632 or 630 (1238) the Ayyubides in Yemen had also been supplanted by the Mamelukes.

The many feuds within the dynasty and its separate families must not blind us to the fact, that the Ayyubids as a whole were an important phenomenon. They equalled the scattered remains of the Fatimid realm and the states of the Syrian Atabegs into a concentrated power which was able to oppose the crusaders. The dynasty has also produced such a number of powerful characters as to adduce even; not only Saladin, also al-Ashraf and al-Kamil were excellent rulers. They equalled, if not surpassed, the crusaders to Christian virtues, and many an Ayyubid prince was even dubbed a knight. Literary attainments of that period have left an interesting information about their administrative activity. They were personally concerned about agriculture and the irrigation system, which is so closely connected with it. They also showed a lively interest in commerce. Beyond commercial treaties with European countries were concluded during their time, some of which have been preserved. The military power of the realm was based upon the slave-guards and the feudal system, which, in contrast to that of Europe, resulted in an investiture with state revenues, the growing preponderance of the slaves, which were bought for military purposes, the so-called Mamluks, in the long run made the sultan princes especially the agent of their Mamluks.

The epoch of the Argutides is also remarkable as a new phase of culture. In Egypt they were the representatives of the religious reaction, brought about by the Bedouins, and of the constantly increasing Persecution of the interior East, which manifested itself in a new artistic style (modern architecture) in an alteration of court manners and titles, and in the development of the spectacular Turkish form of the feudal system. This culture is of such great importance, as it has exerted its influence on western Europe through the intermediation of the crusades. Many a rule and custom of European chivalry can be traced

back to Aethiopian practices, e.g. the hermetic system. The Masmalek, who is a true dilettante, followed the traditions of the Aethiopian: even on their illness, also continued at first the colours of their predecessors without any modification.

*Biobibliographiæ Recens. de Antiquis
de Crœtæ; Abu Lihia, Maktûz, Ma-
kûz, Kûz; the same, Suftâ (transl. by Ma-
kûz, in the Revue de l'Orient Latin vol.
19, p. 1) Ibn al-Athîr (ed. Hamb.) v. 1, p. 17;
Ibn Khaldûn (ed. Wâsthal) No. 106, 136
(transl. by de Saur, t. 243, p. 479; and
elsewhere; Abu Salâm, Kifâ al-Murâjîh;
Ibn Khaldûn, 'Uthû, &c. Journal de l'Égypte,
Rivier d'Égypte (transl. by Maubert), Ibn Khaldûn,
al-Fakh al-Ahmad; Fakh al-Ahmad (ed. Le-
manbourg); H. Dornier, 'Chambre de l'Égypte,
St. Louis, Pont, Histoire d'Égypte, the same,
Salâh; the same, Fakh al-Murâjîh; Maubert;
A. Maubert, Revue de l'Égypte, the same,
Histoire d'Égypte; the same, the same, &c. &c.
(C. B. Revue.)*

AK (1.) = white. They would often occur in Turkish proper names; the following statistics are the best known.

AK DENIZ (= White Sea) is the Tur-
 kish appellation for the Mediterranean Sea (in
 Persian a *white* *sea* = *ak deniz* or *Deniz-ak*).
 The name can certainly not be traced back to
 ancient Greek, in which it was simply called
Akadria, nor to the usage of the Byzantines,
 from whom the Turks might have borrowed it
 along with so many other words. But in spite of
 some modern Greeks, who adhere to the latter
 explanation, not a single passage can be quoted
 to support it. There is even reason to believe
 that the phrase *ak deniz* (*ak deniz* is
 less colloquial and restricted to the military lan-
 guage), which was brought into currency by the
 Hellenic populace of Turkey, was borrowed from
 the official Turkish language, which is the main-
 ally accountable, as formerly a great many Otto-
 man writers were recruited from among the Greeks.
 Since the domination of the Ottoman power the
 name *Ak Deniz* on the coast of Bosphorus and
 Asia Minor has been restricted to the Aegean Sea.
 Even the papers in Constantinople, when refer-
 ring to the Mediterranean, resort to chronological
 terms, mentioning the coast to indicate which sea
 is meant, as for example "the sea opposite
 Italy" etc.

1111 Kaita is al-Habib al-Hamad (his own name being Mahmud, according to Hajjaj Khayr), d. 1554-1555) presented about 1530 (1532-1534) to Sultan Suleiman an atlas (of which several copies are extant in Europe), containing 30 maps of the coasts of the Black Sea, the Aegean Sea and the Mediterranean as far as Constantinople. The work belongs to the most important productions of cartography (for further particulars see given by Peters, *Verzeichn. d. Turck. Mus. in Wien* n^o. 184) — Nefiz Celebi (d. about 1600 = 1579-1680) who arrived at the degree of Ciste (1604 = 1645), wrote an ample description of his voyage thither across the archipelago, which is included in the second of the ten volumes of his extensive book of travels, — in modern times, apart from insignificant compilations, only one book has been published: Suleiman Naki Efendi

illustrated *Asfar-i İbrâzî* (1871), which can contribute but very little to our knowledge.

The province of the islands of the White Sea (*Boğaz-ı Dâvâz ve İkiyâz*), which, with the exception of Crete and Samos, comprises those parts of the melipelago, which have remained in the possession of the Turks, is divided into the four sandjaks of Rhodes, Chios, Mytilene and Lemnos, with an aggregate population in 1890 of 125,000 souls, of which 73,000 belonged to Rhodes, 100,000 to Chios, 107,000 to Mytilene and 45,000 to Lemnos. Only 27,000 profess Islam, whereas there are eight times as many Greek orthodox. But the former manifest much more zeal to extend their education. About 50 of the 184 schools belong to them.

In spite of the rocky character of the entirely disafforested soil, and the competition of the western powers with their large capitals invading on all sides, the populace in the 19th century has since the Greek rising made gradual progress, which remained unimpeded by military complications. The principal products of the soil are grapes, olives, figs, which are also primarily important for the export trade. An agrarian bank, which was founded several decades ago, is especially credited with promoting the general welfare. In 1890 the Teneceia alone had an export of two millions, Mytilene of 19 millions of kilograms. The navigation in that year amounted to 27,000 vessels with an aggregate tonnage of 1,900,000. The steamers drawn from the islands by the Turkish government numbered 300,000 Turkish pounds, whereas the administration of the national debt raised an additional 60,000 by its own officials. Cf. Culac, *La Turquie d'Asie* I. 349 et seq.

(K. SIEGHEIM).

AK HİSAR (n. = White Castle) There are four places of this name:

1. The one best known is the town in the Anatolian province of Aidin, situated on a large plain on the left bank of the river Çönlük. In antiquity and in the Byzantine era it was called Thyrsitra; it owes its Turkish name to a fortress on a neighbouring hill. Three quarters of its 12,000 inhabitants are Muslims. With the exception of six mosques, the churches, the Government school and the bazaar, all the buildings are of wood, making the place look more like a big, prosperous village than a town. Ak Hîsar is connected by railway with Soma (the ancient Sardes) to the north, and with Magnesia and Smyrna to the south, and owing to these modern means of communication has grown into a considerable market place. It is the centre of a *kaza* (head) of 32,000 inhabitants, which produces an excellent white poppy and a large quantity of cotton (cf. V. Culac, *La Turquie d'Asie* III. 548 et seq.). Ak Hîsar is said to have been annexed to the Ottoman realm for the first time in 1781. During the disorders, following Timur's invasion, it was lost again by the Turks. The perpetrator Hîsâhîl, who had conquered that district, was defeated by Khân Vahîdî Bey in 1824 (1245-1246) and taken prisoner at the surrender of the fortress (cf. Hâdîdî Khânîsâ, *Takvîm-i Şifâ-ı Şâhî*). According to a statement of Çömet, which however is not supported by any authority, the Prince of Karamania presented in 1444 as far as Ak Hîsar and plundered the town. At the Humayun

rule brought peace to the province, the fortress lost its importance as a strategical centre.

Three men from Ak Hîsar, who lived in the most flourishing epoch of the Turkish realm, are well known:

a. İsmâ'il b. Mâdîd al-Dîn. When the Ottomans had reached the summit of their power (965 = 1557-1558) he ventured to write a book of prophecies (*Âşâf-ı mülk-i bâzî*), which forecasts the duration of the Ottoman realm, without hardly any calamitous interpretations, until the end of the world, and from the numerical value of the letters of proper names predicts the circumstances of the nation up to the year 2035 of the Hîjra (Portsch, *Forschungen* I. 106, II. 100, on Berlin, n. 45, 9; Kieff, *Flora* Acad. Catal. n. 301; Flügel, *Flora* Catal. II. p. 381).

b. al-Mawîdî Muhammed b. Mâdîd al-Dîn, the best known of the three. Amongst the Turks nowadays he is usually called Mûshî'î Akhîsârî, formerly also sometimes by his surname Mâdî'î-Dîn or, after the government-district, al-Sânîkhânî, still more rarely al-Kâdî and al-Mufarrî. It was he, who persuaded Sâdî to write his famous *Mâdî* commentary. In 981 (1573-1574) he began his esteemed and most commentary on the Koran (*Nurî al-fânî*) which he dedicated to the sultan. He was rewarded by his appointment as *Shâhîd al-fânî* of Medina. Afterwards (998 = 1590-1591) in Damascus he wrote an Arabic commentary on the *Divan* of Shams al-Dîn Muhammed al-Akhalî (Akhalwî, *Surat* Cat. n. 7795). He died in Mecca towards the close of the year 1000 (1592) according to 'Asîr's appointment to *Takvîm-i Şifâ-ı Şâhî* al-fânî, Hâdîdî Khânîsâ II. p. 381; *Takvîm-i Şifâ-ı Şâhî*, printed in 1047, p. 40. In the face of these authorities we can be put to Hâdîdî Khânîsâ VI. p. 339 and *Shâhîd al-fânî*, where 1001 is given as the year of his death.

c. Mawîdî Nayyî Nawwî (d. 1003 = 1594-1595), the translator of Ghazâlî's famous *Almîd al-fânî*. In 990 (1582) he was appointed tutor of the future Sultan Mehmed III. In this capacity he wrote a *Perrîdânî*, in which the duties of a ruler are displayed in the example of Alexander the Great (Rieu, *Cat. of Turk. MSS. in the Brit. Mus.* p. 117).

2. The capital of a *kaza* of the same name in the government district of Iznîk, situated on the left bank of the *Sakarya*. It is a station on the Anatolian railway and numbers 1300 inhabitants. The fortress, ungarraided at the present day, commands the vast plain. Already before its early conquest by the Ottomans in 708 (1308-1309) it must have been a flourishing place, as is shown by the remains of a great many ancient columns and other buildings, both in the town itself and its neighbourhood. Its ancient name however is unknown. The *kaza* Ak Hîsar, famous for its agriculture, numbers 22,000 inhabitants. Cf. Culac, *ibid.* IV. 377.

3. Ak Hîsar in Albânî, at the present day called Akhejîsar (Albanian: Këlye, Crje = well-spring), a town in the sanjak Shkërdh, which has revived to new prosperity in the course of the last decades. It has a wealth of gardens, and covers a large surface, inhabited by almost 10,000 people, all of them confessors of Islam. The place is mentioned in the chronicle of Akropolis (13th cent.) by the name of Kroua. In 1343 it was a

AK SARAI (T. = "white palace") is a frequent appellation in Turkish of towns, palaces and castles. The best known are the following:

1. **AK Sarai** (Agha) at the line of the Seljuks; in Antiquity (Archelaus), the capital of a kaza of the Sandjak Nigde (prov. of Konia), comprising 160 villages (of its 2500 inhabitants one fifth were Armenians). Its principal buildings are the mosque of Karaman (15th c.) and a madrasa of Ibrahim Bey, which has fallen to ruin; and the mausoleum Na'ir-i-Djami. After Sultan Mahmud II had conquered Constantinople, the inhabitants of Ak Sarai, along with those of Trebizond and Sioope, were summoned to repopulate the almost uninhabited capital, where they established themselves in a quarter, which is still **AK SARAI**. It was formerly known for its manufacture of rugs of sheep's wool, which were exported as far as India and China (Ibn Batuta in 1366). This industry is still in operation.

Bibliography: Fr. Sarre, *Reise in Kleinasien* pp. 93—95; Ch. Texier, *Asie Mineure* pp. 359, 365, 371; Ainsworth, *Trevels and Researches in Asia Minor* I. 197; E. Reclus, *Nouv. géogr. ann. t. 371*; Hamilton, *Researches* II. 222; *Gulistan-i-ahval* I. 321, 322, 323; 'Ali Djuwad, *Mamalik-i-ahmadiyah wa'l-ahval* p. 21. (Ch. Texier.)

2. **AK SARAI** in the town of Sivas, in 741 (1339-1330) erected for Tulu by architects whom he had carried away from Kh'arizm. The remains of this palace, one of the most beautiful buildings of that period, have been preserved up to the present day. The name was possibly taken from a similar one in Kh'arizm.

3. **AK SARAI** near Urgench, which is still mentioned in the "Shahnameh" (ed. Vambéry p. 393).

(W. Bactrian.)

AK SHAMS AL-DIN MUHAMMAD B. HAMZA, a physician who accompanied Sultan Mohammed II on his expedition, was born in 792 (1390) at Damascus. He was a pupil of the Shaikh Haiman of Hamash and the Shaikh Sari al-Din (1341). Seven times he performed the pilgrimage to Mecca; and was interested in Gnosticism. He made himself known by his discovery of the tomb of Abu Ayyub (q. v.) during the siege of Constantinople, and by his interpretation of the Sultan's dream before the battle of Tuzkhin (876 = 1473), in which Uzun Hasan was defeated. He is the author of a treatise on the prescriptions and dances of the Sema, entitled *Kitab fi tarar-in al-shifa wa-shifa* (Istanbul, ed. Filigul. II. 397). He descended from Muhammad b. Shihab al-Din al-Sufiwardi and was the father of the poet Mas'ud.

Bibliography: Hammer-Purgstall, *Gesch. der osman. Reiches*, sec. Index; Joussoin and Gayer, *Turquie* p. 77; Feduk-Bey, *Almanach* I. 48; Sa'id al-Din, *Tarikh al-awlad* I. 420, 534 (who does not refer to him as an interpreter of the dream); *Hist. of Ottoman poetry* II. 138 et seq. (Ch. Haase.)

AK SHEHR (Ak Shehr, "the white town"; the ancient Philomelium) is the capital of a kaza of the province and sandjak of Konya, which comprises 2 nahiyas (Daghlar Akat, Kizil Beyli) and 90 villages with an aggregate population of 39,821 inhabitants. This little town (8500 inhabitants) extends itself at the foot of the Sultan-dagh; its most interesting sights are a

mausoleum of Sultan Bayazid I.; relics of the of the Seljuks; the Tash-Memere which, during the reign of 'Isa al-Din Kai-Khusrow I. (1210); an inscription on an ancient monument of derwishes, built during the reign of 'Isa al-Din Kai-Khusrow II (1259 = 1261) and the tomb of Seljuk Shahinshah Khairum. Muhammad's rectangular pyramid (1211 = 1224). The tomb contains a modern work of Sayy al-Din Khairum (with the inscribed date 356 = 966).

Bibliography: V. Calvert, *La Turquie* I. 403, 418; Ch. Haase, *Konia, la ville des derwishes* (Paris 1897) pp. 109—117; *Biographie arabie d'Al-Buhārī* (Leiden 1894) pp. 28—34; Fr. Sarre, *Reise in Kleinasien* p. 21 et seq.; Ch. Texier, *Asie Mineure* p. 435, 436; Ainsworth, *Trevels and Researches in Asia Minor* II. 63; Hamilton, *Researches* II. 135; 'Ali Djuwad, *Mamalik-i-ahmadiyah wa'l-ahval* p. 21. (Ch. Haase.)

AK SONKOR AL-AMIRI, a Kurdish Emir, who after the death of his father Ahmed II (310 = 1300) succeeded him as lord of Maragha (q. v.). Ahmed II's grandfather Wakhshir b. Muhammad al-Rawandi, Lord of Adharbadjan, had submitted himself in 246 (1054) to the Seljuk prince Toghrulbeg. Ak Sonkor played an important part during the reign of Sultan Alparslan (311—325 = 1118—1131) who appointed him atabeg to his son Dawud. As Mahmud appointed toward his succession, Ak Sonkor occupied later on the most important place in the Seljuk empire. The oldest and mightiest Seljuk prince Sandjar, however, declared himself in favour of Toghrul, and when the latter in the year 326 (1132) overpowered the troops of his opponent, in the neighbourhood of Hamashan, Dawud, whose troops had perished, took flight with his army Ak Sonkor. Afterwards, however, when Dawud met Mas'ud in Bagdad, these two Seljuk princes became allies and, supported by the Caliph, marched to Maragha, where Ak Sonkor guaranteed them further aid, so that they could once clear the province of Adharbadjan of enemies, and march against Toghrul, who had drawn up his troops at Hamashan. This time Toghrul was no match for them and was obliged to withdraw to Ral Bai when Mas'ud had the town of Hamashan in his power. Ak Sonkor was murdered by some Bektas (327 = 1133) as his father had been before. — About his son, whom Weil and others erroneously also call Ak Sonkor, compare the article *Kasapoglu*.

Bibliography: Ibn al-Athir (ed. Torn.) II. 421, 461 et seq.; *Revue de l'orient* (ed. Montau) II. 160 et seq.

AK SONKOR AL-AMIRI (with his full name Abu Sa'id Saif al-Din Kasim al-Dawid Ak Sonkor al-Dumali), general and governor of the Seljuk sultans Muhammad I and Mahmud. He was a namesake of the Seljuk Emir Dursuk (q. v.) and therefore by the Western historians of the crusades he is always called by his name, under one of the corrupted forms Burgoldus, Kasepalmus, Boresepalus or Borese. He was a faithful companion of the Seljuk prince Muhammad I (1107—1118), who therefore appointed him police-prefect of Bagdad and of the whole of Iraq. While he held this office he fought several battles with the Arabic chief of Hilla, Sadaka b. Dabul, with the

Emir Sawli, who was then reigning over al-Mawṣil, etc. and after the death of Mawṣil (q. v.) 508 (1114) even obtained the prefectship of al-Mawṣil. At the same time he was charged with the conduct of the war against the crusaders. He marched up to al-Ruha' (E. Syria) and besieged it for more than two months, without success, however. He had better luck in Ma'āṣh, where the widow of the Armenian prince Kogh Wash, who had recently died, submitted to him. After an unsuccessful battle with the Ortokid light, however, the prefectship of al-Mawṣil was taken from him, already in the year 509 (1115), and until Muhammad's death he lived retired in al-Ruha'. Muhammad's successor Mahmud instantly appointed him prefect of Bagdad again. During the wars about the succession between this prince and his brother Mas'ūd, he again lost his office, but in 515 (1121) he got back the prefectship of al-Mawṣil, to which after a year the prefectship of Bagdad was added, as also the dominion of the town of Wash. This led to a new war with Dubais, the son and successor of Fadala. When after this the latter allied himself with the crusaders and supported Baldwin at the siege of Haleb (Aleppo), Ak Sonkor marched up to relieve the town (518 = 1125). After he had succeeded in this he left Haleb to his son Mas'ūd. The next year (519 = 1125) he took Kafarshāh, but at the siege of 'Asir he suffered a heavy defeat, which compelled him to return to al-Mawṣil. There he was soon after (8 Jum. 'l-Kāda 310 = November 26th 1126) murdered in the mosque by some assassins, who according to the *Kamāl al-tawārīkh* vol. i. 112, 113, were paid for that by the sultan's Vazīr al-Durgutai.

Bibliographie: Ibn al-Aṣṣir (ed. Turrill) x, 107 et seq.; *Kamāl al-tawārīkh* vol. i. 112, 113; *Revue de l'histoire des Séleucides* (ed. Houtsma) ii. 144; *Revue des historiens des Croisades* *Étude*, ser. i. see index; ii. 36-38; iii. 496 et seq.; Ibn Khallikān (ed. Wüstenf.) 98, 99; Wilken, *Gesch. der Kreuzzüge* ii. 342 et seq.; 521 et seq.; Weil, *Gesch. der Chelifen* iii. 155 et seq.

AK SONKOR (the father of Zangī, q. v.) a Turkish Emir in the time of Malikshāh. The latter, whose mother he had married, gave him in 486 (1087) the government of Haleb (Aleppo) and the title of ḥumayr Kāsim al-Dawla. In 489 (1095), shortly before his death, the sultan contemplated great plans; among other things the Fātimids of Egypt was to be brought to submission, and Ak Sonkor and also Ḥusām, the governor of al-Ruha' (E. Syria) received the command to join Turah, to whom the conduct of this war was to be entrusted, with their troops. However, when the three generals got to Tripoli, they fell out, it is said because the governor of this town, Ibn 'Ammār (q. v.), had killed Ak Sonkor and his vizier Zarrūk Kamār. However Ak Sonkor withdrew, and that compelled Turah also to abandon the expedition. A short time after this Malikshāh died, Turah made use of the occasion to claim the sultanhip for himself, and with this end in view he at once marched up to Haleb. Ak Sonkor, notwithstanding his hatred against Turah did not think it advisable to oppose him, and followed against his will, which Ḥusām did also. When, however, the troops had marched on so far, that a battle with Barkiyūkh, the right-

ful son of Malikshāh, must soon take place, they both deserted Turah and joined the side of Barkiyūkh. Turah was forced to withdraw to Syria but did not give up his ambitious plans and in 487 (1094) he once more appeared with his troops before Haleb. Near the village of Rāyān a battle ensued. Ak Sonkor's men took flight and he himself was led before Turah, who killed him on the spot.

Bibliographie: Ibn al-Aṣṣir (ed. Turrill) x, 107 et seq.; *Kamāl al-tawārīkh* vol. i. 112, 113; *Revue de l'histoire des Séleucides* (ed. Houtsma) ii. 70, 84; Ibn Khallikān (ed. Wüstenf.) 98.

AK ŠU (r.), 'white water', is very often used as the name of a river in the countries where Turkish is spoken. When a canal is made to branch off from a river, that part of the water which flows on along the original bed is as a rule called Ak Šu or Ak Daryā, and the artificial canal is called Karē Šu or Karē Daryā (black stream); but still many single streams and brooks bear the name of Ak Šu. The name has often been extended from rivers to towns and villages: especially well-known is Ak Šu in East-Turkistan on the river Ak Šu, a tributary of the river Yarkand-Daryā or Tarim. The Turkish name is not found until the 8th (14th) century; therefore the identification with the town of Auzakia in Sogdiana, pretty generally accepted since Deguignes will have to be rejected. In Chinese sources the town (already mentioned in the *History of the later Han*, 1st cent. after Christ.) is called Wen-an (still to the present day), Ta-shā or Yü-shu, written by the Persians Bantā (spelling and pronunciation uncertain) in the anonymous *Ḥudūd al-'ālam*, 4th (10th) century; and by Gardīz, 5th (11th) cent., the text in Barthold's *Östasiat. Reise in Srednaya Asiya* p. 91; comp. J. Marquart, *Entwurf eines und statistische Skizzen*, preface p. 20. — In Turān's time Chinese merchants are already spoken of in Ak Šu (in the *Zafar-nāma*) from which the importance of the town may be concluded. In the *Tārīkh-i-raḥīn* Ak Šu is described as one of the chief towns of East-Turkistan. Later on Ak Šu, compared to Yarkand, Kashghar and Turfan seems to have been of only secondary importance; by modern travellers Ak Šu, is described as a small town (about a kilometre in circumference). From 1867 until 1877 the town was in the hands of Yāqub-Beg (q. v.) after whose death the Chinese have re-established their power in Ak Šu as also in the whole of East-Turkistan. No buildings belonging to past ages have been preserved in Ak Šu.

'AKARA (A.) = a long, steep promontory, with a path leading to the top. There are numerous places bearing this name, the best-known of which are the following:

1. By al-'Aṣṣara, (without any further indication, it meant the hill between Mīnā and Mecca. This peak and word 'akā' was certainly already venerated before Muhammad, especially the spot where the *Ḥijāz* at al-'Aṣṣara now stands. This is a stone-column, at which stones are thrown by the faithful at the *Ḥajj*. In accordance with this tradition has it that in older times a *Shāykh* lived here. Except this, all memory of the meaning of the place in pagan times is lost. But the part which it has played in the biography of the prophet and in the history of the origin

of Islam is all the better-known. For it was here that Muhammad had some secret meetings with some men from Medina after his teaching had failed with the people of Mecca. About six of them had first embraced the Islam there, twelve more did homage to him, without however binding themselves to give real protection to the prophet. The biographers call this "the homage of the women" (*ḥuḍūd al-nisāʾ*) or "the first 'Akaba'" to distinguish it from "the second 'Akaba'" in the next year, where 70 men from Medina promised to protect Muhammad, in accordance with the sword (*ḥuḍūd al-sayf*). Afterwards a mosque was built in the neighbourhood of the above mentioned stone-columns, which in memory of the world-historical event which took place here, is called the "mosque of the homage". Comp. the art. *Ḍiyāra*.

Bibliography: Vāḥid, *Al-Faḥm* (ed. Wāḥid) iii. 693 et seq.; Ibn Ḍiḥān (ed. de Goeje) p. 209; Ibn Ḍiḥān (ed. Wāḥid) i. 288, 291 et seq.; Tabarī i. 1209, 1211, 1217 et seq.; Burckhardt, *Travels*, Burton, *Personal narratives of a pilgrim*; Hammer Purgstall, *Die Mohammedaner* i. 125 (Leipzig).

2. 'Akaba al-Aḥsa' Egyptian 'Akaba; see the art. *Aḥsa*.

3. Syrian 'Akaba to the east of z, on the Hajj-road from Syria to Mecca. Comp. Sprenger, *Die Geographie Arabien* i. 314.

4. 'Akaba of the woman, a spot in the neighbourhood of Bagdad in Syria, where one of the wives of Muḥammad b. 'Abd al-Malik was killed in an accident. Comp. Meladun (de Goeje) p. 167; Vāḥid, *Al-Faḥm* iii. 693. (Fr. Boust.)

'AKAID (See 'Aḥḥa).

'AKAḤ (or 'Aḥḥ, 'Aḥḥa; an onomatopoeic word) = magpie. — As this bird inhabits coasts, gardens and the margins of woods and spreads over Europe and Northern Asia, the Arabs probably got more intimately acquainted with it in the civilized countries which they conquered. It is hardly mentioned in pre-Islamic literature; but in the middle ages its characteristics are very well known; it is known to be fond of building its nest in the village as a dove-pigeon and its shining glittering objects, and to exchange its nest and its young for those of other birds, i.e. that it robs other birds' nests; that is why it was proverbially called thievish, faithless and stupid. Its cry was considered a sign of ill omen to travellers; to its body was ascribed valiant power, also in Europe; (German: *Makoulsven-pulver*) —; swallowing the blood and bones of a magpie was supposed to make one eloquent; the same substances were also supposed to extract alien bodies from the flesh; and the yolk of a magpie-egg was used as a cure for inflammation of the testes (*ḥaḥḥ*).

Bibliography: Damiel i. 176; Karwini (ed. Wāḥid) i. 419; Jacob, *Studien in arabischen Geographien* iii. 109-110. (HALL.)

'AKAL or 'Aḥḥ (A), a band made of goat's hair, generally black, which, going twice round the head, fastens the *ḥiḍḍa* (*hiḍḍa*, q.v.) and is generally worn by the Beduins. According to Dory, *Supplément* ii. 354 the classical spelling is 'Aḥḥ, but the modern pronunciation is as indicated above.

Bibliography: Dory, l. c.; Oppenheim, *Vom Mittelmeer zum persischen Golf* ii. 122.

'AKARIB (Sing. 'Aḥḥarib, according to Sprenger, *Die alt. Geographie Arabien* p. 80, identical with the *Agraei* of Ptolemy), a South-Arabian tribe in the neighbourhood of 'Aden. Their territory, which is very small (only about 2-3 square miles), is crossed by the lower part of the river of Lahad (q.v.), which here is nearly always dry. As rain is also lacking, the soil is barren and yields but little fruit. The chief town is Ba' Ḥamad, with some hundred inhabitants and the castle of the Sultan, who resides there. The sultan receives yearly subsidies from the English, to whom in the year 1868 the 'Akarib sold their coast, together with the volcanic Ḥabal Ḥawa (with the "double" craters, two rocky peaks). The English now also protect the 'Akarib against their Arab-enemies (the 'Aḥḥal or Lahad), with whom they fought for the last time in the year 1835. Comp. especially Maḥḥan, *Reise nach Ost-arabien* (Braunschweig, 1873) p. 314-323.

(J. SCHUMPER.)

'AKARKUF (sometimes pronounced and written 'Aḥḥakuf) is the name of a not unimportant group of ruins which lies 2½ hours to the West of Bagdad. The spot is often mentioned by Arabian geographers. References to it may be found in: U. le Strange, *The lands of the east* i. 261-262 (Cambridge, 1905) p. 67; comp. further: Well, *Geogr. d. Arabien* ii. 197; Wāḥid, *Al-Faḥm* i. 176; ii. 643; Hām, in the *Zeitschr. f. Deutsch. Morgenl. Gesch.* xxvii. 333. According to a Muslim legend already found in Arabian writings of the Middle Ages the name tells which the tyrant Nimrod threw Abraham to wit to have been 'Aḥḥakuf. That is why 'Aḥḥakuf has also been called Tell-Nimrod (Nimrod's hill) until the present day. However, the legend of Nimrod's name was never connected with other places, i.e. with Kūḥ al-Sabbā or Tell-Ibrahim (to the south of Bagdad). The hills covered with ruins of 'Aḥḥakuf have already been mentioned by European travellers since the 16th and 17th centuries; comp. the reports of older travellers in Ritter, *Reisekunde* ii. 347-352 and Tuck, *Die Nine mite* (Leipzig 1843) p. 202, 4. H. Kāḥḥan found in 'Aḥḥakuf bricks with the stamp of the town of Dūr-Karigala ("wall of Karigala") on them. Hence 'Aḥḥakuf was, probably rightly, been identified with that town, often mentioned in the cuneiform inscriptions, which was casted after its founder (or reconstructor), one of the two Kassite kings of Babylonia who were called Karigala (between 1200 and 1000 before Christ). About Dūr-Karigala comp. Fr. Delitzsch, *Die Inschr. d. Sargon* (Leipzig 1884) p. 207 et seq.; the same, *Die Sprache der Assyrer* (Leipzig, 1884) p. 2 and Fr. Hommel, *Grundriss der Geogr. und Gesch. des alt. Orients* (2d edition; Munich, 1904) p. 344. (STRACK.)

AKBAR Aḥḥa-PAḥḥ Dīḥāl al-Aḥḥa Muḥam. third Timuride Emperor of Hindustan, was born at Umarkot in Sind on the 15th October 1542, was crowned at Kalakot in the Panjab on the 14th Febr. 1556 and died in Agra on the 16th October 1605 leaving his throne to his son Salim (Jahangir). He traced his descent to Amir Timur Barlas (1336-1405); he was Ḥāḥḥ's grandson and the son of Ḥamāḥ and Ḥamāḥ's daughter, a daughter of a Persian scholar in the service of Hindul, Ḥāḥḥ's youngest surviving son.

Akbar was born in exile in one of the greatest

centuries of history and in it he was the greatest ruler. Not Europe only was in mental ferment; a heaven worked also in Hindustan, no manifestation of the presence of which there may be named the Kalid Panthi, the Ramgharia and the Rahim of which Shaikh Mahabuk Nigdyri was the exponent in closest touch with Akbar.

In the greatness of his accomplished kingly task, Akbar had an equal, second to him ranks the Englishman who was his contemporary.

It is a well-attested statement that through his long life of intellectual activity he did not master the arts of reading and writing. This is in him the more singular that he came of a family of traditional culture and that he lived not only amongst men of education but was closely associated with at least two men accomplished in letters, his wife, Salma Sultan, and his aunt, Gulbadan. His lack of instruction in childhood may well have been owing to his father's unsettled position and procrastinating character, but in adult life, only his own self-education choice will explain it. A keen character, avid of knowledge, a student of at least one branch of knowledge, Religion, his dependence on the ear is a fact of great interest which falls into place only when we recall blind men who have been distinguished. It seems as though Akbar learnt best by the living word.

The long story of his military success does not lend itself to summary and it will suffice here to set in opposition his territory at accession and at death. He had gone with his father to Hindustan in January 1555 from the battle of Sikandar Sher on the 22d June 1555, which gave Agra and Delhi again to the Timurids. When his father died (24th January 1556), he was with his begonia, Miran Khan Bahadur, pursuing Sikandar in the Panjab. On the day the only son he owned was a small part of the Panjab Agra had been taken by Hemu, Delhi had been evacuated by his general, Harnam Begam and Sultan Miran Bahadur had taken Kabul. He was 14 years old. When in 1563 he laid aside the cares of empire, he left to Salma a stable heritage of the whole of Upper India, Kabul, Kashmir, Bikaner, Bengal, Orissa and a great part of the Deccan.

Great as he was as a soldier, it is as an administrator that he has gained highest fame. His reforms with which the Hindu, Tatar Shah, is closely associated were pushed through all opposition and pursued unflinchingly; so too was the safeguarding of lowly people; he had the genius of taking pains and the open-mindedness which is symbolised by his favourite motto, "Peace with all." Changing perennial Muhammadan practice in Hindustan, he ruled for the Hindu majority of his subjects, and set them free from harassing and oppressive customs. In return they provided him with peace and faithful service.

Perhaps what drew attention to Akbar more than his genius as a sovereign, is his own pursuit of truth. It is well-known that he broke away from orthodox Islam and promulgated an eclectic *Tarika-i-Haqq*, a Divine Faith. This appears to have been pure Theism, the common element of all the creeds he sought into. If men craved for a symbol, as in truth his own researches have convinced him they did crave, he recommended for this the Sun or its earthly counterpart, Bro. Ho

allowed of no priesthood and inculcated purity and plainness of living.

What adherence the *Tarika-i-Haqq* obtained outside the inner Court circle cannot now be said; fifteen names are recorded as members of the Faith. Most of those inscribed are literary men, pointing one great aim only to them, 'Art Kaka, whom extortion in Akbar had driven from orthodoxy. There are men to whose influence Akbar's perversion from Islam was ascribed. Shaikh Mahabuk Nigdyri and his son Akbar's earliest interest was with the sect within Islam itself and he became disgusted by the enmity of orthodox disputants; he married a Rajput, the mother of Salma, and he studied Brahmanism from learned priests and through Hindu Scriptures which he had translated for himself. Still free-thinking was strong around him and Persian were of his home circle; he acquired special sympathy for the San-worship of the Parsis, a sympathy not likely to be less than Rajput claim to be the children of the Isurinary. To none of the Eastern creeds, however, did he give such close and absorbing attention as to Roman Catholic Christianity. Shaikh Nur al-Haqq who writes without the bias of either Abu'l-Fazl or 'Abd al-Haqq Dardani, says that the Emperor tried to take the good from all differing opinions and this with one aim object, the establishing of truth. What he finally accepted was but the bare fact of all creeds, man's first tenet, and to this he added a plain rule of conduct.

Abu'l-Fazl 'Allami, *Akbar-nama*; 'Abd al-Haqq Nadwi, *Mustafad al-tawarikh*, Shaikh Nur al-Haqq, *Zubdat al-tawarikh*, *Hadith al-mughal*, *Shams al-Ulama* Muhammad Muhammad (Lahore, 1898); Blochmann, *Amir-ud-din*; Count von Noer, *Kaiser Akbar* (Leipzig), French and (revised) English translations; Rhineland, *History of India*; Father Goidie, *Memories of the Great Akbar* (Dahli, 1897); H. Beveridge, *Notes on General Akbar's papers* (*Journ. of the Asi. Soc. Bengal*, 1896); Mallinson, *Akbar (Ruler of India Series)*; Tennyson, *Akbar's Dream* (H. S. BARNES).

AKÇA (T.) = whitish; a noun; silver coin, copper coin, especially small coins, f.l. in Russian countries = koppek or half-kopeck. In Turkey a coin of this name was used worth one third of a piastre = one paper (comp. the art 'AL' AL-DIN PASHA). In the same way *faṣṣ* and *faṣṣ* (q. v.) are used in Arabian and Persian countries.

AKD (A.) = agreement, contract, treaty, occurs in many compounds, f.l. *akd al-sulḥ*, *stage-contract*, *akd al-ḥimma*, treaty of protection etc.

AKDARIYA is the name of a well-known difficult law-question (inheritance which belongs to the *akd* *wasṭa* (l. v. questions 'called by special name'). When a *wasṭa* leaves bequeathed to her heirs: 1. her husband, 2. her mother, 3. her grandfather, and 4. her sister (whether she be *ḥaṣṣa*, i. v. her real sister, or her *akd* *ḥaṣṣa*, i. v. her half-sister on the father's side), then her husband gets $\frac{1}{2}$, the mother $\frac{1}{4}$ (*ḥaṣṣa*, Koran iv, 12-13), so that there would only remain $\frac{1}{4}$ of the inheritance for the grandfather and the sister. The latter two are generally considered, when they inherit together, as *ḥaṣṣa*, that is the sister inherits half of the grandfather's part, and together they get every-

1. *al-Djawāz al-maṣnūʿ fī ṭibb al-shahādāt al-faṣṣān*, about rheumatism with a commentary by the author, lithographed at Cairo 1290; with a commentary by al-Baḥārī (who died 1193 = 1778) libl. at Cairo 1290, printed libl. 1308, 1310 with glosses added by Maḥmūd al-Miṣṣāwī libl. 1308. — 2. *al-Saḥāb al-maṣnūʿ fī ḥikma*, about logic 60 qa. raḥḥa-verse, written in 941 (1554), printed at Cairo in 1318 with a commentary by the author, and glosses by Ḥafḍ al-Ḥalīm al-Tūmālī-Ḥijāzī in Khaddāra (d. 1066 = 1656), and in 1282, 1306 and 1308 with glosses by al-Baḥārī (d. 1277 = 1861); glosses by Muḥammad b. ʿAlī al-Ḥalīm (d. 1306 = 1792) on the commentary by Ḥafḍ b. ʿAlī al-Faḥḥ al-Muḥallī (d. 1181 = 1767) printed at Cairo 1311; commentary by al-Ḥasan al-Ḥarawī al-Ḥawāṣṣ al-ḥayy 1210 (1795), with glosses in the margin by Khayr al-Ḥayy, printed at Cairo 1322; commentary by Muḥammad al-Ḥawāṣṣ al-ḥayy 1211 = 1796) libl. at Fez 1313, with glosses by Ḥayy, printed at Fez 1313. — Four other small writings are to be found in Brockelmann, *Gesch. d. Arab. Litt.* II, 350. (BROCKELMANN.)

AL-AKHFAFI is the surname of several grammarians, of whom al-Suyūṭī, *Ḥazār li ʿashr* 128 1288 mentions eleven. The best-known are the following three:

1. **AL-AKHFAFI AL-ANṢAR** ʿAmr al-Ḥafṣ b. ʿAmr al-Ḥafṣ al-Ḥafṣ al-Ḥafṣ, a freedman of a tribe of Ḥafṣ (al-Bahar), the collector of numerous dialectical expressions only known through him, and the teacher of the grammarians ʿIsa b. ʿUmar and ʿAlī ʿUḥayr; he died in 177 (793). Comp. Ibn Taghribirdī I, 483.

2. **AL-AKHFAFI AL-ANṢAR** ʿAlī b. Maṣʿūd al-Ḥafṣ al-Ḥafṣ, the most famous man bearing this name, a freedman of the Yamanite tribe of Muḥallab b. Ḥarith, born at Balḥ, a pupil of al-Samʿānī, whom (although his elder) he overtook; and whose "book" he propagated by 100 teaching. He died in the year 221 (835) according to others in 215 (830). Of his own writings (*Ḥikma* I, 52) nothing remains. His *al-Ḥikma* (*al-Ḥikma* was still) used by al-Thaʿlabī (who died 427 = 1035), *Kit. Dir. ʿUḥayr*, n. 851, and his *Ḥikma al-Ḥafṣ*, which after the manner of the books *fī ṭibb al-shahādāt*: explained difficult verses, is often quoted in the *Ḥikma al-Ḥafṣ* (I, 391, 134 b. 300, 41) libl. 38 at the bottom, 327. n. Comp. Ibn Kṭāb (ed. 1912), p. 272; Ibn Khallikān (ed. Wüstenf.) n. 250; Ibn al-Athīr, p. 184—188; Brockelmann, *Gesch. d. Arab. Litt.* I, 103.

3. **AL-AKHFAFI AL-ANṢAR** ʿAlī b. Sulaymān al-Ḥafṣ al-Ḥafṣ, the pupil of al-Mubarrad and Thaʿlab, was not famous as an author, but he did a meritorious work by transcribing grammatical study from Nagdūl to Egypt, where Ḥafḍ al-Nahḥāz was his pupil. He died in Nagdūl in the year 315 (928). — Comp. Brockelmann, *Gesch. d. Arab. Litt.* I, 225; about all three of the names: Flügel, *Die Grammatischen Schriften der Araber* p. 61 et seq. (BROCKELMANN.)

AKHṬ (A.), = "the last" is one of the "beautiful names" of God. — *Maḥmūd* *Carḥūmā*, the last Wednesday in the month of Ṣafar, a Mohammedan festival, celebrated in India; it is said, because the prophet's suffering in his last illness was relieved a little on this day. The Indian Śaivites, however, consider this day an unlucky

one and call it *Carḥūmā* *carḥ*, i.e. the Wednesday of the last hour of the trumpet (on Thursday) *carḥ* *carḥ* is asked for this day, over which the *Ḥikma* is many times spoken in the name of the Prophet. Another custom is the drinking of the "7 waters", that is the seven Khorde-verse: 1211, 58, 1211, 77, 1211, 109; 1211, 120; 1211, 130; 1211, 77 and 1211, 5. These verses are written by a mulla on a banner or inscribed on a piece of paper, and while the writing is still wet, they are washed off. Whoever drinks the water used for this purpose may be certain of future peace and happiness. Comp. Herblot, *On the customs of the Mohammedans of India* p. 239 et seq. *Well, The faith of Islam* (2nd ed.) p. 313; Garcin de Tassy, *L'islamisme d'après le Coran* (3rd ed.) p. 334 et seq.

AKHṬ (A.), the fem. of the preceding word, is a term already used in the Koran for the life to come, according to the commentators properly *akḥṭ* *al-akḥṭ*, "the last dwelling", as opposed to *al-ḥayy*, "the present (dwelling place)", that is the present world.

AKHṬ (A.), plur. of *akḥṭ* ("character"). The *akḥṭ* are the traits of man's moral character, and the science of the *akḥṭ* (*akḥṭ*) is moral philosophy when presented in a didactic form. Passages concerning morality are found in many diverse branches of literature; they are found in the poets, in proverbs and in fables; naturally they are found in the Koran and its commentaries, and in the collections of traditions; also in the writings of lawyers, to whom morality chiefly appears in the form of casuistry, then in the historians and compilers of anecdotes, who are occasionally moralists. But the science of moral philosophy differs from all this; it is in existence of its own; it is not an extract from different literary works; it is a science which is in fact connected with the tradition of Greek philosophy, whether it be with the oral tradition transmitted by the schools and convents of Egypt, Syria and Persia, or with the written traditions handed down and renewed by the work of the translators.

Ḥafḍ al-Ḥafṣ has defined the science of the *akḥṭ* as: "a part of practical philosophy" (ed. Flügel, I, 200 et seq.). This definition presupposes a distinction between practical philosophy and speculative philosophy, which is already found in Plato, but which the Arabs chiefly knew through the tradition of the schools. Ḥafḍ al-Ḥafṣ adds, quoting Ibn Saḍ al-Muḥallab al-Shirwānī (died 1036 = 1620-1627), *Ḥikma*, companion of the *Ḥikma* *al-Ḥafṣ* and *al-Ḥafṣ* of al-Ḥafṣ al-Ḥafṣ: "This is the science of virtue and the way to acquire them, of vices and the way to guard against them. Character and acquired virtues, which are joined with the reasonable soul, are its data. — So this definition limits moral philosophy to the methodical study of *akḥṭ* *al-Ḥafṣ* *al-Ḥafṣ* *al-Ḥafṣ*; thus represented, the doctrine of the *akḥṭ* is nothing but the ethics of the peripatetic philosophy.

A preliminary objection may be raised against the very possibility of a part of that science: as it is a man's character which constitutes his personality, his individuality, it seems that character is an inherent part of the very nature of man, and cannot therefore be changed. So there may

exist a science the object of which is to describe different characters, but there can be no art that can possibly alter them. Haghaji Shahrî reports this objection, raised by Ibn Sadr al-Din, it is also found in many other moralists, for instance in Yahya b. 'Adi, Ghazali et Naqî al-Din al-Tusi. Ten Sadr al-Din even defends this objection with the inspired words: "morals correspond with the physical body and cannot be modified". His answer is that some traits of character are natural and others acquired by habit; that if those that are natural are fixed, those that are the consequence of habit may be changed, and that way of looking at it, which is in accordance with Greek tradition, is corroborated by a saying of the prophet saying: "I have been sent to bring good morals (*awâmir al-âhlîya*) to perfection." — The objection and the answer are almost the same in Ghazali; but he develops them at greater length and more brilliantly.

Moral philosophy thus defined should not be confounded with *adab* the Arabs call *adab*, good education, refinement of spirit and deportment, "phonétique" in the sense *adab* word had in France in the 17th century. *Adab* is something less deep than moral philosophy, and of wider compass, as the term comprises a good literary education, which can hardly be numbered among the virtues, as least not among the principal ones. With moral philosophy are connected the *usûl*, admonition or counsel, and the *wasfîya*, recommendation or testament; under these two heads Arabic literature *wasfîya* pieces, attributed to important personages, which contain moral precepts, but they do not treat of moral philosophy in a methodical way; therefore those essays have to be classed among the proverbs, apophthegms and maxims. Let us only mention, by way of example, the recommendation of the dying Nizâm in his four children, as told by al-Asma'i (*Ma'âdî* 'Asma'i, Beyrouth, 1896, I, 53). — Moral philosophy is primarily concerned with man in general; yet there are *wasfîya* on morals (the *wasfîya* *wasfîya* apply to certain particular categories of individuals. The most important ones are those concerning the morals of princely personages. These treat of politics, which, in the eyes of the Arabs as in those of the ancient philosophers, are a branch of moral philosophy. It is true, but a *wasfîya* important enough to be studied apart. There are also treatises on the morals of pious men, but these works do not really treat of moral philosophy, for morality, taken by itself, must be distinguished from mysticism and piety.

We are not perfectly sure which Greek works about moral philosophy were known to the Arabs. The *Nicomachean Ethics* are said to have been translated by Hunain b. Ishak in 12 books, under the title *Kitâb al-falâh*, but the *Nicomachean Ethics* only consist of ten books; hence we to suppose that to this translation have been joined the two books of the *Magis moralis*. Or is this only a variant of another piece of information with which we are furnished elsewhere, according to which Ishak the son of Hunain, and not Hunain the son of Ishak, is said to have translated the commentary of Porphyrius on the *Ethics* of Aristotle in 12 books, when the number of 12 books has also been obtained by annexing the *Magis moralis*. We know that Ishak the son of Hunain translated the comment-

aries of Themistius into Syriac and perhaps also into Arabic. Al-Farabi knew the *Nicomachean Ethics*, the *Magis moralis* and the *Moral Philosophy of Aristotle*; he himself wrote a commentary on part of these treatises; Averroës afterwards paraphrased the *Nicomachean Moral Philosophy*. A certain Ibn al-Khammîr translated a *wasfîya* on *adab* which Wenzel thinks must have been the *Ethics* of Aristotle. We do not possess in our libraries the Arabic translation of the *Nicomachean Ethics*. The physician Abu'l-Faraj 'Abd Allah b. al-Tayyib (died 435 = 1043) is said to have written a commentary on the *Ethics*; we possess a translation from the Syriac into Arabic by him of Aristotle's *ethica a Nicomacho*.

The moral writings of Plato bear more of politics than of moral philosophy properly so-called; let us only remember that his treatise about the laws was studied by Hunain the son of Ishak and by Yahya the son of 'Adi. Of Plutarch there was known a *Kitâb al-ghayb*, a book on moral exercises, an virtue, translated by Nasta the son of Lâza. A treatise on the "education of children" (*al-ta'dîb al-ghayb*), translated by Abu 'Amar Yâhanna, the son of 'Adi, was also attributed to Plato. Wenzel proposed, *wasfîya* very strong reason however, to change the name of Plato into that of Plutarch here.

Of the Pythagorean which the Arabs have known the golden verses (*carmina aurea*) which must be classed among the maxims, and also the maxims of the philosopher Socrates, the *Maximæ* has preserved an interesting moral treatise, entitled *Kitâb al-ghayb* which *wasfîya* to be a work of the Arabic school (edited by Hirschman, Leipzig, 1840, and by René Basset, Algiers 1898). Another methodical moral treatise, especially representing the Platonic doctrine, is that which bears the title *Ma'âdî al-nafs*, the resurrection of the soul; this treatise, edited by Hirschman (*Hermetische Erbschaften und apokryphen Schriften des christlichen Arabismus*, Bonn, 1873), is attributed sometimes to Hermann Trismegistus, sometimes by Ibn Abi 'Uthala, to Socrates and to Plato, and sometimes, in a manuscript at the Bodleian, under the title *Za'îr al-nafs*, to Aristotle. Its real origin is unknown; Hirschman thinks it is the work of a Musulman and compares it to the writings of the Brothers of Purity; Steinschneider (*Die arabischen Übersetzungen aus dem Griechischen*, p. 23), prefers to see in it a Greek work of so oriental Christian.

Passing by several "testaments" (*wasfîya*) and the "Book of the apple" (*Kitâb al-tufâh*, an apocryphal dialogue between the dying Aristotle and his pupils, written in imitation of Phaedon, *wasfîya* still mention: a treatise on *Esotericus* written by a Christian, which is at the Bodleian; a work by 'Ali b. Ridwan (died in 453 = 1061 or 460 = 1068), a kind of autobiography into which the author has inserted a passage about morality and politics, which was afterwards attributed to Aristotle and translated into Hebrew; and a *wasfîya* in morals (*al-ta'dîb*) supposed to have been written by Aristotle for Alexander, preserved in the British Museum (p. 203 of the catalogue).

About all these translations, authentic or apocryphal, *wasfîya* Wenzel, *De antiquorum Graecorum doctrinis in arabicis*, Leipzig, 1842; M. Steinschneider, *Die arabischen Übersetzungen aus*

des Kirchenarchivs in Halle für das Centralblatt
für Bibliothekswesen etc.; Leipzig 1893)

The Mussulman authors who have written in a methodical manner about moral philosophy are comparatively few; those amongst them who are famous have nearly all of them earned their fame by other writings, so that we must conclude that moral philosophy, considered as a pure and independent science, has not been cultivated with great profusion in the Mussulman world. There are three titles which occur with more insistence than the others. There are *Kutub al-akhlaq* or treatises on morals; *Tahsil al-akhlaq* or correction of morals, in Latin *De perfectione animæ*; and *Maqalat al-akhlaq*, what is honourable to morals. We have already met this last expression above; the treatises which take that as their title are as a rule collections of traditions attributed to the Prophet and to various other persons and tend to recommend or censure the different virtues.

The first epistolist, who wrote in the Arabic language, is the celebrated translator of *Kutub-madaniyya*, *Ham al-Muhallab*; after him the principal writers on letters are the Brothers of Purity (*Akhwan al-Araf*). The Madhawihi, al-Fihrazli and Nasir al-Din al-Fargi, whose treatise entitled *Akhbar al-kutub* is often met; let us also mention the *Akhbar al-kutub* and the *Akhbar al-kutub*, works widely read in the east. See Carré de Vaux, *Gesch. Paris*, 1892.

It is impossible to sum up in a few lines the moral lessons which these histories contain. Let us therefore content ourselves with offering some indications suited to prepare the mind for the study of works of this kind.

From the remark, which we have made, the most of the moralists of Islam were chiefly famous for words rather than for books or edicts, may be concluded that their moral philosophy reflects the nature of their mind and of their work, known from the rest of their productions. That the moral philosophy of a specially mystical author will not be the same as that of a chiefly dogmatic one; that of a dogmatic author will differ from that of a philosopher, and that of philosophers from that of a poet or an historian. Moreover, according to what our teachers of the school to which this author belongs, one will see whence whether his moral philosophy is likely to come closer to that of Plato or to that of Aristotle, to that of the writers of maxims or to that of the Fathers. Thus in the book entitled *Ash-shakhs al-ahs*, which, it is true, may not be the work of a Muslim, one finds the virtues described in the Platonic fashion: the principal virtues are here namely temperance, wisdom and strength. In *Nasir al-Din al-Tust*, who belongs to the school of the Philosophers, one finds them divided and described in the pythagorean and scholastic fashion, although the author assigns a prominent place for justice, according to the Platonic idea. In *al-Khazali*, who has fought against the spirit of the school of the Philosophers, and who is in a large measure assimilated himself to that of the Fathers, one finds an azoteness of analysis, a profundity of views, an intensity of sentiment which have nothing systematic about them, but remind one on the contrary of the experience of ecclesiastics, accustomed to the direction of souls. And *al-Ash'ari* one perceives especially a praiseworthy effort to unite by an appearance of phi-

inevitably order a large number of small facts which are in a way the crumb of history.

There are some features which all these moral philosophies have in common. The admiration especially accorded to certain virtues such as resignation, ~~submissiveness~~ with one's fate, command over one's tongue, patience, is a disposition which one finds in all these different authors and which is especially Islamic. The idea of considering the vices as maladies of the soul and moral philosophy as a kind of medical science is also common to them all; with the mystics the comparison is completed by comparing the spiritual direction to the doctor. Thus moral philosophy is the art to cure diseases and to keep us healthy. Its aim is the attaining of felicity; this aim is taught by Aristotle and by Plato. But also noticed in all these authors is a certain rather scholastic wish to effect a methodical division of the virtues, that division is founded on the analysis of the faculties of the soul, each faculty having its virtue and its vice, and sometimes the vice is conceived as the opposite of the virtue and sometimes the moralist admits two vices the one the result of excess, the other of want, lying on either side of a middle state, where the virtue resides: this is the well-known idea of the golden mean. The virtues which are often spoken of in Muslim ethics are, besides those we have already mentioned: the delight of the soul, exaltedness of thought, liberality, generosity, indulgence, gentleness, chastity, often blamed vices are: lying, envy, anger, intemperance, pride. Special chapters are often devoted to friendship, sociability and to the duties of the different classes.

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al-Nawwārī, *Adab al-shaykh wa-l-fakih* (Constanti-
nople, 1299; Cairo 1309-1310); al-Jazairī,
Katib nafsika f-manāzil (*O Kind! Disfranchise
thyself Abandoning Gossils arab. a. d. 722*)
see *Hammam-Purgatory*; Vienna 1335; the same,
Al-wisāʾil al-salwa (pers.; published at
Calcutta, Lucknow, Bombay: English transla-
tion by Holmes, Albany N.Y. 1873), the same,
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Lucknow, Lahore, etc.); Djal al-Din al-Balkh-
wālī, *Maṭlūʿat ḡafilā* (or *Larāmāt al-shaykh*);
Muhammad Wāḥid Kāshif, *Maṭlūʿat muṣṣifāt* (pers.,
publ. many times in the east). All th. last
Arabic *Sindharud*. *Maṭlūʿat* = *maṭlūʿ* (Turkish *el*.
Bühler, 1248) — hence the Persian words about
the *Maṭlūʿat* comp. Geiger and Kuhn. *Gemide der*
Iran. Persisch II 345-349, and index II 722 f. v.
Maṭlūʿat. (CARNA DE VAOX.)

ASHLAT or **KYLAT** (better than Khelat; comp. s. L. *Marzban*, ed. Juyaboll, p. 360) is a town on the **Shirvan** shore of Lake Uza, in the Middle Ages one of the largest towns of Armenia, very populous and strongly fortified. Comp. Ritter, *Erdbkunde* c. 324-328; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905) p. 183; Ch. Schaefer, *Sefer-Namash* (Paris, 1881) p. 11 as **asr**, in the 9th century after **Abbas**. **Abbas** was taken by the Arabs, but in the year 928 it was again taken from them by the Byzantines.

comp. Well, *Geogr. d. Chalifen* II, 538. Later on Akhilat came again under the rule of native princes. In the year 1100 the family of the Salihid Saladin al-Khatib took the town from the Merwanides, then $\text{ḥ}^{\text{ḥ}}$ lords, and established his own rule. Comp. Tomachuk, *Souven* (= *Sitzungsberichte der phil.-hist. Classe der kais. Akademie d. Wiss.*, vol. 133, 2^d ser. p. 31 et seq.). About later sieges and conquests see Saint-Martin, *Mémoires sur l'Égypte*, I, p. 103 et seq. and Stanley Lane-Poole, *The Mohammedan Dynasties* p. 170. In the years 1732 and 1734 Akhilat was taken by the Mongols; cp. Tomachuk, *loc. cit.* p. 34 et seq.; Quatremère, *Hist. des Mongols de la Perse* (Paris, 1826) I, 320, 324. The Byzantine writers call the town $\text{Ḥ}^{\text{ḥ}}$ or $\text{Ḥ}^{\text{ḥ}}$; the Armenian authorities $\text{Ḥ}^{\text{ḥ}}$ (Chelak); according to the latter the town belonged to the canton $\text{Ḥ}^{\text{ḥ}}$ of the province of Tufayrahman; cp. Hülshagen, in the *Zeitschrift für Assyriologie und vgl. Ethn.* (1904) 328. The place still exists in this day and possesses very interesting ruins; cp. Ritter, *loc. cit.*; Reclus, *Nouv. géogr. univers.* 12, 376.

(STRECH.)

AKHIM is a town in upper Egypt. Akhim is the old Egyptian Epe or Ephen-Min, hence Coptic Shain, Arabic Akhim or Akhim; the Greeks called it Chemmis or Pausupolis. It lies on the eastern bank of the Nile 26° 35' N. lat. and has now 2800 inhabitants. In the early Axialian time it was the metropolis of a separate canton (*ḥ}^{\text{ḥ}}), from the end of the time of the Ptolemies until the time of the Mamelukes it was the capital of the province of Akhimya. To-day it belongs to the district Saïd in the province of Giza.*

In the Middle Ages Akhim was a flourishing town, surrounded by arable land, sugar-cane plantations, vineyards and date palms. It possessed two mosques and several Christian churches. Also weaving was practised on a small scale. It had already been done in Strabo's time and is still to-day; linen was probably also cotton materials were manufactured there for the inhabitants of the neighbourhood. As in all industrial towns of Egypt the Christian element predominated in Akhim; today 8000 Copts are still living there. They were famous for their magic art. All sorts of exorcisms and legends were connected with the temples, called *Ḥ}^{\text{ḥ}} or *Ḥ}^{\text{ḥ}}, which were still well preserved in the Middle Ages and the sculptures of which (human beings, animals, etc.) has given occasion to all sorts of fables. According to the Arabic one of these temples covered a surface of 220 × 160 metres, and numbered 40 pillars. The description of the temple has special interest for Egyptologists.**

Bibliography: *Ḥ}^{\text{ḥ}}* I, 239; Vâton, *Mémoires* I, 165; Abu I Fihl (ed. Hülshagen) p. 17; Ibn Ḥ}^{\text{ḥ}} (ed. G. G.) p. 60 et seq. (transl. by Schiaporelli, p. 31 et seq.); Kalishandani (transl. by Wartenfeld) p. 94, 107; Ibn Ḥ}^{\text{ḥ}} I, 103 et seq.; *Hist. géogr. Arab.* (ed. de Goeje) II, 201; v. 332, 333, 334; *loc. cit.* p. 46 et seq.; Quatremère, *Mémoires sur l'Égypte* I, 428; Amelin, *Géographie de l'Égypte* p. 18 et seq.; Baudouin, *Égypte* (6th ed., 1908) p. 229. (C. H. ROBERT.)

AKHNUKH, arabic form of the name HENOCH (see index).

AKHUR (r.; *phl.* $\text{Ḥ}^{\text{ḥ}}$, *Arab.* $\text{Ḥ}^{\text{ḥ}}$), corresponding to *Ḥ}^{\text{ḥ}} (see index); *Yafsa* I, 451*

"stable" (Damaschus); = "stable"; passed into Turkish and thence into the Arabic of Syria (Cuche, *Diction. arabe-français*, s. v.). — *Ḥ}^{\text{ḥ}} = "master of the stable"; about his functions, see Quatremère, *Hist. des sultans mamelouks* I, 119, 120.*

Bibliography: J. Damaschus, *Épigrammes syriennes* I, 114 f. 136; Hülshagen, *loc. cit.* p. 5.

(C. H. ROBERT.)

AL-AKHIRAS 'Abd al-Qayyis a. 'Abd al-Wajid n. Wajid, an Arabian poet, who was born about the year 1220 (1805) in al-Mawqil, and died 1290 (1874) in al-Basra. His surname al-Akhira (the dumb one) he owed to an impediment in his speech. One of his passions, the call of Baghdad $\text{Ḥ}^{\text{ḥ}}$, sent him to India in order that he might undergo an operation. As this could not be done without endangering his life however, the operation was not performed. In his poems, which were very popular in his native country 'Iraq, he follows the example of his predecessors. He wrote many *Ḥ}^{\text{ḥ}} and *Ḥ}^{\text{ḥ}}, but did not take the trouble to collect them into a diwan. This was done after his death by Ahmed 'Izzat-Pasha al-Farisi, who in 1304 (1886/1887) had the collection printed at Constantinople under the title of *al-Thiḥ al-akhir* f. *Ḥ}^{\text{ḥ}}.***

Bibliography: Dihlī, Zaid, *Alfihār al-akhir* II, 200 et seq.; Ch. Hunt, *Librairie* (Paris) p. 126.

AKHSHAM (r.) = "evening", one of the five *ḥ}^{\text{ḥ}} with the Persians and the Turks.*

AKHSIKATH was in the 4th (10th) century the capital of Farshana; under Babir it was the second of the large towns and was then called Akhs; still in the 12th (17th) century the present capital Narmangan is spoken of in the *Ḥ}^{\text{ḥ}} (Kibé, *Indes* 1^{re} 375, 2^e 108) as one of the less important *ḥ}^{\text{ḥ}} (Fardis) of Akhs. According to Babir, Akhsikath was situated on the right bank of the river Sir, near the place where the Kasa-Sai joins it. At present there still exist (near the village Akhs and Shahan) the ruins of the old citadel (Ikt Akhs, 1000 steps from west to east, 600 steps from north to south, about 150 feet above the level of the water of the Sir; explored in the year 1885 by professor Vozlovsky from St. Petersburg). Information concerning the state of the ruins may be found in the *Spisaniye* 1885 (Russ.) Tashkent, July 1896.**

(W. BARTHOLD.)

AL-AKHITAL, an Arabian Christian poet, born about the year 640 of the Christian era at al-Hira (Aghda) c. 170) in the Syrian desert not far from Raqqa, where his clan camped; comp. the *Ḥ}^{\text{ḥ}} (ed. 1891—1892) (hereafter referred to as D.), p. 82, and Aghda at 35 et seq. His real name was $\text{Ḥ}^{\text{ḥ}}$ (Tahib). He belonged to the Taghlibite clan of the Qhulam b. Reir (comp. D. pp. 178, 179, Aghda III, 169; *Ḥ}^{\text{ḥ}}, 1904 (hereafter referred to as D.), at the bottom of p. 479), one of the most illustrious clans of Arabia. His mother Laila belonged to the Christian tribe of Yed. As he himself adopted the name Akhital, it cannot have reminded him of anything disagreeable; his enemies called him *Ḥ}^{\text{ḥ}} ("pig. wolf") (D. p. 1). From his eldest son he took the *ḥ}^{\text{ḥ}} Abū Malik. Being descended from the Christian Taghlibites, he lived****

and died a Christian: if necessary the entire of his work would prove it. His diwan shows few traces of his Christianity, which was, moreover, superficial in all religious faith among the Bedouins; amongst a mass of Sana'i, Sargis, of the cross, of martyrdom of Christian martyrs, to these may be opposed Islamic expressions — comp. *l.* pp. 78, 119, 184, 204; *Diwan*, ed. of 1903 (hereafter referred to as *D.*), p. 171, 1. — current expressions which prove the influence of his surroundings (comp. *Agghani* vii. 173). He appeared in public with a golden cross round his neck, according to the custom of the Arabian Christians, turned to the cross when praying, received communion and humbly submitted to the public penance that his confessor imposed on him. He proudly accepted the Caliph's offers, willing him to change his religion (*D.* p. 154) and reproached his adversaries that "anger and not conviction" had led them to Islam (*D.* p. 315, 1). The way he practised evangelical morality is more unpleasant: he was divorced and married again a divorced woman, a common practice among Arabian Christians. Did he add to these a slave-wife which a son of Zayd had given to him (*D.* p. 315, 1)? Margoliouth (*Arabian* p. 40) states he but does not prove it. Al-Akhtal was a great drinker, first apart from the influence of the ancients, whom he knew and imitated, drinking wine to the Christians a proof of their independence from Islam. Personally al-Akhtal, together with several fellow-Musulmans (*Agghani* viii. 15; ix. 76; xi. 39) was in it a source of inspiration. He was seen in public houses in the company of Umayyads and a son of 'Uthman (*D.* p. 27, 1; *D.* p. 174). In his whole conduct it is more difficult to condemn his intercourse with female singers of very loose morals, than his *husha*, a kind of platonic love (*D.* p. 479; *husha* *Agghani* f. 145) which became a common place subject of poetry. His diwan is chaste, owns very little passion (comp. *D.* p. 105, 106, 109-110, 105, 11) excepted, as is easily explicable considering the obscene character of Arabian satire. Let us only think of *Qasr*, *Farras* and a great lady of the Aysar, *Hamida* (*Agghani* viii. 139-140). Like all the Taghlibites, al-Akhtal belonged to the monophyletic confession; this, however, did not hinder him from being the friend of the very influential Melkite family of the Sargis.

When Ka'b b. Dhufal, the poet of the Umayyads, was invited by Yazid, the son of Mu'awiya, to attack the Aysar, he let the young al-Akhtal, who belonged to the same tribe as he, take his place. But the success of this virulent *husha* (*D.* p. 314) would have cost him his life, if Yazid had not intervened. From that time he shared his table and accompanied him to Mecca. At this period his panegyrics on the Umayyads began; Yazid, 'Abd Allah b. Mu'awiya (according to commentators in *D.* p. 107-108; comp. *U.* pp. 63-73; however the battle of Marj Dabiq, which took place after Yazid's reign, is mentioned); Khalid b. Yazid; on their lieutenants: Zayd and his sons, al-Harithiyya etc. Having been appointed official poet of the dynasty (*Agghani* vii. 172, 176) by 'Abd al-Malik, he sings the praise of the Caliph, his relations such as 'Umayr b. 'Abd al-'Aziz, his sons al-Walid, Salim, and the memory of 'Uthman (*D.* pp. 19, 1, 172-174), attacks his enemies: 'Ablan, Zuhayr, Aysar,

l. pp. 58-64, 73-76, 93-94, 264, 177-178, 189 etc.) the Khazir, hostile to the Musulmans since Marj Dabiq; a real political poet, praised by those in power and feared by the opposition! That part of his diwan has great historical importance: in it one finds the old *husha* still surviving, the echo of contemporary passions, and in the proud and independent attitude of al-Akhtal (*D.* p. 478-482) the tolerance of the Umayyads, who are still Arabs rather than Musulmans. The influence exercised by his Christian is not one of the least instructive aspects of that period of transition. According to *D.* p. 170-171, 'Abd Allah b. Dhufal al-Akhtal (and not *Agghani* as *D.* has it) had definitely allied himself with the Umayyads. The rivalry of al-Akhtal and *Qasr* has remained famous in literary history; as a rule the former had the advantage of his rival, who was less biting and more trivial; their *husha* = a favourite theme. Al-Akhtal, *Qasr* and *Farras* together form the first class (*al-furqa al-awla*), a group of three standing apart, with which Arabian criticism has found nothing to compare since Islam. But critics do not always agree about their respective value, a subject which has raised interminable discussions among the 'Arabists grammarians (*Alhaka*, *Madrasa* p. 458). If al-Akhtal had not been the Christian author of mischievous verses against Islam, they would have agreed to accord the palm to him, his style being usually more chaste, he reminded one more of the ancient models. In satire, in the *husha*, he is undoubtedly the first. In panegyrics his inspiration carries him to much higher flights than his rivals, who are much more vulgar. Notwithstanding his "Weltschmerz" which he frankly that of a Bedouin, we see the courtesy in his Taghlibite, who moreover, loves a roaming life and hates life at Damascus (*D.* p. 121, 1). The Christian betrays himself, we believe, not so much by professions of faith as by the rarity of obscene passages, which his rivals indulged in. In that respect al-Akhtal could say like Nisab (*Agghani* i. 145) that a young girl might read his diwan. As in the case of *Shamsh* and *Hamida* (*Agghani* viii. 102) one might find fault with some of his *husha* in that they are too artificial, do not run smoothly and are all of them difficult: he was not a *husha* poet and did not care to pass for one either. The eulogy on the Umayyads (*D.* p. 98-112) is considered his masterpiece, where may be read the verse which immortalizes the life of those caliphs: "Turbid in their wrath, when they are soothed, they are the most excellent men, notwithstanding their power" (*D.* p. 104, 5). Although it is true that al-Akhtal imitated his predecessors he borrowed their verses, yet he has never committed plagiarism with such brazen-faced cynicism as *Farras*. One part of his diwan (*D.* pp. 106, 129, 133, 135, 168-169; *D.* pp. 167-169; comp. *Qasr*, places 2, 8, 9, 10, 13) sings the vicissitudes of the wars of his tribe with the Khazir, who had first been their allies against Ka'b. Having fought in those wars, in which he lost his son, he assumes as if he showed great courage (*D.* p. 17); exaggerated praise! Al-Akhtal was a warlike temperament; from the butchery of *Qasr* (*Qasr*, 23, 1, 13) which his poetic he escaped by flight. Alluding to the cowardice of 'Abd al-Malik he cried out before him: "If

intemperance (*Aghani* xl. 59-60) had provoked the Komishites in their power refuse justice to us, we can leave them alone" (*D.* p. 111) — a revolutionary verse which comes close to that in which he declares the abascey 'Abd Allāh b. Sa'īd b. al-Aḡī, the descendant of a Taghlibite (*D.* p. 117-118) and the brother of the one who had all but overthrown 'Abd al-Malik, "worthy to command". These undacious utterances did not deprive him of the favour of the Caliph. Walīd I — his poet was called 'Adī b. al-Rikā' (*Aghani* viii. 179-184) — showed no very warm admiration for al-Akhṭar. This Caliph, not a very cultured man, paraded a Mussulman ferocity (*Aghani* vii. 69,). The Bakrites, for a long time the enemies of the Taghlibites (comp. *D.* p. 161-162), chose him as an abettor and al-Akhṭar pronounced judgment in the mosque. He must have died before the end of the reign of Walīd I. The 'Abd Rabbihī (*Aghani* l. 155; iii. 70) prolongs his life until the reign of 'Umar II, doubtless deceived by some version (*D.* p. 177-178) rooted before the accession of that Caliph. If we have been right in giving ± 840 as the year of his birth, al-Akhṭar attained his seventieth year and in that time his poetic career lasted about forty years. No descendants of his are mentioned.

Hiseloge 247: *Salḥān*, *al-Akhṭar* (*D.* p. 1-111, 1-400 (Boydron 1891-1892); the same, *Divan al-Akhṭar*, photographic reproduction of the Ms. of Bagdad (*D.* p. 1-111, text pp. 1-189 (Boydron 1905); the same in *Maṣṣarif* 1904 (*M.* p. 475 et seq.; *Aghani*, *fuṣṭūḥ*, especially vii. 169-184, the *Kutub*, *Alḥad al-Akhṭar* (ed. de Coetlog) p. 286; *Sayyid*, *Alḥad* ii. 117; the 'Abd Rabbihī, *Aghani* l. 53; ii. Laminana, *Le Chantier des Omīades*; notes bibliographiques et littéraires sur le poète arabe chrétien Akṭar (Paris, 1895) pp. 1-208 (extract from the *Journal*, d. 1895); the same, *Les poètes royaux à la cour des Omīades de Damas* p. 1-61 (extract of the *Revue de l'Orient chrétien* 1904); the same, *Studes sur le régime de calife Alḥad* p. 397-404; *Wiener Zeitschr. f. d. Kunde des Morgenlandes* 9. 160 et seq.; 24. 4 et seq. (H. LAMMERS.)

AKHTAR (v.) = *akṭar*.

AKHTAR is the *ṭaḥṭallag* of Maṣṭūḥ al-Dīn Maṣṭūḥ b. Shams al-Dīn al-Karabihī (d. 968 = 1561). He wrote an Arabic-Turkish Dictionary (952-1545), known by the name of *Akhṭar* *ḥakī* (there are also concise recensions), and printed at Constantinople (1242, 1256, 1292). Cp. Flügel, *Die arab. pers. u. turk. Lex. u. Wb.* 119-120.

AKHUND, also *akḥṭān* (Castell; Shakespeare; Polek, *Poésie* l. 269) and *akḥṭānd* (Shakespeare; Richardson, *Vallée*) = "schoolmaster"; East Turkish *akḥṭān*, *akḥṭān* (Vambery, *Geographische Sprachstudien* p. 205; Salmassian-Eleuill, *Langue* i. Cagatzi p. 6); *akḥṭān* *ḥakī* = "office of schoolmaster" (Quatremère, *Hist. des Sultans mamluks*, l. 69). — The original meaning of the word is "under-master", "substitute", from *akḥṭān* (*akḥṭān*, *akḥṭān*), contraction of *akḥṭān* (*akḥṭān*), which occurs in the compound names of Mīr-Akhund and Khān-Akhṭar. According to Quatremère (*ibid.* l. 65, note 96), it is not found in use until after Timur's invasion; — *Akhṭar* *ḥakī* is the name of a poet in Shirāz (Pertsch, *Cat. Bra. Berlin* p. 633; Jewi, *Iran. Namastah*

p. 130); *akḥṭān* = "the schoolmaster's son" is the surname of Mirzā Faḥr 'Alī (q. v.), a play-wright, who wrote comedies in Azgī Turkish (see *SHAWAN*). (Cf. *Huarta*.)

AKID (a.) = commander-in-chief in the wars and expeditions of the Arabian Bedouins.

AKIDA (a.; plur. *akīd*) is a word which signifies the article of faith, the proposition, to which the faith is strongly attached, as it is illustrated by the concrete term *akīd* "husb". The writer of the *Tafsīr* gives the following definition of the *akīd*: "that in which the dogma itself is kept in view, not the practice". They are indeed formulae, in more or less concrete phrasing, serving to express the principles of religion, the *akīd*; the latter, according to the definition of the *Tafsīr*, are the truths, "the reasons of which consist in themselves, and on which the others are based". There is a release of the *akīd*; the *akīd* do not properly constitute a science; they are only sayings. They can be considered as a preface in the *akīd*; the *akīd* of 'Ishāq ben the double title of "word" (*akīd*) of the people of the *Ḥanbalī*, or *ḥanbalī* (*ḥanbalī*) to the principles of religion".

In Islam as a matter of course an official declaration of the dogma of faith has never existed, the Islamic theory of the covenant precluding the appearance of personalities like the apostles of Christianity, composing a creed with help from above, but many doctors, mystics and even philosophers, have tried to give substantial expression to their faith; and several of these have since been adopted, taught and commented on by the theologians in the Islamic schools.

This kind of writings comes in go back as far as least as the 4th century of the Hījra. The one that was enjoyed the greatest vogue is that of Naṣṣā al-Dīn 'Umar al-Naṣṣā (d. 537 = 1142-1143); on it various commentaries have been written, notably by Saḥ al-Dīn Maṣṣā al-Taṣṣā (d. 791 or 792 = 1389-1390). To this commentary glosses were added by Muḥṣ al-Aḥṣā b. Māḥ, commonly called Khayālī (d. 800 = 1456), by Muḥṣ al-Aḥṣā (d. 902 = 1495-1496), by Muḥṣ al-Aḥṣā, tutor of Saḥ al-Aḥṣā, and by still another, *Maḥṣ al-Aḥṣā*, who has a long article on this subject, even quotes glosses on the glosses of Khayālī. It is in the treatise of Naṣṣā that 'Uḥṣā founded his exposition of the Muḥṣā doctrine.

When one studies theology in the universities from a series of works like those mentioned, the student, during the first four years, may only read the original treatise (*naṣṣā*) and its commentary (*akḥṭar*); only during the ensuing years he may study the glosses and the paraphrases (*ḥawāṣṣ* and *ṣafḥat*, see Pierre Arminjon, *Le régnement, la doctrine et la vie des sultans mamluks d'Égypte*; Paris, 1907).

Besides Naṣṣā, the oldest scholar who have written *akḥṭar* are al-Jahāz (d. 321 = 933) and al-Samarqandī (d. 342 = 953-954); and the most celebrated are: the Imam al-Jawāzī, the tutor of Khayālī (d. 478 = 1085-1086); Khayālī himself, who wrote a book under the title of *akḥṭar* as part of his great work *akḥṭar al-akḥṭar*; al-Jāzī, the author of the *Maṣṣāḥ* (d. 756 = 1355); the mystic and founder of orders *Ḥanbalī* al-Dīn 'Umar al-Samawānī, 'Abd al-Kāḥir Ghānī and Abū Maḥṣān; the voluminous

writer on philosophy Muhyi 'L-ʿIrāqī al-ʿArabī (d. 638 = 1240-1241); the Shaikh Abū 'Abd Allāh al-ʿIṣṣāqī, ḡāḥ of Tirmidhī (d. 593 = 1207). There are also ḡāḥ of the famous Naṣīr al-Dīn Tūṣī, of the celebrated commentator of the Korān al-Baḥārī (q. r.) and others of the mahdī Ibn Tīmīyā. There are 'ṣūfī in verse, e. g. the well-known poem of al-Ḥajj al-Farḡānī collected by ʿAbd Rāḥmān under the title of *Qasā'id wa-ṣaḥāb al-ḥikmah*; Kāwīqarī (1849), and that of al-Lakṣnī (see Brockelmann, *Gesch. arab. Litter.* II, 318 et seq.). — The treatises which amongst all ḡāḥ have been most commented on, are those of Tājī and al-ʿIṣṣāqī. The following gives for example a summary of three of them.

The *ʿAṣṣāḥ* of Naṣīr al-Dīn 'Umar al-Nāṣif is the almost direct enunciation of the dogma; the author inserts hardly any explanations and scholastic terms. After a short preamble on the theory of knowledge, he declares that the world was created, and composed of substance and accident, ḡāḥ is ḡāḥ, and that God is unique; he explains what are the qualities of God; he treats of the creation, the will of God, and the vision of God in ḡāḥ other world. In this connection he states the dogmas concerning the creation of the ḡāḥ, the last judgment, and ḡāḥ resurrection, and further on various creeds relative to death and doom: the chastisement in the grave, the interrogatory by *ʿAḥḥ* and *ʿAḥḥ*, the scales, the graduated ladder and the seven bridges. Then follow some propositions concerning the eternity of Hell: ḡāḥ Paradise, Hell created and eternal; but the faithful guilty of a serious sin are not to remain there for ever; next come other propositions concerning faith and works, and the everlasting life obtained in the other world; finally he treats of the isolation of the prophets, from Adam down to Muḥammad, of the Angels, the revealed books and the miracles of the Salāḥ. After these strictly theological creeds he gives an exposition of the perfect caliphate, completed by that of the imamate. The rest of this little treatise contains propositions a little ḡāḥ direct, some of which have the object of preventing heresies; one article for instance on the literalness of the scriptures is aimed against the ḡāḥ, another, on the Nothing, against the ḡāḥ; other sayings, without exactly logical order, refer to the prayer at funerals, to the prayer for the living and the dead, to indifference in religious matters, to the situation of the saint placed below the prophet, and to the place of man in general who is subordinate to the angels. — In the commentary and in the gloss, explanations of a philosophical nature abound.

In ḡāḥ philosophical considerations of ḡāḥ length go along with the exposition of the articles of faith, in accordance with the intellectual and literary habits of the author; with ḡāḥ the ḡāḥ develop immediately into ḡāḥ. The book of this long treatise, in which the ḡāḥ are contained, is entitled *ʿAṣṣāḥ al-ʿIṣṣāqī*, the foundations of the articles. It is divided into several sections, one of which is devoted to the formulation and demonstration of the essential dogmas of the theodicy, and has often been copied separately, under the title of "Epistle from Jerusalem"; each of these dogmas, accompanied by its traditional and rational proofs (*ḡāḥ*), forms a

principle (art). For example the principles in the section on "the essence and the unity of God" are: the essence of God, his eternity, that he is not in a place, that he has no body, that he has neither posteriority nor directness, that he is "established on his throne", as the Korān says, that he will be seen in the other life, that he has no associate. The rational proof of the existence of God is, that every product needs a cause to produce it, that consequently the world, being a product, needs a cause which is God. — In other sections of the same book, ḡāḥ treats of the qualities of God, of his works and a proof of his works, of the problem of free will in man. The section is especially devoted to the traditional beliefs relating to the resurrection, the judgment, the perfect caliphate and the imamate. In the course of his exposition ḡāḥ introduces very interesting speculations on faith, its nature, its degrees, the means to produce it, to defend it and make it grow; sometimes he calls it "attachment" (*ḡāḥ*), sometimes "confidence" (*ḡāḥ*); he distinguishes faith from Islam, faith being the belief in proposed dogmas, whereas Islam is the abandonment not of the spirit only, but of the heart and of the whole being to the will of God. ḡāḥ also discusses in which degree speculation is useful in the establishment and the defence of faith. This book of the *ʿAṣṣāḥ* is preceded by another one on science, which forms the preamble to ḡāḥ just as Naṣīf places a definition of what science really is at the head of his *ʿAṣṣāḥ*.

To the mystic 'Abd al-ḡāḥ ḡāḥ is in rhythmical prose ḡāḥ attributed, ḡāḥ are both poetical and very philosophical. In this short treatise the ḡāḥ moreover a painstaking care to preserve the purity of faith against the various heretical sects. There is no theorising about knowledge; it is the theodicy which appears as the very beginning: "Glory to God who is the mode of the mode, and is himself free of modality; who is the place of the place, and cannot himself be localized; who is to be found in everything, but is too busy to be adorned by anything; who ḡāḥ in every place, but ḡāḥ above every abode" This very abstract expression of the ḡāḥ of the theodicy is followed by propositions of faith on each and each a point denied by the sects: "We believe, contrary to the ḡāḥ", the author says, "that God leads the infidels (*ḡāḥ*) astray; that the Moslem sinners (*ḡāḥ*) are better than the Jews, the Christians, and the Magi, which is denied by the ḡāḥ; that God sees himself, and that he sees and hears everything, both ḡāḥ which beliefs are opposed by the ḡāḥ; that he has created man in the most beautiful state, and that he will make him return to his former state, a theory rejected by the ḡāḥ; and we maintain against the ḡāḥ that the friends of God will ḡāḥ him on the last day."

Then follow exhortations; the scholar addresses the soul in a more poetical than dogmatic manner; he praises the benefactions of God and the beauties of Paradise.

Bibliography: ḡāḥ ḡāḥ (ed. Flügel) 10, 214; Naṣīf, *al-ʿAṣṣāḥ* (ed. Chetani, London 1843; transl. by 'Oḥṣon in *Tafṣīl al-ḡāḥ al-ʿArabī*); transl. by Flügel, Hamburg and Leipzig, 1792; together with the

commentary of al-Tafazzal; and the gloss of al-Kasbi, *Ottoman printing-office*, 1315; *Qumh*, 'Afika' (ed. Pococke, in *Spencer's list arab.*); the same, 'Afika' (Bulak, 1289; Cairo 1309); the same, *al-Afika al-Kasbi*; al-Tajil, *Kalimat al-Jawahir* (a work on 'Abd al-Kamil (Hilmi); Cairo 1303) pp. 176-177; al-Buhārī, *al-Afika al-paghi* (ed. Ph. Wolff with a German transl., Leipzig 1848); transl. into French by Luciani, Algiers 1896; *Le pharmacopée de l'Arabie* (transl. d'après les *Afika* de l'Arabie, by G. Dolphin in the *Journal asiat.* v. series, n. 356—370. — A Malay interlinear translation has been published by Chabouat (*ibid.* 1904) Cf. also this 'Afika and that of al-Samar-kandi which are very popular in the Indies: Van den Berg, in *Tijdschrift voor Ind. taal- en letterk.* en *volkenkunde* xxi. 537 et seq. — Amongst the Turks the 'Afika of Hingewi [q. v.] is much studied: it is the very one in which Garcia de Tassy has based his *Exposition de la foi musulmane*. (CARRA DE VALL.)

AKIF PASHA Mehmed was a Turkish statesman and one of leaders during the reign of Sultan Mahmud II; he held high posts of Minister for Foreign Affairs and of Home-minister. He was the son of the *paşa* 'Alimkhan Mahmud and was born at Yorghal on 15 Rabi' I 1203 (25 Dec. 1787). In 1228 (1813) he came to Constantinople and entered the administration under the auspices of his uncle Mustafa-Maghar, *reis-efendi*, whom he succeeded afterwards; when in 1251 (1836) this function was abolished, he was appointed Prime Minister for Foreign Affairs of the reform ('*Tanzimat*'), but was soon supplanted by his rival Pertev-pasha. In the beginning of the reign of 'Abd al-Majid, 'Akif retired to private life (1255 = 1839) to Adrianople and at Drusa, undertook for the second time his pilgrimage to Mecca (1263 = 1847), and died on his way *ibid.* at Alexandria (1264 = 1848).

Turkish owes first of all to him a reform of its written language. He tried as much as possible to exclude from the ordinary vocabulary of authors all the Arabic words excepting those which had been borrowed for scientific terms, and all those Persian words which were not indispensable to the rhetoric of the poet. He created a simpler and clearer style than the old phraseology of Ottoman authors. His poetry of which the most famous piece is the *Adem-fakih* (Ode of nothingness), is written in the ancient manner.

Bibliography: Cl. Hunt, *Turquie*, in the *Grand Encyclopédie* and in the *Journal de la presse*, xxi. 274; Gibb, *Hist. of the Ottoman Empire* iv. 325 et seq.; A. Ali, *Un diplomate ottoman en 1836* (transl. of the *Tal-ak*) p. 1—v; 'Akif-Efendi, *Munazarat* (Constantinople, 1259 = 1843). (Cl. Hunt.)

AKIK (A.; *coralline*; *akik*: 'Afika) is the name of the coralline, which is found in Arabia in various colours and qualities of which the red shade is especially in demand. The coralline has of old been exported from Yemen (al-Buhārī via *Yen'a*) to the ports of the Mediterranean. It was used for seal-rings, for ladies' ornaments and even for mosaic, for example in the walls of the great mosque at Damascus (according to Mu-kaddasī). It was used as a medicine for the preservation of the teeth; superstitious belief ascribed to the coralline in the casting the power of

poisoning the heart — especially in a contest — and of stopping hemorrhage. Even Muhammad is said, according to some traditions, to have shared this belief and to have confirmed the power of the stone to give happiness and to protect from poverty. Down to the present day the coralline has remained a favourite neck-ornament for women, and the name 'akik has been transferred to any kind of necklace which is of a red colour, whether made of glass or shells or other materials.

Bibliography: Karwīl (ed. Wüstenf.) i. 230; Ibn al-Buhārī, *al-Bihar* (Holtz 1291) iii. 128; Dory, *Supplément* ii. 145; Lano, *Mémoires Egyptiens* (London 1836) ii. 335; al-Bukhārī (ed. de Goeje) p. 157.

AKIK is the name of a valley. Two miles south-west of Hama in depression began, forming a valley of considerable width, in which the water is a wide-spread net of effluents was noted. Distinction was made between the greater and the lesser 'Akik. The abundant moisture underground supplied the two principal wells with excellent drinking-water, to one of which the people of Medina were supposed to owe their good-tempered nature. Numerous oases watered the palm plantations and the fields, the fertility of which formed a contrast to the surrounding volcanic aspect of the country. At one end 'Umar had established a *khim* or large stud. In the shelter of the trees villas were visible, country-houses of distinguished Moslem families, such as the 'Alida, and of men such as Sa'ī b. 'Abī Waqqar, Sa'ī b. 'Abī Sa'ī b. al-'Ajl (Bulak, ed. de Goeje, pp. 6, 12, 13, 21; *Afika*, v. 144; vi. 46; xii. 163, 168; Tabari ii. 232, 233; Ibn Sa'ī, ii. 104, 104, 279-280; Ibn al-Jarjar, *Afika* ii. 195). They went there for the spring season, until the heat drove them away to Ta'if.

But the greatest attraction of the valley was afforded by the well 'Akik itself, as it was the only spot in the Hijaz, which gave rise to the flow of a river. In winter rains were exceptionally frequent (Belaghor pp. 53-54), the bottom of the valley was transformed into a stream of the width of the Euphrates, foaming and overflowing like the latter river. At the new year the 'Akik was beginning to flow, the whole town was still at once (Ibn al-Buhārī, *ibid.* iii. 241). In a narrow the banks of the temporary river were covered with a motley crowd, anxious to bathe their feet and enjoy the various pleasures of hydrotherapy. In short the valley of the 'Akik was what might be called the 'Hajj de Roulogne' of Medina, or to borrow a phrase from the *Afika al-Kasbi* (ii. 173): 'the pleasure-ground of Medina during the rainy season and spring', the place where elegant society met, the famous pleasure-house, the connoisseurs of fashionable parties, a veritable other Baghdad, extension of the dissolute town, into which the home of Islam had been transformed. Among the very mixed crowd one might notice, besides licentious poets such as 'Umar b. al-'Ajl and al-Ahwar, musicians, dancers, and a special class of men known by the significant name of 'mushannagh' of the 'Akik'. Wine was drunk there in public parties were organised in the depth of night, which were visited not only by the 'jeune école' of Korah, the Hashimites, the descendants of 'Alī, of Zubair, of Hasan b. 'Alī and of 'Abd al-Rahmān b. 'Awf, but also by the members of the first families such as the famous Sulaym. —

was that the whole tribe was obliged to pay the wergild (Robertson Smith, *Kinship and marriage in early Arabia* p. 55; O. Freytag, *Über die Akila, bei den vorislamischen Arabern* p. 56 sq.). It made no difference whether the author of the deed had acted promiscuously or not. According to the Muslim law however the penalty can only be claimed from the kinmen in case of manslaughter, because according to the generally accepted version of the above-mentioned tradition the Makkian women had also slain her adversary unintentionally. The majority of the jurists agree that the author of the deed should not be obliged to pay the penalty. Only the Hanafites and a few Malikiite scholars maintain that he should be treated in the same manner as the other members of the family and therefore should contribute his share to the amount.

There are moreover various contradictory opinions regarding most of the special problems which refer to this matter. For example the majority of the Muslim scholars consider only the male relatives of the author of the deed as 'Akila. But the Hanafites maintain that in consequence of the altered political and social conditions now only the members of the family, but rather all persons who are obliged to help another (such as the members of the guild to which the perpetrator belongs, his neighbours, or the inhabitants of the same part of the town etc.) should be compelled to share in the payment. They defend this theory with an appeal to the example given by the second Caliph. The latter had commanded that in the various districts, lists (*diwans*) of Muslim brothers-in-arms should be drawn up. The persons whose names were contained in those diwans owed one another mutual assistance and had to contribute to the payment of the penalty for manslaughter committed by one of their community.

Kinmen (the 'Akila) have to pay the money within three years' time. The full amount, precisely fixed by the law, is a so-called 'light' penalty [cp. the article *UYYA*]. The question as to the amount of the share of each separate person has to contribute, is solved again in different ways. According to the Hanafites deceased give more than three or, at the highest, four dirham, i. e. only one (resp. 1½) dirham a year. According to the Shafites 1 dirham or 6 dirham may be claimed from well-to-do people, and according to the Malikiite and Hanbalite each person is liable to pay as much as he is able. Muslim tradition makes the Prophet proclaim emphatically, that neither will the children have to atone for the sins of their fathers nor the fathers to atone for the sins of their children. This statement applies, according to many jurists, that neither ascendants nor descendants are obliged to pay the penalty. Consequently they consider as wound to pay: first the brothers of the perpetrator, next the sons of those, then the uncles, then the uncles' sons etc. If the author of the deed has no kindred at all, the penalty must be paid out of public funds.

Al-Bihar al-Rai'at (Rahmat, *Sahih* v. (Leyden, 1908) 324-325; Karatibot v. 77 sq. sq.; *Shawkani, Na'it al-majlis* vi. 369-376. See further, besides the other collections of traditions the *Siḥ*-books of the various schools:

Mawarid (ed. Dinger) p. 393-394; Himmah, *Kahwat al-umma* & *al-Bihar al-Rai'at* (Bihar, 1300) p. 134; J. Koenigsknecht, in the *Zeitschrift für Deutsch. Morgenl. Gesch.*, VIII. 531-536; Freytag, *Einleitung in das Studium der arabischen Sprache* p. 192; E. Sachau, *Musmann, Araber und christliche Länder* pp. 764, 774-775; H. H. Visschers, *Etudes sur la loi musulmane (Rite de Akila)*, *Revue islamique* p. 83, 114 sq. sq. (Dr. W. J. VAN NELLE).

AKINDJI = 'skirmisher', 'warrior' (from *al-akind* = 'spear', 'rod of cavalry', from the root *akana* = 'to pierce', 'to cut'). At the beginning of the Ottoman conquests the *akindji*, as the name of the regular troops of the invading army, struck Oriental Europe with terror by the rapidity of their movements; they received nothing but pay, but lived on the booty they captured from the enemy. They appear for the first time in the early years of Orkhan's dominion, first in Asia Minor, notably in a combat, which Er-Tughtai gave to an army composed of Greek *Tatars*, in the plain of Bursa, towards the close of the 13th century. During the first siege of Vienna (1529-30), they advanced as far as Ratiboon, beyond lines which they passed on their way, devastating the whole country by fire and sword according to the account of Lamberti Jovius. The family of Mikhal-Ughla, which was descended from Kose-Mikhal and related to the Paleologues, bearing besides of a relationship on the mother's side to the Duke of Savoy and the King of France, possessed for a long time the dignity of commander of this troop.

Bibliotheca 171: Hammer-Purgstall, *Sur. de l'Empire Ottoman* I. 59, 128, 386; v. 118, 121, 122; Ahmed *Uyruks Bey, Tarih-i 'al-kara'* *Uyruks* I. 4 = *Uyruks* *Uyruks* I. 175; Margulies-Elsner, *Nachricht. über die Osmanen* I. 175. (Dr. H. H. VISSCHERS).

AKK is the name of an Arabian tribe. 'Akka means 'excessive heat' and 'very hot'; consequently the name belonged originally to a province (province), and was afterwards transferred to its inhabitants. As a curiosity one may mention here that the 'Akites were said to have founded Akko ('Akko).

Their genealogy is given by Wattenfeld, *Geneal. Tabell.*, A. Thine 'Akka and 'Akka are mentioned as the sons of 'Adnan. Others consider the southern Arab 'Udhra as their ancestor which has often caused mistakes in the texts. They appear always as southern Arabs. The 'Akites shared the place al-Mulayy with Khawlatites, the place al-Kadra' with Ash'arites and the place al-Sala' with Rakhites, Maqilites, Farasites and Kinkalites. But in the main their province is inhabited by them and Ash'arites, with whom they are closely connected; occasionally the origin of both tribes is traced back to the same ancestor. They often appear in joint columns; for example they have their governments in common. Also certain peculiarities of language are common to them both.

Habitation & Geography. Their country belongs to southern Arabia; it is the *Yamani* (lowland, inland) of Yemen. Their settlements extended north as far as the region of Hidda. Also according to the administration their country belonged to southern Arabia; sometimes however it was under the government of Mecca.

The Mountains in the *Shari*, the mountains

brother, whom he had come to congratulate on the recent conquest of Irbid, the principal part on the son of Murad, he suggested three important innovations to Orkhan. They are the achievement of a race, which felt conscious of having opened a new era, and dared look on all sides without fear. They proclaimed their wish that all the Turkish nomads living under the rule of Orkhan's family, shall be united under the shield of a firm dominion able to enforce obedience on every side. The three innovations are the following: a monetary system, an official costume and an organisation of the army.

It is almost certain that, after the collapse of the dominion of the Seljuks in 1307, Orkhan as a feudist of the last Seljuk prince 'Ala al-Din Kai Khosrow III, had the right to stamp coins in his own name; but according to a reliable authority he never made use of this sovereign's right. All 'Ala al-Din's suggestion the first coins were stamped in Orkhan's name in 724 (1328-1329). They show on one side the article of faith and on the other the name of the prince together with the optative formula *Allahü Akbar* *muhtesim* (may God make his reign eternal). The technical error which has crept in, the spelling Orkhan instead of Orkhan, is due to the Turcoman practice of sharing the κ . The name of Orkhan's father, the year and the place of coinage and also the prince's title are omitted. The characters are kufic. We only possess silver coins of Orkhan Bey, as gold pieces as a rule were not stamped in the Ottoman realm until the second half of the 9th (15th) century. The *Arabian* basis of the monetary system was abolished by the Ottomans and replaced by a standard of coinage which was first brought into practice by the last sultans of the Seljuks ('Ala al-Din Kai Khosrow III and his uncle Rukn al-Din), and was retained the coinage of the *Armenian* coins ever since. Its base is *akçe*, which is a translation of Greek *stater*, the name of a silver coin of the Byzantines, which had been current since the tenth century or even earlier. (owing to the want of contemporary authorities for the history of Aulak Mimar, the word is not found in the epoch of the first Ottoman ruler except, towards the close of the reign of the Mongol prince Orkhan (d. 703 = 1304), amongst the Turcomans of Adilshahidjan. The new coin was called *akçe* 'akçeset, now simply *akçe* is daily use. Its full weight amounted to six *dirhams* (i. e. a quarter of a *shikim* as fixed with great precision in Muslim law), although it was allowed a latitude of $\frac{1}{4}$ of the full weight. The actual amount of metal at that time was 51 *dirhams*, exceeding by far the lowest limit (51 $\frac{1}{2}$) of 51 *dirhams*. Consequently the *akçe* corresponded in weight to the present *para*, being bigger, as its diameter was 18 millimetres, but also thinner than the latter. Besides the simple *akçe* an other silver coin was stamped during Orkhan's reign. Of an explicit prohibition of the circulation of Seljuk money nothing is heard.

It is not very probable that the *akçe* of eight carats, which in 1334 was current in Rhodes (see K. Pavlou, *De numis. S. Johannis Baptiste*, Rome 1755, p. 319), was identical with the Ottoman *akçe*. Also at Trebizond, in Caucasian Armenia and the bordering countries of the Mongol Sultan Akh Seld the *akçe* was current coin

about 1334 (cf. Pavlou, *De numis. S. Johannis Baptiste*, vol. II, ed. by Pavlou, Lissos and Lissos, 1768, p. 10, 13).

The second reform of 'Ala al-Din consisted in the clothes of an official costume for the Ottomans, after the example of the Byzantines. Whereas the Cyprian castellans were conspicuous at a remote distance by their rich gold-embroidered head-gear, and even their servants wore a gold embroidered head-dress though of a simpler style, for the Ottomans a common cap of white felt was prescribed, on the ground of the highly esteemed Arabian maxim: 'the best garment is the white one'. This head-dress however was only intended as a mark of distinction for civil and military servants of the Sultan, whereas the rest of his subjects evidently remained free in the choice of their clothes.

The third suggestion, the organisation of the army, was the most important of the three, not so much because of themselves, which brought 'Ala al-Din to its conception, but because of its result. For it met with such appreciation from the side of the warlike nomadic people, that in a short time the Ottoman nation underwent a complete metamorphosis and became the most wonderful military mechanism, which had been seen in Europe in centuries. What 'Ala al-Din desired was a division of the troops into subdivisions, and the appointment of officers over the latter. Hence we may evidently conclude that until then the Turks, as far as they had sworn allegiance to Orkhan's race, were free to band together at random and to go marauding in hostile territory, which would account for the absence of an officially recognised supreme command. The right of *akçe* now became state privilege. Economical considerations seem to have had just as much weight with 'Ala al-Din as military motives. For details he referred to the 'judge' Kara Eshik, a relative of their father Orkhan, who was far superior to 'Ala al-Din in knowledge and energy. Whereas the latter was more concerned about outward things and unable to realise the actual faults and deficiencies, the Sultan with his military experience and the judge with his commanding view of the entire domain of state-affairs went at once down to the case of the matter. They came to the conclusion that lack of infantry had made the Turks weak as much then as prolonged sieges, not the least on that of Bursa. The three men discussed the matter together, and the *akçe* was a decision to form an army of foot-soldiers, which should only be summoned in case of war. It should be formed of young men of Turkish nationality, and have divisions and sub-divisions of 1000, 100 and 10 men, an organisation which seems to be a fundamental idea with all nations. The men during their service in time of war should receive a daily payment of one *akçe* each. This organisation, an army without drilling, had the germs of death already in itself, and was soon supplanted by the institution of the *janissaries*, which was the exclusive work of Kara Eshik. The name of 'Ala al-Din is not mentioned in connection with the formation of the latter corps, he certainly had no prominent share in it. His merit consists in having referred his brother to the incomparable organising genius of Kara Eshik.

We have no means to ascertain whether 'Ala

al-Īm at a later period played a prominent part since more, whether he held the post of ruler, as a later authorities have it with great pretension to exactitude, whether he lived the retired life of a pious private man to the Kalimat quarter at home he built a splendid monastery, and erected two mosques in the fortress which bear the approach to Kāpūkhā, near one of which he chose his abode.

He died at night in the year 732 (1331-1332), as according to Chalcondyles, who wrote, it is true, after the conquest of Constantinople by the Turks and took some freedom in handling the historical facts, Turkish had made away with him. He was interred at Bursa, his coffin is still shown there at the anniversary of his brother who more fortunate than he, had come to power.

Descendants of 'Alā' al-Dīn were still to be found at Bursa in the middle of the 15th century.

The above account, which differs in details from those of Hunnauer and Zinkeisen, is mainly founded on Neihart's and Latif's histories of the Ottoman realm. Sa'id al-Dīn, having no further material at his disposal, was the first to draw a little on his imagination, which he was to do again by Minnabegh d'Ottoman in his *Tableau de l'Empire Ottoman* (1788, vol. III. of the 1^{re} édition). Zinkeisen's version is based on an analysis of the accounts by Sa'id al-Dīn and d'Ottoman. Special articles on the necessary question are found in Bellin's *Essai sur l'histoire géographique de la Turquie* (Paris, 1807, vol. III, p. 221 seq.) and particularly in Juma' al-Dīn's *Ta'rikh al-Mamluk* (Constantinople, 1307); also in Ahmed Nizami's *Wadd'at al-Mamluk* (Istanbul, 1278) p. 301, and finally in Stanley Lane-Poole's *The story of the Turks in the British Museum* (London 1883), of which only a shorter use should be made. (K. SCHWARTZ.)

ALACA (s.), originally a derivative of *ala* (q. v.) = squirrel, partridge = alims with mountain-squirrels (cp. Vulg. and Harnett, *Madon-John*, c. in Allen p. 8 and 756); it is also found in geographical names (see for example the next article).

ALACA DAGH is the name of a mountain, constituting a part of the Kara Dagh in the territory of Kara. Near it Russian gained their well-known victory over the Turks on October 20th 1877.

ALACTAGA (Mongolic; also Alakdaga, Alakdagan, Alakdaga) = "horse-jumper", a species of the family of *cantharopidae* (mammals) which is closely related to the jerboa (Arab. *yawd* q. v.). The "horse-jumper" is found in south-eastern Europe, especially in the steppes along the Don and in the Crimea, although its native country is said to be 52° N. Lat. and west of Mongolia. It is about the size of a squirrel and its graceful little head is like that of a hare, for which reason it is called "ground-hare" or (on the folk) "little hare" by the Russians, and "camel-hare" by the Tatars. Its body and the long tail round one of a mouse, the hind legs are almost four times as long as the front legs. The alactaga is the object of a rather energetic persecution, partly because of its edible flesh, which is considered a delicacy by the steppe-dwellers, partly because of the harm which popular superstition ascribes to it. Its flesh dried and powdered is taken as a

medicine in various places. Cp. Bechou, *Fischden* (3rd ed.) II. 485 et seq. (Horn.)

ALADDIN (= 'Alā al-Dīn) is the hero of the tale of the magic lamp, which for the first time is found in Galland's translation of the Arabian Nights' Entertainments. The Arabian original was discovered again by Zornberg and published in 1888.

Bibliography: *Notes et Extraits des manuscrits de R. Rüdiger, Nathan, 1881*; Chausse, *Bibliographie des ouvrages arabes* v. 35 et seq. (J. Horn.)

ALAROT. (See AL-BURR B. 'ABD AL-SAMMAN AL-BARAKAT.)

ĀLĀI (r.) = "procession", "pageant", "ceremony", also "regiment" in the military organization of the Turks. — *Ālāi ālāi* = funeral procession to the husband's home. — *Sā'et ālāi* = ceremony at the departure of the *šāh-zādai* (d'Ottoman, *Tableau de l'Empire Ottoman* III. 302). — *Bāleš-ālāi* = the Sultan's solemn procession to the mosque for the mid-day prayer on the two Bairams. — *Ālāi kumārī* = "pageants of the procession", the title of twelve eunuch-officers charged with the organization of the public processions; they were dressed in red velvet and carried a silver-mounted stick in their hand (d'Ottoman, *ibid.* VII. 179). — *Ālāi-ai* = a name formerly assigned to a fiscal officer, subordinate to the *sandjak-bey*, who to some of us had to conduct to the latter the contingents of the *āpādi* (d'Ottoman, *ibid.* VII. 574); at the present day it is a title borne by the colonel of the gendarmery of a province (*vilāyet*).

Ālāi-ay-ay-ay: *Ruthier de Moynard, Histoire turco-française* I. 101. (Ch. Horn.)

ĀLĀK (s.) = "star of blood"; *Sā'et ālāi*, title of the 95th *šāra*.

ĀLĀSA (s.) = "relation", used in grammar to denote the correlation between noun and verb (cp. Sa'y, *Gesammelte arabishe* I. 582), and in logic as a term for the connection of ideas, especially of judgments in a conditional proposition, which are necessarily associated, e. g.: "If the sun has risen, it is day". (*Dictionary of Islamic Science* p. 1012 et seq.) (Ch. Horn.)

ĀLĀM (s.), plur. *ālamān*, *ālamīn* = "world", a Hebrew (cp. Aramaic) loanword (= *olām*, *olām*), which already occurs in the Koran. In the technical language of the philosophers and poets it is often connected with various nouns and adjectives to distinguish between the visible and the invisible world, between the various degrees of mystic perception etc. Cp. *Dictionary of Islamic Science* p. 1053 et seq.; Zankar, *Türk. Arab. Pers. Wörterb.* p. 620; Dorn, *Supplement* II. 102.

ĀLĀM (s.), plur. *ālam* = "finger-post", "banner" (in the latter sense Arabic uses *al-ālam* and *ālam*). Already in pre-Islamic times each Bedouin tribe had its own banner, which differed in colour from those of other tribes. The banner was tied on to the lance, and it was usually the chief of the tribe who carried it in the war. The Prophet *SAW* his new banner, called *Ālām*, which is said to have been black, although tradition also attributes white banners to Muhammad. The black banner was afterwards chosen by the 'Abbasides, whereas the Umayyads adopted the white one and the 'Alids the green colour. A miniature in the famous Hariri manuscript (reproduced in Milon, *Manuel d'art musulman* II. 3) shows the black banner of the 'Abbasides.

to the house of Don Pedro Ruiz de Azagra, who had taken it from the Moors, and in 1231 it passed into the possession of Aragón.

Bibliography: *Dozy, Hist. des Musulmans d'Espagne* iii. 246, 303; the same, *Mémoires* p. 279—186; Ibn al-Akhlā (ed. Torrens) ii. 306 (transl. by Fagnan p. 443).

(C. F. SEYMOUR.)

ALBATEGNIUS. [See AL-BATTĀNĪ.]

ALBISTĀN (ALBUSTĀN) is the capital of a kaza in the sandjak of Marāsh (vilayet of Aleppo), on the river Diāhān (Pyramus) at the foot of the Kard Dagh, at an elevation of 3900 ft. It numbers 6500 inhabitants, of whom 3346 are Moslems and 2954 Christians. The town is surrounded by woods and gardens, and a great many ruins of castles from the time of the little-Armenian kings are scattered about the environs. There are 10 mosques and 1085 houses. The people earn a livelihood mainly by agriculture. Various spellings are found for the name of the town, owing to popular etymology. The Arabs take it to be a compound of *al* and *harīra* (garden), or else of *al* and *istān*. This gives rise to spellings such as Alharīstān (Yāqūt), Albiastān, Abiastān, which however must all be traced back to an older form *Abharīstān*; cp. Saint-Martin, *Mémoires sur l'Arménie* i. 193. The town was from 1097 till 1205 in the possession of the crusaders, and afterwards in that of the Seljuks. In the plain of Albistān a great victory was gained by the Mamlūk Sultan Baibars over the troops of Aḥmed, on 25 Dhū'l-Ka'de 675 (18 April 1277). In 921 (1515) the place was conquered by Selīm I.

Bibliography: V. Colin, *La Turquie d'Asie* ii. 240; Haddād Khalifa, *Djihad-nama* p. 598; Yāqūt, *Mu'jam* i. 93; d'Oheim, *Hist. de Mésopotamie* iii. 480, 482; Hammer-Purgstall, *Gesch. der Türkei* pp. 293—341; E. Reclus, *Nouve. géogr. mod.* ix. 657; Ritter, *Reisende*, xix. 15 et seq.; Saint-Martin, *Discours de géographie* viii.; H. Müller, *Islam im Morgen- und Abendland* ii. 261, 343.

(CL. HUARY.)

ALBOHALI = Abū 'Alī. [See AL-BĪHĀVĪ.]

ALBOHAZEN, ALBOHAZEN etc. = Abū'l-Hāzim.

[See Abū'l-Hāzim.]

ALBUHATHER = Abū Bekr. [See AL-BĪHĀVĪ.]

ALBUCASIS = Abū 'Ukāim. [See AL-BĪHĀVĪ.]

ALBUFERA (Portuguese: ALBUFEIRA, ~~ALBUFEIRA~~, ALBUFEIRA; from Arabic *al-buḥaira*, small sea, lake) is the name of a lagoon near Valencia, the Palos ~~del~~ of the ancient. Part of it has been drained both with the sluiceway and by artificial means, and is now used for growing rice.

(C. F. SEYMOUR.)

ALBUFEIRA (for the type, cp. the preceding article) is a Portuguese seaport town in Algarve.

(C. F. SEYMOUR.)

ALBUMASAR. [See Abū 'Ukāim.]

ALBURZ (also *Elburz*), old Persian *Harā Berezaiti* (high mountain), is a mountain-chain in northern Persia, bounding the Iranian plateau on the side of the Caspian Sea. The average height in the western part is 9550 ft., culminating in the Dāmavand (p. v.) (18000 ft.). The northern slopes are covered with dense woods, the southern declivity on the contrary has no vegetation ~~what~~ over. In Hindustan *Alburz* is the name of a moun-

tain mountain in India: the Arabian geographers do not know the name. Harūl Allāh Mustawī is the first who mentions it. Alburz, Elburz must not be confused with the name Elburz in the Caucasus (p. v.). In Strabo, *The Geography of the Caucasus* p. 368, note; Massignon, *Les religions d'Iran* p. 21.

ALCABALA, ALCAVALA (Spanish) = "duty on mercantile transactions", from Arab. *al-qabala* (guarantee).

ALCABITUS. [See AL-BĪHĀVĪ.]

ALCAIDE. [See ALCAID.]

ALCALA (from Arabic *al-qala'* = castle, fortress, citadel) is the name of numerous Spanish towns. ~~There~~ most famous are: Alcalá de Henares, the ancient Complutum, taken in 1118 from the Arabs by the Archbishop of Toledo, and afterwards in vain attacked by the Almohades; Alcalá la Real, northwest of Granada, in Arabic called Kalāt Bant Sa'īd or Kalāt Yahyā because this family, which owes its name to the learned Ibn Sa'īd, was descended from Yahyā of Yemen; Alcalá del Río; Alcalá de Guadaira (near Seville). [Cp. CAJA ... (A) ...] — Cp. *Maḥṣan* i. 65.

(C. F. SEYMOUR.)

ALCALDE (from Arabic *al-qadī* = judge) is a Spanish name for "mayor", not to be confused with *alcide* (from *al-qadī* = leader, general) which in Spanish means "commandant of a fortress", "steward of a castle".

(C. F. SEYMOUR.)

ALCANTARA (from Arabic *al-qanṭara*, probably a ~~word~~ loanword = *arcus*, *centrum*), Spanish = "bridge" (mostly with stone arches), also "aqueduct". The town of Alcantara (Arabic *Qanṭarat al-Baṣī*) on the Tago, close to the Portuguese frontier, was its name to the order of knights, which was founded in 1156 for the war against the Moors and from 1213 had its seat in the town, which in 1266 had been captured by Ferdinand of León. The order has since been called after it. — The name of Alcantara is also given to the valley of a rivulet west of Lisbon, so called after the arches of the aqueduct thrown across it; this valley is well-known as the scene of Alva's victory over Antón de Castro, which made Portugal subject to Spain from 1380 until 1640. — As an appellative *alcantara* has become obsolete; hence for example the place-name "Fuente de Alcantara"; cp. the old "Alcantara" of Cynlora, Saragossa etc.

(C. F. SEYMOUR.)

ALCAZAS, ALCAZZAS, Spanish and Provençal: earthenware in which water is kept, from Arab. *al-kazza* (= *decoct*, *drink*).

ALCATIFA, Spanish (*al-qatifa* Portug.; *Al-katīf* in the Dutch East Indies): ~~name of~~ from Arab. *al-qatifa*.

ALCAZAR, Spanish (from Arab. *al-qasr*): castle, citadel (Portug. *Alcazar*). Famous are the Alcazars of Seville, Cordova, Segovia, Toledo etc. Alcazar is also a frequent name of places, e.g. Alcazar de San Juan, a town in the Spanish province of Ciudad-Real, Alcazar Qasir, the Spanish name of Kaṣr al-Khalīf (p. v.), a town in Morocco.

ALCHEMY. [See *AL-KHĪMĪ*.]

ALCHIA, a contraction of Arabic *al-Baṣra*, "island" (usually called in full *Aljandir Shuk* etc., rarely *Shuk alone*, = *Shuk Island*, in the *Shuk* = *Suq* = *Jānir*), the capital of a district

1. 30) He denied a possible authorship of our single writer, and (in the two last-mentioned discussions) took it for granted, that the book was written at a very late period. He fully disclaimed the existence of Persian and Indian elements, and a passage in the Arabian writer Mas'ûdî, where this statement is expressly made, was on that ground declared spurious by de Sacy. This passage being of the greatest importance for the entire history of the Alf laila wa-laila, I beg to be excused for translating it here. Mas'ûdî (ed. Barbier de Meynard is. 29) expresses himself as follows: "It is a matter done about these legends of Shahîdî. Al and his brother of Iran that al-Azharî is about the books which were translated into our language from Persian, Indian and manuscript has here: Pehlavi; and the Greek, such as for example the book of *Hezar ihsâs* — which in Arabic means 'thousand tales', because the Persian word *ihâsâ* corresponds to the Arabic *ihâsâ* (tale) —; this book is usually called *Alf laila* (two manuscripts have here: *Alf laila wa-laila*) and it narrates of the King, his daughters and his nurse (according to other readings: slave-girl); these two are called *Shahîdî* and *Dihshad*."

Contrary to de Sacy, Joseph von Hammer (*Wiener Jahrbücher*, 1819, p. 236; *Journal asiatique*, 1841, vol. 1, p. 303; *ibid.*, 1842, vol. 2, p. 303) and also *Die nach nicht überlieferten Erzählungen der Tausend und einen Nacht*, Stuttgart 1823) maintained the genuineness of the *ihâsâ* in Mas'ûdî with all its consequences.

William Lane, the excellent translator of part of the Alf laila, tried to prove that the whole book was the work of one single author and had been written in the period 1255—1255 (Preface to *The Arabian nights entertainments*, London 1859—1861).

In recent years the discussion was resumed by de Goeje (*De Arabische Nachtvertellingen in de Edda*, 1886, II, 355 and *The Thousand and one Nights*, in the *Reysepapier-Nattonica* xlii, 316). On the ground of a collation of a passage in the *Fihris* of Shamseddin al-Jahiz al-Warrâq, in which the *Hezar ihsâs* are said to have been written at the instigation of Humal, the daughter of King Bahman, with a passage in Tabari (I, 688), where Bahman is called the mother of Bahman and the name Shamseddin is assigned to Humal, de Goeje endeavored to show a connection between the frame-work of the Alf laila and the flood of Esther. The same idea was further developed by A. Müller (*Zu den Märchen der Tausend und einen Nacht*, in *Brennert'sche Beiträge* xlii, 202); he distinguished various layers in the work, one of which he supposed to have been written in Baghdad, whereas to another and larger one he assigned Egyptian origin.

The idea of the various layers was worked out with greater accuracy by Nöldeke (*Zu den Kephthischen Märchen in der Zeitrechnung, Sprach-Morphol. Gesell.*, xlii, 68), who gave an approximate definition of the texts, by which each could be recognized.

Stimulated by these studies Götting (Stadler *over 1000 Nae*, Copenhagen 1891. Russian translation: *Iskusheniia a 1001 noe*, Moscow 1903) attempted to group the separate tales into three layers, in which the first one was to comprehend the fairy tales from the Persian *Hezar ihsâs* together with the frame-work of the book, the second those

which had come from Bagdad, and the third one the stories which had been added to the body of the work in Egypt; certain tales as for example the extensive children romance of Umar b. Nu'mân and his sons were published as later accretions. To this elimination of the said romance exception has lately been taken by Seybold (*Stimmen der arabischen Literatur in Ägypten*, *Ägypten*, 1907, p. 75). To the above mentioned Russian translation a number of supplementary and critical notes have been added by A. Kulinski.

Now setting at the separate layers of the large collection was continued by Thurnwald in *Die arabischen Erzählungen in Ägypten* (Breslau 1891) he has demonstrated that the Egyptian layer contains again a few separate parts, one of Jewish origin. The same (in his *Hilfsgeschichte der arabischen Literatur* and in various short articles) and René Basset (*Notes sur les 1001 nuits*, in the *Revue des études arabes*, 1891, 1892 and 1893) have also contributed a good many valuable observations concerning details.

At the present stage of the investigation this much can be stated with certainty: "The original nucleus of the Alf laila wa-laila was derived from a Persian book of fairy tales called *Hezar ihsâs*, which perhaps in the third century of the Hijra was translated into Arabic; the subject-matter of these tales was for the greater part of Indian origin". The *ihâsâ* for the *ihâsâ* belonging to this oldest layer are parallel to Indian and Persian books, which have proved to have been written prior to the Arabian version. Such a parallel may be one of two kinds: It is either a complete duplicate of the Arabian tale, or it is some isolated trait which we recognize; the more characteristic such traits are and the more importance they have for the entire structure and the plot of the story, the more value we attach to them. Besides these we also have purely outward criteria, such as old Persian names or the mention of Persian institutions. Lane, while striving to defend the Arabian origin of the tales, overestimated the value of such criteria as *ihâsâ* be addressed in favour of his theory. For it is much easier to account for an Arabian story-teller or copyist inserting Arabian appellations and allusions in modern Arabian conditions, than for the occurrence of old Persian designations, unless we assume that the latter are fossil remains of an older stage of development. The outward tests therefore, which point towards India and Persia, must have comparatively greater weight than the others; the Arabian narrator knew how to add local colouring to their foreign tale, how to adapt it to native surroundings, but on the other hand they were destitute of that conscious artistic feeling, which enables one to lend to native matter a foreign touch and different local colour.

In the very first tale, which forms the frame-work of the book, both criteria for its foreign origin are found side by side. The names of Shahrîzâd, Shahrîyâr and others occurring in it are Persian, and the story of the infidelity of the wives of the two princely brothers, which occasioned the journey of the latter, has its earliest parallel in *Alf laila wa-laila* (see *Hezar ihsâs* and *Hezar ihsâs* xlii, July 1890, p. 266). Also the three incidental little fables, contained in the frame-work story, about the merchants, who ended

Nafsa, — The main is the relation between the story of 'Alf Laila and the Persian original, the former containing many details which occur in the probably later narrative of 'Nar al-Din 'Alf and the girl-child, also to be found in the Alf laila wa-laila; and on less satisfactory grounds in the case of the story of the golden casket and the story of Ahmed and Parwana, these two only to be found in Galland.

These take them from the *Hezar Afsana* contributed the nucleus, round which an Arabian grown various layers of other matter gathered. The first of these consists of matter from Bagdad and attaches itself to the name of the 'Abbaside Harun al-Rashid; some tales of this group are the product of free invention, others spun out and remodelled from actual anecdotes. An example of the latter category is the story of 'Alf al-Hakim or the scholar awakened; the anecdote is given by al-Ishraqi (Lane. *Arab. II.* 376). Also several of the anecdotes which were circulated about Abu Nuwas and Abu Ibrahim, were in a similar way turned to literary account. We must of course not forget that the name of Harun al-Rashid had at an early period become a common symbol of the good old times, of everything miraculous and fairy-like. Consequently we are not justified in assigning a tale to the Bagdad group on the mere ground of its containing the name of that Caliph; only internal evidence is here decisive. Apart, of course, from many details, which were surely doubtful, this general statement may be made, that the novels of middle-class life, short, simple tales of good and solid composition, with a love intrigue solved by the caliph as "*deus ex machina*" for their leading motive, are made up of Bagdad matter, whereas the picaresque novels and also the fairy tales (generally of clumsy composition), in which the element of the Djinn (demons) is extensively prominent, are of later, Egyptian origin. It is worthy of notice that in the oldest fairy tales of Indian and Persian origin the demon, as a rule, act on their own account and independently, whereas in the more recent tales they are always subject to some talisman or other; hence its owner decides the development of the action, and the Djinn and 'Ifrits themselves. In the Bagdad novels everything, as a rule, happens without any magic art. In the picaresque novels we possess something specifically Egyptian, as has been demonstrated by Noldeke (*Zeitschr. f. Deutsch. Morg. u. Gesch.* xli. 55); the classic model example of this entire genre is Herodotus' famous tale of the treasure of king Xanthopolis; an interesting analogue to part of the latter story is also found in the Alf laila wa-laila, in the story told by the eighth Mahadun to Sultan Bakhsh (Edition of Hübner and Fleischer vi. 375). The other, more recent part of the Egyptian group with its common fairy tales is probably the work of a Jewish-Egyptian author, as Chabas has tried to prove in *La littérature égyptienne au cours des siècles* (Paris 1899); from the æsthetic point of view these tales are the least important of the whole book.

Besides these four different layers, which, as has been observed above, cannot with perfect certainty be distinguished from one another in the present version of the Alf laila wa-laila, the book also comprises a number of larger collective stories, each of which is only found in a few

manuscripts, and evidently inserted for the sole purpose of making up the number of nights required. Such stories are: *The seven years* (with the imitations *The ten years* and *The forty years*), which are of independent Indian origin, and the story of *Kalid and Shamsa*. Questionable is the position of the cycle of Sindbad the sailor, which evidently dates from the time when Bagdad and Mecca had reached the acme of their prosperity; it seems originally to have been an independent work. It is a well-known fact that we possess a number of very old Egyptian and Greek analogues of the Sindbad matter. Originally foreign to the Alf laila wa-laila are the large abstruse romances of 'Omair A. Nafisa and his son; the story of *Sul and Shamsa* (ed. by Seybold, Leipzig 1903), and two didactic tales, which are widely different from each other: the history of the wife *Tawaddud*, which afterwards became a favorite chap-book in Spain (*La doncella Fiedra*, Tenedor or Tudur is a mistake for Tawaddud, for which palaeography can easily account) esp. Tickaut, *Historia de la literatura española, traducción por Pascual de Gayangos y Enrique de Vallés II.* 354), and the originally Jewish tale of the wife *Halima*.

The final selection of this voluminous matter took place in Egypt, probably during the reign of the later Mamelukes, and, as may be concluded from the frequent and minute mention of places in Cairo, it was done in the latter town. The same can be inferred from the language of the present version, which, in many respects bordering on the vulgar tongue, constitutes a free and easy development of late literary Arabic. But the redactors have not succeeded in completely effacing the original marked differences of style between the interwoven and concatenated parts. Also the various manuscripts diverge especially in this respect. Charvin (*ibidem*) has made an attempt to establish more precisely the literary identity of the text who revised the two Egyptian layers, and believes him to have been a Jew converted to Islam. But the number of redactions and professional tamers, who in consecutive periods had a share in remodelling the Alf laila wa-laila was probably so great, that from this entanglement to unravel the work of each individual reviser would be a task which no one will dare to undertake.

In the above mentioned quotation from Harun al-Rashid it is said that the Persian book *Hezar Afsana*, which translated literally into Arabic would mean *Alf Afsana*, was called instead *Alf laila* (the thousand nights). The formation of later date *Alf laila wa-laila* ("1001 nights") owes its origin to the expeditious version to round numbers amongst the Arabs (and Orientals in general), as has first been proved by Gildemeister (*ibidem* p. 36); the usual preference for a certain association in book-titles may also have contributed to the allocation. Not just as the Persian book *Hezar Afsana* did certainly not contain exactly 1000 tales, the numeral only indicating an indefinitely large number, neither was the fairy tale matter of the Alf laila wa-laila originally divided into 1001 nights, this arrangement being the work of later times. This is sufficiently evident from the fact that in this point the manuscripts diverge to a great extent, and it was not owing to the editors' efforts to make up the full number, that the re-

notes large insertion crept into the work. Besides, the name *Al-filā wa-lāla* being so popular, the copyists liked to conglomeration under that title all sorts of extraneous matter along with that which all manuscripts contained. A good example of the latter kind of manuscript is the Paris codex n^o. 1723.

A large majority of the tales in *Al-filā wa-lāla* contain a great many more or less lengthy verse quotations, the *Baydad* layer is conspicuous in this respect. The usual practice is to put these quotations into the mouth of the speakers, in all passages where the narrator comes at the expression of strong emotion, whether it be grief or joy; the person in question commences his speech in verse. These verses, however, in by far the majority of cases, are not in the least sense instrumental in continuing the action, but, like the verses in the *Imrās* drama, rather serve as pauses, sometimes interspersed with reflections and moralizings. This circumstance is a sufficient indication, that these verses are not equally old with the rest of the context, but were inserted at a later date. This inference is corroborated by the repeated occurrence of the same quotations in identical situations; and also the frequent accumulation of different verses conveying the same meaning and linked together by the well-known expression *wa-qad alima fī 'd-dā'irah* ("and again he spoke in the same circle"), seems to point at the same conclusion. There are also examples of verses sounding absurd in the mouth of the speaker, evidently owing to a mistake or clumsy insertion. Only in exceptional cases the verse of the poet who wrote the quotation in question is mentioned: *Qasid* who are referred to must be *Abū Nuwās*, *Abū al-Mutāz* and *Ishāk al-Basrawī*. In most cases stands the stereotyped phrase *wa-lāla 'alāhī* ("the poet speaks"). The majority of verses are of a later date and as a rule plainer and simpler than the older Arabian poetry.

The manuscripts of the *Al-filā wa-lāla* belong to three different groups, as has been demonstrated by Brockelmann (*Gesch. d. arab. Litt.* ii. 40) after Goerberg: an older Arabic group (the manuscripts belonging to this group are all except one incomplete, containing only the first part of the book) and two later Egyptian groups. The differences between the manuscripts are very great, though *Qasid* important between those of the first group. Brockelmann gives a list of the eastern and European translations (*ibid.*), which was enlarged and continued by Krinski (in his above-mentioned introduction to the Russian translation of *Goerberg's Studien*). An extensive bibliography is found in *Harvill's Bibliographie des ouvrages arabes* iv. 12-120. The most complete and exact translations of the fairy tale cycle in European languages are the English one by Burton (Newnes-London 1883, lately also published in German in the "Jahrbuch") and the French rendering by Mardrus (Paris 1899 and after). The most reliable Arabic text edition is still always the *Diwan* now in two volumes (1851); although the more recent Cairo edition in four volumes is more practical and more easily obtainable, as it has been published repeatedly.

(J. OSTENDORF.)

ALPARABI. [See AL-FARABI.]

ALPARD is the name of the second size in the upper part of the body of the *Hydra*. The

nature is similar and means "the smallest one." Cp. *Ideler, Untersuchungen über den Ursprung u. d. Fortw. d. Sternnamen* p. 169. (Alfard.)

ALFIYA (A) = "Alphabetical-ness", a poem in a thousand verses, a favourite number with the Arabs, especially for rhymed maxims (13233 *Shāfi'ī* (ed. Flügel i. 407 n. 49.) mentions several of them: the best known are the *Alfiya* of *Abū Mālik*, the one by the *Amīr*, both dealing with grammar, and *Alfiya* of *al-Jāhiz* on the *Uṣūl al-ḥadīth* (fundamental doctrines of the sciences of tradition). Further particulars are to be found in the articles on the authors.

ALFRAGANUS. [See AL-FARĀGHĪ.]

ALGARVE, from Arabic *al-Qharḥ* (= sea), was formerly a name for the entire south-western part of the Iberian peninsula: but it has since become a special designation of the southern province (the "kingdom") of Algarve in Portugal. It is the call of the *Umayyad* of *Constantinople* petty kings *Qasid* in Algarve (*Maḥmūd al-Farḥī* = *Qasid de Fārḥī*), amongst others the *Imām* *Muḥammad* in *Silves* (*Shāfi'ī*): *Qasid* like *Muḥammad* b. *Sa'īd* b. *Shāfi'ī* 410-442 (1023-1050) and *Abū 'Alī* *Algharī*, 443-444 (1051-1052); in *Santa Maria de Algarve*: *Abū 'Alī* *Qasid* b. *Harḥ* 407-435 (1016-1043) and *Qasid* like *Muḥammad* 435-444 (1043-1052) (in *Merida* the *Qasid* until 1044), who all were finally swallowed up by the *Abūshāfi'ī* (q. v.) of *Seville*. In 539 (1144) the *Qasid* rebel *Abū Qasid* (ibn *Qasid*) took to arms against *Qasid* *Almohades*, but in 546 (1151) he was supplanted by the *Almohades*. In 1283 *Sa'īd* I of Portugal conquered *Silves*, *Sa'īd* II (1225-1242) took *Tavira* *Qasid* *Almohades* III completed the conquest of Algarve in 1249. — In the 13th and 14th century the Portuguese conquests in the Moroccan coast, *Ceuta*, *Almohades*, *Tangier*, *Algharī* were called "Algarve *Almohades*" (*ulmohades*), Algarve across the sea.

(C. F. SEYMOUR.)

ALGEBRA. [See AL-JABR.]

ALGECIRAS. [See ALGECIRAS.]

ALGAZEL. [See AL-GHAZALI.]

ALGHAD (from Arabic *al-ghadī* = young he-goat) is the ancient name of both the pole-star and the constellation of the capricorn; cp. *Ideler, Untersuchungen über den Ursprung u. d. Fortw. d. Sternnamen* p. 3, 43, 101.

ALGER (Arabic *al-Qharḥ*; English: *Algiers*) is a town on the northern littoral of Africa. It is the capital of Algeria, and the seat of the Governor General and the head of the military and civil services of the colony. Its geographical situation is 36° 47' N. Lat., 0° 44' E. Long. (meridian of Paris). The number of inhabitants according to the census of 1906 is 144,000.

We do not know anything certain concerning *Algiers* previous to the establishment of the Roman in that part of Africa, except that on the place of the present town a locality was situated, known by the name of *Iussium*. Archaeological discoveries, together with a legend about the foundation of *Iussium* by twenty companions of *Heracles* (*Sollman* iii. 3) would at the most justify the supposition that on this spot of the African littoral a Phoenician or Carthaginian factory had existed. The information concerning *Iussium* is also very scanty. It became a Latin colony during the reign of *Vespasian*, was captured in 371 or 372 by the *Herbert* prince *Flavus*, but some time afterwards restored by him

again to the Romans. It was the seat of a bishopric, which amongst others was occupied by bishop Victor, who assisted at the conference held at Carthage in 434 by order of the Vandal king Thueric. After the fifth century history is no longer mentioned in history. The town, which seems to have covered nearly the same surface as Turkish Algiers, was doubtless destroyed by the Arabian invaders of the 7th century and abandoned by the inhabitants. Some traces of ancient buildings were still to be seen in the 13th century. Al-Makri (al-Makrîb or *Dicer. de l'Afrique septentr.* trad. by de Slane p. 156) actually mentions the existence, at al-Makrîb of the Banu Magharib, of moine monuments, of multiple walls, of a theatre with a mosaic pavement, and finally of an irregular wall of a church. Other constructions and some inscriptions have been unearthed since 1830 (cf. *Corpus inscriptionum, Italia*, viii, 63, 70, and supplement; *Corr. Atlas archéologique de l'Afrique*, number 1, plate 1 and notes.)

The site of Icosium remained deserted until the middle of the 10th century, although at a date which cannot possibly be fixed, a Berber tribe of the family of the Kharidja, the Banu Magharib, had settled down to the neighbourhood. During the reign of Ziri ben Menad (945-971). Buluggin, the one of this prince, obtained permission to found on this spot a town which received the name of Khazir ben Magharib (the Khazir, *Mag.* transl. by de Slane: *Hist. du Berb.* ii, 6) because of the rocky islet which, at some distance off the coast, formed a kind of natural mole. Towards the end of the tenth century the new town had attained at a certain degree of prosperity, as appears from the description given of it by the Magharib. "Dicer, this traveller writes, it lies on a bay and surrounded by a wall; it comprises a great many houses and some wells near the sea, which yield excellent water. . . . The territory of this town was composed very extensive fields and mountains inhabited by various Berber tribes. The principal wealth of the inhabitants consists of cattle and sheep, which graze upon the mountains. Algiers supplies much honey that it forms an export article, and such a quantity of butter, figs and other provisions that part of them are exported to Palermo and elsewhere. A short distance from the coast, on island is situated, where the inhabitants find a safe refuge, when threatened by their enemies" (the *Magharib* transl. by de Slane, *Journal de l'Alg.* 1832, p. 185). Al-Makri, in his description of Africa (*ibid.*) refers to Algiers as a port well sheltered and frequented by sailors from Spain, Sicily and other countries".

The history of Algiers is closely connected with that of the central Magharib. For during the period between the 9th and the 11th century, al-Makrîb endured the domination of all the conquerors of the peninsula, who disputed this country amongst themselves. After it had formed part of the Hammudid kingdom, it passed into the possession of the Almoravides, after which, in 1152, it submitted to the authority of the Almohades. During the efforts of the Banu Khazir to reestablish in Africa the power of the Almoravides, 'Ali b. Ghinîya conquered Algiers (1153), but kept the place but a short time; the inhabitants rose in arms against him and sub-

mitted themselves to al-Makrîb. In spite of that Algiers was occupied by Yûsuf b. Ibrahim in 623 (1226), but recaptured in 628 (1230) by the Almohade Abd al-Malik. In 631 (1234-1235) it came under the rule of a Hafside governor. But already in 664 (1235-1236) the people of Algiers expelled the representatives of the Saljuks of Tania, organized a kind of republic, and remained independent until 676 (1277) when after two abortive attempts, the Hafside governor of Bougie succeeded in conquering the rebels. When afterwards the Hafside Abû Zakariya established an independent kingdom at Bougie, the inhabitants of Algiers recognized the authority of the prince (684 = 1285). However, they did not show themselves scrupulously faithful to him. A certain Ibn 'Alîs usurped the power (1307), expelled the representatives of the king of Bougie and, for fourteen years, withstood the attacks directed against him. He was at last vanquished by the king of Tlemcen, Abû Hammûd I. who laid siege to the town, forced it to surrender, and annexed it to his dominion (724 = 1313-1314). From 1347 till 1354, the period of Abû 'Ubayd's successful achievements, and again in 1360 and 1393, the Marinides, in the course of their struggles against the Abdalwadides, in their turn succeeded several times in recovering the town. As for Abû Hammûd II, he recovered it twice, but never gained definitive possession of the place. The treason of his officers expelled the inhabitants, and drove them successively into the arms of Abû Zakariya, king of Bougie, and of the Marinide Abû al-Asr. In the midst of this confusion, the *Tha'liba*, an Arabian tribe of the Mitidja, profited by the prevailing anarchy and made themselves the actual masters of Algiers, having previously expelled the *Sanadja* out of the Mitidja plain into the *Wâdî*. One of their chieftains, Salim b. Ibrahim, disposed of Algiers arbitrarily, securing allegiance alternately to the Zayyanites as the *Hafside*, to the Marinides and breaking his faith to one dynasty after the other, until Abû Hammûd II, who had repeatedly forgiven him, had him put to death (1378). Algiers, at that time, had nearly become the capital of the Zayyanide realm. Being afraid of the intrigues of his son Abû Taghrib, Abû Hammûd had secretly considered a change of residence from Tlemcen to Algiers; but he was obliged to give up the plan. In the 15th century, fresh *Sanadja* began. In 1438 a Zayyanide pretender, Abû Zakariya b. Hammûd, rose in arms against the sovereignty of Tlemcen, captured Algiers after a long siege, and made it the capital of a kingdom which comprised the Mitidja, Madaïr, Milla and Tenes. He put on the royal insignia and took the name of al-Musta'in bi-Allah. But his reckless rule irritated the people of Algiers to such an extent, that they massacred him in September of that same year. From that time until the establishment of the Turks, Algiers formed a sort of little municipal republic, governed by a civic oligarchy, under the self-interested protection of the *Tha'liba*. The Berber Algiers, the history of which has been sketched above, was, in reality, but a market-town of modest size. Only the neighbourhood of the Mitidja imparted some importance to the harbour, which was frequented only by Muslim sailors, but still also by Christian merchants. In the 15th century the Venetian and

Florentino fleets came into port every year (Maz-
Laine, *Travels entre Christian et Arabes* . . .
Inter alia, pp. 330, 333). The inhabitants
were neither remarkable for their intellectual
capacities, nor for their artistic taste. Men-of-letters
were rare amongst them. "On my arrival at Al-
giers", says Muhammad al-Abdari (who lived in
the second half of the 7th = 13th century) "I lo-
qured whether there were learned people
of exquisite erudition, but I felt like one who,
as the proverb says, looks for a stallion with
feet as for camel's eggs." We must, however,
make no exception for the marabout Sidi 'Abd
al-Rahman al-Thalith, renowned for his saintlike
life and his theological learning (789-873 =
1387-1468), whose pious personage was to become
the patron-saint of Algiers, whose life and memory
are still greatly revered. The mosques in Algiers
are a pile of clumsy buildings, without any ornamental
work, with irregular naves and covered with a
roof of tiles. Some of them are still extant: Sidi
Hafid, Sidi Hamud and especially the Great
Mosque, mentioned in an inscription of the year
409 (1018), which in 1324 was furnished with
a minaret by Abu Tashfin, king of Morocco.

In the last years of the 15th and the early years
of the 16th century, Algiers together with the
other towns of the African littoral suffered from
the effects of the Spanish "reconquista". The popu-
lation increased, it is true, in consequence of the
arrival of fugitive Jews and Moslems from Spain,
but the Christian crusade had to be resisted. The
Catholic kings had resorted to violence to their
authority all the places on the northern coast of
Africa. The conquest of Oran by Pedro Navarro
and Xuarez (1509) and the occupation of Bougie
(1510) marked the people of Algiers of the most
imminent danger. Unable to offer vigorous resistance
to the Spanish army, they declared themselves
willing to submit, provided to recognize the
Catholic king for their sovereign, to pay him an
annual tribute, to give up the Christian captives,
to refrain from piracy, and to prevent the exiles
of Spain from entering their harbour (31 January
1510). The shahk Salim al-Tum, escorted by a
delegation of notables, went himself to Spain, to
make the oath of obedience and deliver some
presents to Ferdinand. Finally, in order to assure
the execution of the stipulations with regard to
piracy and to watch the people of Algiers,
Pedro Navarro took possession of the islet of the
Pelon, at an unusual range from the town; he
built a fortress on it and garrisoned it with
300 men. Rattled by the suppression of their
piracy, the Algerines were soon tired of this state
of affairs and tried to free themselves from the
Spanish yoke. Provoked by the agitation caused
all over the Barbary States by the news of the
death of Ferdinand Catholic, they persuaded
Salim al-Tum to send a deputation to the Turkish
sultan 'Arad, who since 1513 had been master
of Djidjelli, and solicit his help. 'Arad went to
Algiers and was received as a liberator, but he
was powerless against the Pelon. He had himself
proclaimed Sultan by his own soldiers. The Al-
gerines then came to terms with the Thaalim
and the Spaniards to expel the Turks; but their
conspiracy was discovered, the leaders of the
plot were arrested and beheaded, and those
who were under suspicion and the discontented

were thrown into prison and executed. In that
way all desire of resistance was broken and 'Arad
remained master of Algiers. In 1511 the Spaniards
attempted to take the place from him. The expe-
dition against Algiers conducted by Don Diego
de Veto (1516) and by Don Lugo de Minerva
(1519) both ended in disaster. The Turkish power
however could not be considerably weakened as
long as the Pelon remained in the possession
of the Christians. The fall of the Spanish fortress
was long delayed, in consequence of 'Arad's death
and the subsequent difficulties which his brother
and successor Khair al-Din had to face at the
beginning of his reign. But in 1529 Khair al-Din
had at last conquered all his adversaries; Algiers,
from whence the Kabyles had expelled him five
years before, had received him again; and now he
was resolved to put an end to the Spanish posses-
sion. He attacked the Pelon at the beginning of
May 1529. The governor Don Martin de Vargas
had neither received signals nor reinforcements
from Spain. He nevertheless ordered the can-
nonade for twenty-two days. At last, on May 27th
1529, the fortress was stormed, and Vargas was
himself obliged to surrender, having only twenty-
five men left who were able to fight. He was
condemned to death at Khair al-Din's command,
the Pelon was razed to the ground and part of its
building-materials were employed to construct a
connecting dike between the islets of the head-
land. In that way the mole was built, which at
the present day is still called the mole of Khair
al-Din, and which, after having been completed
by a perpendicular mound, protected the harbour
against the north and north-west winds, affording
safe shelter to the Algerian vessels in winter-time,
so that they need not fear tempests or attacks
from the Christians. Batteries planted on the ver-
tices and a wall enclosing the town on the land-
side combined to make the place almost impreg-
nable. All these works of fortification were com-
menced by Khair al-Din and continued by the
Khalifa, his successor.

The installation of the Turks at Algiers was
a permanent menace to the Christian nations. Charles
V, therefore, undertook to crush their power. Al-
ready in 1535 he had conquered Tunis and ad-
joined it to the rule of a sovereign who owed alle-
giance to Spain, he then contemplated achieving
this work by the occupation of Algiers. After
long negotiations with certain native Christians
and Khair al-Din himself, he arrived in Africa
in September 1541. The expedition, which the
emperor conducted personally, comprised a fleet
manned by 12,330 sailors under the command
of Andre Doria, and an army of 24,000 soldiers.
Charles V was no less fortunate than Vero and
Moncada had been before him. He disembarked
on October 23rd at the mouth of the Mactrah and
at first succeeded in effecting a lodgment on the
height of the Kadyal al-Sabun, which commanded
the town. But in the night of August 24th the troops,
while exposed to a violent storm, had to endure
a very vigorous rally of the besieged. They were
thrown into confusion, and the disaster would
perhaps have been complete, but for the courage
of the knights of Malta, who repelled the assailants
into the town, where Hassan Agha had the gate-
shot with all possible haste. One of the knights,
Xarigues, thrust his sword into the gate of Sah
'Arad. A trumpet which rose during that moment

sight and destroyed 140 ships, depopulated the army of prisoners and made retreats inevitable. The empire regained Cape Matifou with great difficulty and at the expense of subaltern hardships. There he embarked the remains of his army. The expedition, which was to bring about the destruction of Algiers, proved in the end an advantage to the Barbary corsairs, who made an immense booty and henceforth believed themselves invincible.

From that moment the Algerines could indulge in piracy to their heart's content; they continued to do so until 1830. But the free-booting had gradually changed its original character: from a mode of warfare against the infidel, it had degenerated into a lucrative industry and become the only occupation of the Algerines. It enriched the government, which received part of the booty, the private persons, who went into partnership to equip vessels, the whole population also, which justified by the liberality of its tribute-corn and ship-swarm. It attracted numerous to the capital of the Regency adventurers from all countries, most of them of Christian origin, who "took the tortoise", that they might satisfy their desire of rapine or their longing for adventure. The corsairs indulged in by the corsairs, the outrages committed against Christian sailors, the ignoring of the ~~rights~~ concluded with the European states, inevitably provoked the sovereigns to make requests, which, however, were quite inane in the town of Algiers itself. The brave attempt of a Spanish sailor, Don Juan Gomez, to penetrate into Algiers, deliver the captives and put the corsair ships on fire, unfortunately miscarried (1657). In vain the town was successively bombarded by the English (1682, 1685, 1673) and the Dutch (1770). At France, because of its geographical situation and importance of its commerce in the Levant, was especially interested in the maintenance of free navigation. It made repeated attempts to conquer the insolent Algerines. The French ~~governments~~ denounced the mole in vain in 1663 and 1665. Duquesne conducted two naval expeditions against Algiers in 1682 and 1683. A first bombardment, lasting from August 20th till September 20th 1682, lost 50 houses in ruins and killed 500 inhabitants. A second (June-July 1683) caused heavy material damage, but effected a truce, in which the French merchants were permitted, amongst others, the consul, Father Laroche, who was elected to the marsh of a cannon. A third one, conducted by d'Estrees (1688) proved even more disastrous to the Algerines, and compelled them to sue for peace. But too much money and too many ships were wasted on these expeditions to repeat them very often in the 18th century, whenever France ~~was~~ to complain of the depredations. Spain, on the other hand, having received a declaration of war from the dey Mohammed in 1773, attempted an act of violence against Algiers. A fleet of 20 men-of-war and 24 bomb-ships, and an army of 25,000 men were placed under the command of admiral Don Pedro Castejo and general O'Reilly. The Spanish troops disembarked near the mouth of the Haradj on July 21st 1775, but being surrounded by the enemy, who far outnumbered them, and being commanded ineffectually, they had to re-embark on the following day, with a loss of 2800 men. A successful bombardment, which the Spanish

admiral Don Angelo Berardo directed against Algiers in 1783, was no efficient compensation. The peace experienced a veritable revival, owing to the war of the Revolution and the Empire, which turned the attention of the maritime powers into a different direction. After 1815, however, the European powers seemed determined to put an end to this intolerable state of affairs. Lord Bessborough, who, in May 1816, had been to signify to the dey the decisions of the congress of Vienna regarding the abolition of slavery, having met with insulting treatment at Algiers, the English government, supported by public opinion, resolved to revenge this outrage. A fleet of 32 sail under the command of Lord Exmouth, who was joined by the Dutch admiral van Capellen, appeared before Algiers, penetrated into the harbour under the shelter of the white flag, and opened fire upon the town. Five hundred Turks were killed, the batteries on the sea-front destroyed, and a thousand inhabitants wounded. But the Algerines defended themselves energetically and inflicted on the squadron of the allies a loss of 283 men (August 27th 1816). Only slight damage was caused to the place by a second bombardment, which admiral Don conducted in June 1825, after a difference which arose between Dey Hussein and the English government. Algiers was evidently able to resist successfully an exclusively maritime attack. Consequently the French government, when resolved, after a fruitless blockade of three years, to revenge the insult offered by the dey to coastal naval, turned to around the ideas suggested by commander Roussin of the corps of military engineers. This officer, who in 1808 had been commissioned by Napoleon to reconnoitre the defences of Algiers, suggested that the attack should be made from the land-side, and that of all points against the Emperor's fort, from whence one could command the town. This plan, revised and completed by the French general staff, was adopted and carried out. The French expeditionary corps landed at Sidi Perrache, 14 miles west of Algiers, on June 24th 1830, defeated on the 19th the army of the dey on the plateau of Staravali, and appeared on the 29th in front of the Emperor's fort. On the 30th of July, the day-break, the French batteries opened fire, and at ten o'clock the fort, partly dismantled and left by its defenders, was occupied by the assailants. The day after, Hussein signed the terms of capitulation drawn up by the commander-in-chief, and the latter entered Algiers at once.

The establishment and the persistence of the Turkish domination had made of Algiers one of the most original towns in the Mediterranean world. The small rather market-place had become a prosperous and populous town. Turkish Algiers extended on the rocky slopes that descend from the Kasba to the beach. Haseki, who has given a detailed description of Turkish Algiers, compares in circuit to a crown-bow, the walls constituting the bow and the sea-shore the string. The perimeter of the town, measured along the exterior walls, was about 10170 ft. The defensive works commenced by Ghazi al-Tu and continued by his successors afforded absolute security to Algiers. This defensive system consisted of a wall, at the Kasba, and of a certain number of forts and batteries. The wall was about 36 to 42 ft high, surmounted by a ditch and flanked with towers.

It had five gates: the sea-gate and the battery-gate on the side of the harbour; the gate of Bab 'Asin on the southern side of the town, near which the execution took place; the gate of Bab al-Wad on the north-side, where Christians and Jews were put to death; and the New Gate on the south-western side, through which the road passed which led to the Emperor's fort. The Kasba, built on the highest point of the town, had replaced since 1556 the ancient Breker citadel, which had occupied a slightly lower elevation. The Kasba became the residence of the dey in 1816, when 'Ali Dey had abandoned the Medina, the seat of his predecessors, which was situated in the lower town and consequently exposed to a coup de main of the Jeschid. The Kasba comprised barracks and arsenals, and, besides, the treasury and private apartments of the sovereign. Outside the town, on a height which even commanded the Kasba, rose the Emperor's fort (Turk. Sultan Kalesi; Arab. Qasr al-Faraj), built by Hasan Agia on the place once occupied by the camp of Charles V. The acroth was protected by the New Fort, the fort Bab al-Wad, the fort of the English, the fort Bab 'Asin and the batteries on the walls, which, in the 18th century after O'Reilly's expedition, and again in the 19th after the bombardment by Lord Exmouth, were reinforced with new armaments, amounting to no less than 150 pieces of large calibre.

Within the town extended on the slope of the hill. In its highest part, the "Djebel" as it is still called by the natives, the white washed houses supported by wooden pillars stood closely pressed together, the upper floors projecting the one over the other so as almost to meet at the top. Steep lanes with flights of steps, darkened by the vaults, mostly too narrow for two men to pass without pressing their backs against the wall, wound up the slopes. The lower part, traversed by the only street deserving of that name, the causeway between the gates of Bab al-Wad and of Bab 'Asin, had, since the close of the 16th century, served as the favourite residence of the ruler or coup d'etat. Their sumptuous dwellings, clustered near the sea, were peopled with their slaves; they gazed the harbour and thence was the mole, so that the whole quarter seemed as few than their eternal, in which they sat safe from a coup de main of the soldiers. (See *Journal, Hist. d'Alger sous le Gouvernement d'Alger*, t. 1, 1777). There rose the palaces of the most famous rulers of the 17th century, such as Mustafá, Ahmed, Sliman Rais, Mustafá Rais, 'Arabadji, 'Ali Hicidja, there also stood the mosque, on the building of which these adventurers had spent part of their wealth. Religious edifices were indeed very numerous in ancient Algeria. Towards the end of the 16th century it comprised 180 mosques, chapels and minarets. On the eve of the French conquest, we counted 13 large mosques, 180 small ones, 52 chapels and 2 minarets. The majority of them were certainly of modest dimensions, and many of slight artistic interest. The most notable were, besides the Great Mosque, which dated from the Berber period, were the new Mosque (now called Mosque de la Fakhra), built in 1660 for the Turks belonging to the Hemsudj tribe; the Mosque of the Kharja, constructed with poly-chrome masonry; the Lixim Mosque, the Mosque of Muzaiy, the Mosque of the Andalusians,

built in 1623 by the Spanish refugees; the Zawia of the Shurafa, erected in the time of dey Muhammad Bakir (1709), etc. . . . Public buildings were few in number. One need only mention the Djezira, an assemblage of palaces and barracks. The seven large "Casernes" or barracks of the janissaries, and the huggins where the slaves were detained. But a great many private houses hid behind their bare facade, an elegant or sumptuous decoration; patios with finely sculptured marble colonnades all round, panelings of cedar-wood, revetments of Indian and especially Dutch salience, furniture of which the separate pieces were either of European make or had been fabricated by native artisans in imitation of European models (See G. Margis *L'Exposition d'Art musulman*, in the *Revue africaine* 3rd and 4th quarters 1905).

The population of Algeria varied principally during the three centuries of Turkish dominion. Hadda, whose work appeared in 1622, estimated the number of houses and inhabitants at 12,000 and 60,000. In 1634, when the piracy flourished more than ever, 15,000 houses and 100,000 inhabitants were counted by Father Issa. The decay began with the decrease of the piracy. In 1789 Ventur de Perelli estimated the population at 30,000; which number had dwindled down in 1830 to 18,500. This population consisted of various elements, which can be arranged into three groups: Turks, Moors, and Jews. The Turks formed a very close aristocracy. They had for the greater part come from Asia Minor, and entered in the ranks of the Yoldakhs. The regulations, to which this army was subjected, allowed the Yoldakhs to aspire to the highest degree, that of agia, and even to the highest civil functions. The Turks, so much though they were simple janissaries, were united by the title of "Mench", as "great and magnificent signifier", and formed the upper tier at Algeria. Even after the militia had lost its political importance, its members did not lose their arrogance in the least. Many amongst them married women of the country, but the children born from such unions, the Keloghliars, were kept apart. Since the close of the 16th century they had been excluded from public employment, and in spite of their revolts, of which that which broke out in 1663 was especially dangerous, they were unceasing in getting this interdiction established. The Turks consequently always remained in a minority in the capital, as well as in the Regency itself. Their number may be estimated at 10,000 in the tier of Mustafá Rais, at 30,000 under the Beylerbey, at 20,000 in 1634, at 50,000 in 1789. In 1830 they numbered 4000. Immediately after the capture General de Bourmont decided that the numerous janissaries should be expelled and converted to Islam, a measure which was afterwards was extended to all the members of the militia. Besides the Turks, mention should be made of the mercenaries of Zanyara origin, who supplied the Algerian wars with engineers, artisans, pilots and some of its most illustrious leaders. Their number kept on decreasing at the same rate as the piracy became more difficult and less lucrative in consequence of the cruises and naval demonstrations of the European powers. From 30,000 in Hadda's time it dwindled to 100 or 200 in the close of the 18th century.

The Moors formed a large majority amongst the citizens of Algiers. Some were descended from

the ancient inhabitants of Algeria, others had come from abroad and, since the Turkish epoch, settled in the town, such as Andalusians expelled from Spain by the Christian persecution, European adventurers, Englishmen etc. Excluded from all share in public affairs, exempt from military service, they did not offer any resistance to the Turkish rule, and crowded indifferent spectators at the tragedies, which were performed on the stage of Algiers. The rich amongst them restricted their occupations to taking their share of the gain which the piracy procured, by contributing with their money to the equipment of the ships and by speculating on the sale of the booty and the slaves; the poor did nothing whatever, although they also derived enjoyment from the general effluence. The Moslem element of the population supplied the tradespeople and the craftsmen, who were incorporated in various guilds under the direction of *syndics* or *amirs*. Some natives from the inland had also settled down in Algeria. Kabyles, strictly watched by the Turkish authorities, were handicraftsmen and day-labourers; *Misirs* earned a living as camera, *Melabbes* as bankers. Each of these groups of *dividits* formed a small community governed by an *amir*, who was responsible for their orderly behaviour. The *Misirs* numbered 18,000 (the *Kulughies* included) in the year 1830; the *negres* 2,000; the natives of timber 1,000.

The Jews occupied a place which grew more and more important in Algerian life. The small number of native Jews had since the 15th century been joined by their co-religionists from Spain. The first settlements of the latter took place about 1591, under the rabbi Isaac and Haniel, but the great exodus was accomplished in the 16th century. *Shais el-Dra* allowed the Jews to take domicile in Algiers, but he limited the number of shops they might open, and compelled them to pay a poll-tax. In spite of all sorts of exactions with which they were plagued by Turks and Moors, such as the coercion to wear a special costume, in spite even of the enormous fines which were inflicted upon them repeatedly, they increased their numbers rapidly. According to Haido only 150 Jewish families were living in Algiers at the end of the 16th century; in 1638 Father Han estimated the number of Jews at 10,000; in 1755 Languet de May at 25,000, certainly not without some exaggeration. About that time a very sharp distinction began to establish itself between the "indigenous Jews", who were always miserable and badly treated, and the "Frankish Jews" of Italian origin, especially from Leghorn. Profiting, in their quality of foreigners, by the regime of the "Capitulations" and the protection of the French consul, and consequently exempt from the vexations which harassed their indigenous fellow-believers, they grew rich by their commerce with Europe and by the exploitation of monopolies, which the Turks had reserved for themselves. The most influential amongst them in the 18th century, such as Solomon Jaccari (d. 1725) and especially the Haccis and the Rasmachis, having become the bankers of the dey and the official intermediaries between the Regency and the European powers, played a considerable, sometimes even preponderant, part in the Algerian affairs. For twenty-five years (1780-1805) *Nephthi* Boucha exercised his power in making and unmaking the deys and the deys, had the

disposal of the resources of the country, in short, conducted the domestic and foreign politics of the Regency to the advantage of his own interests. This excessive power, however, brought on its own reaction. The murder of Nephthi Boucha, "the king of Algiers", by a janissary (1805) was followed by a bloody riot. The wealthiest Jews were massacred or banished, their shops plundered, their property confiscated. The Jewish nation never recovered from this disaster. Reduced to 4,000 individuals (Boucha) endured the Turkish yoke with difficulty. They welcomed on that account the fall of Hussein with the greatest satisfaction, and sided, without any appealant, with the conquerors.

The Europeans in Algeria were represented by the slaves and the free tradespeople. The former had fallen into the hands of the corsairs along with their prizes made at sea, or on their marches along the Mediterranean coast, especially on those of Spain, Italy, Greece and Sicily. Part of the slaves formed the *sharr-ies* to the *Maghrib*; the rest were sold in the highest auction on the place of the *Badestan*. The captives, according to the will of their masters, were either set to work in the house, or employed in the town itself, or else in the gardens outside the walls; they were also compelled to row on the galleys for a hard number of days. At night they were shut up in special establishments, belonging to the government or to private persons, which were known by the name of *lagunas*. The condition of these captives was less miserable than has been assumed. Except on days when a riot of janissaries or the appearance of a Christian squadron roused the fanaticism of the *Muselmans*, their lives were perfectly safe. The *lagunas* were even provided with a chapel with officiating priests, with an infirmary and a tavern, but the slaves could not recover their liberty, except when they were either ransomed by their families with the help of ecclesiastics such as Trinitarians, Redemptorists and Lazarists, who devoted themselves to that mission, or released in consequence of diplomatic negotiations. The number of slaves varied naturally according to the more or less flourishing condition of the piracy. It reached its maximum in the first half of the 17th century: 25,000 captives, according to Han, 35,000 according to Languet, peopled the Algerian *lagunas* at that period. Three fifths went down during the following century. In 1740 only 1,442 slaves remained; in 1762 there were no more than 2062; in 1769, 1500; in 1813, 1669; in 1818, finally, 1200, who were released after the successful naval expedition of Lord Exmouth.

Europeans, who enjoyed unrestricted liberty, were always few in number, as Algiers never had a commercial importance comparable to that of the other Barbary towns, least of all to that of the Levant ports. The consuls, amongst whom the consuls of France and England disputed between themselves for pre-eminence, and the employees at their offices, together with a few merchants, constituted a small colony, of a hundred people at the most.

Algiers during the Turkish epoch was governed by a separate administration, placed under the supervision of the "Kaimaghi", minister of finances of the Regency. The various ethnic groups (negroes, *Melabbes*, etc.) and the different trades formed

second mountain-range is formed by the mountains of *Thénia*, from whence a great many waters take their source, to which the vegetation all around the town of *Thénia* owes its equatorial freshness. These mountains are the *Tenissa* and the *Bent Chougga*, the summit of the *Ouassents* (6545 ft.), the *Libra of Aumale* (5942 ft.), the *Ughia*, traversed by the route from *Algiers* to *Constantine* through the pass of the *Iron Gates*, the mountains of *Constantine*, the *Maadid*, and the *Libra (Righa)*. Between the two bordering mountain-ranges, river valleys (*Chéiff*, *Wadi Sahel*, *Soybouss*) and plains alternate. Some of these plains, lying not far from the sea, are low and often swampy, such as the plain of the *Sig*, of the *Mitidja* and the plain of *Bona*. Others are higher and more salubrious, such as the plain of *Thénia*, of *Mascara*, of the *Arba (Arba)*, of the *Medjana*, and of *Sétif*. The *Tell* as a whole may be considered a cultivable region. On the littoral water-gardens and nurseries flourish, owing to the relatively abundant rains and the generally mild temperature; on the middle zone the basin-shaped plains, collecting the waters from the mountains, offer a good soil for the cultivation of corn. The mountains finally, although too often bare, are frequently covered by thick copse-wood. In *Kabylia*, especially on the heights of the littoral, they are overgrown by woods of cork oak and green oak; in some places, amongst others on the *Atlas of Blida* and at *Teniet el-Had* (*Teniet el-Had*) some cedar plantations can be found. These natural conditions account for the fairly dense groups of population in the *Tell*. There are to be found the principal town-like agglomerations: *Oran*, *Mostaganem*, *Ténia*, *Cherchell*, *Algiers*, *Dellya*, *Bougie*, *Philippeville*, *Collo* and *Bona* on the coast, *Thénia*, *Sétif*, *el Abbès*, *Mascara*, *Millama*, *Médéa*, *Blida*, *Aumale*, *Sétif* and *Constantine* in the interior country. The *Tell* is also, pre-eminently, and apart from *Kabylia*, the domain of European colonization, which prevails in the environs of *Oran*, in the plains of the *Sig*, of *Mascara*, of the *Mitidja* and *el Bona*, and shares with the natives the valley of the *Chéiff* and the high plains of the province of *Constantine*. The surface of the *Tell* is estimated at about 54,000 square miles.

3. The Region of the High Plateaux, which with greater exactitude should be called the "Region of the high interior plains", extends between the *Tell Atlas* and the *Sahara Atlas*. It is the very heart of Algeria. It comprises a series of plains with central depression, decreasing in height from west to east. The high plateau of *Oran* maintains an average elevation of 3280 ft.; the region of the *Zahres* is not higher than about 2625 ft.; the *Medjana* rises down to 1300 ft. Between the *Medjana* and *Tenissa*, the country is traversed by secondary mountain-chains isolating plains of somewhat narrow confines from one another. The aspect of these plateaux is greatly different from that afforded by the *Tell*. "They are vast spaces where nothing arrests the eye, without a stone, without a rock, without a tree; there are neither valleys nor hills, only slight undulations" (A. Bernaud and Lacaze, *l'Algérie au voyageur* p. 69). The *Sahara Atlas* forms the southern limit of this second zone. It appears as a series of narrow hills, occupying the neighbouring region by about 1000 ft. and separated from one another

by undulating plains. Even in the most hilly parts such as the *Arba*, it does not lose the aspect of a table-land (See *Arba*). The distribution of height and the mountains of the *Sig* (the *Libra* 6500 ft.) — the *Libra* 'Amir', flanked by the *Kell* (5000 ft.) on the west side and on the east side by the *Libra* 'Abd Kadir' — and the mountains of the *Libra* 'Nail' and the *Arba*. The *Sahara Atlas* does not constitute an uninterrupted barrier. Large openings intersect the various masses, facilitating the relations between the mountains and the plateaux, and allowing the desert to make its influence felt a long way north. The region of the *Sahara*, for example, with its dunes and its oases, seems just an annex of the *Sahara*. Being isolated from the sea by the *Tell Atlas*, the plateaux are a region of moderate rainfall (0.40 millimetres a year). The waters, which do not flow towards the sea, are lost in depressions called *chotts* (*chotts*, *chotts*, or *guaras* (*guaras*), which in winter are filled with a muddy, salty water, and in summer are desiccated and covered with a stratum of salt. The most important of these depressions are the *Chotts* (*Chotts* and *Chotts* (*Chotts*), the *Zahres*, the *Medjana*, and the *Guaras* of the *Tell*. The climate, one of extremes, the difference of temperature between day and night and between the seasons being considerable. However annoying this climate may be, it is not unhealthy. The plateaux, dry and barren as they are, are not fit for the cultivation of cereals, not even in the best favoured parts. The border of the *Tell* (plateaux of the *Sig*). They are nothing but steppes, which in the spring are covered by an ephemeral herbaceous vegetation, and also by perennial plants capable of resisting the drought, the alkali in stony places, the sterility in salt in the depressions, the alkali on the sands. The arboreal vegetation is only found in the lower grounds, the *chotts* (*chotts*) of the *Sig* where some oases of humidity remain. Owing to its height the *Sahara Atlas* possesses some mountain wooded by juniper, thuya, Aleppo pine, and in the *Arba*, by cedar. The valleys of the *Libra* 'Amir' give shelter to some pasture and some arable fields of only limited extent. Under these conditions the region of the plateaux is neither fit for European colonization nor even for the establishment of native settlers. It is a region especially favourable as cattle-breeding, although the breeding of big cattle is hampered by the scarcity of water. The sheep adapt itself very well to the meagre vegetation of the steppes since the remotest antiquity the 42,000 square miles of the plateaux have been the scene of the wanderings of the nomads. Their herds.

3. The *Sahara*. The *Sahara* is in all respects a strange region, no less so than Algeria proper. A considerable part of the *Sahara*, moreover, was detached from Algeria and received an organization and a budget of its own, by the law of December 6th 1902, which created the "Territories of the South" (See *Sahara*).

II. HISTORY.

During the first nine centuries of the Hijra (7th—10th centuries after Christ) the history of Algeria proper cannot easily be separated from that of northern Africa, and, for some periods, from that of Spain. The Moors came appeared

these for the first time in the second half of the 7th century after Christ, at the period of their establishment in Malyia. Their first expeditions are identifiably known and bear a legendary character. This much may be ascertained that 'Uthman, having founded Kairouan in the year 50 (630), undertook to convert the Berbers in the west. His rival Abu L-Muhallab, however, dispossessed him of the government of Africa, and to avoid to have himself advanced as far as the neighbourhood of Fleurance, to have defeated the confederacy of the Awastha, and capture their chief, Kumlila. 'Uthman, having been taken into favour again and recognised governor of Africa, advanced to the Atlantic, without retaining however into the Awastha (Aure) or attacking the towns on the coast occupied by the Byzantines. On his return he was surprised and killed at Takhla (655-665) [see *ALMANACH*]. The Berbers took advantage of this disaster to recover their independence and shake yoke which they had been compelled to assume. The indigenous realm, however, which Kumlila had founded, was only short-lived, although in the name of the Aure's resistance was continued under the leadership of the Kahina [see *ALMANACH*]. For a long time this prophetic sect lived years of hard struggle in the Arabian general Hisham b. al-Muhallab, who at last had been defeated and expelled into the country of Barca. In the meantime the last Byzantine places were conquered and at the beginning of the 8th century after Christ Arabian authority was acknowledged all through the central Maghrib. The Christian and Jewish Berbers were converted to Islam; not so much because of religious conviction as in hope of the booty which was promised to them by the Arabian generals, who recruited them in their armies and led them on to the conquest of Spain.

Consequently the Arabian conquest did not thoroughly modify the population; it simply introduced into the country a military autocracy of comparatively few members, and propagated a new religion. The Arabian power was at the mercy of the Islamised Berbers. They gave it a hard blow in the second half of the 8th century, being encouraged by the reaction of the governors, who claimed the right to impose upon them the *dhimma*, as they did on the Muslims, and being aided by the pride of the Arabian chiefs, they adopted eagerly the Kharijite doctrines imported from the East. These doctrines appealed to their democratic instincts and their desire of vengeance. So they rose in arms against the Arabs. The insurrection began in 123 (740), in the neighbourhood of Tangier, under the leadership of Mus'anna, and spread all over the Maghrib. It lasted until the close of the 8th century. That victory over the Arabian general Kulthum at Maghira rendered the Berbers masters of the whole of inland Africa. The disorders, which accompanied the fall of the authority of the Abbadides, retarded the impression of the rebellion. 'Uthman b. 'Uthman, commanded by Caliph al-Muwatt, re-established Arabian authority at Kairouan and in Malyia; but not in the central Maghrib and the extreme Maghrib, where Berber states had been organised. The Banu Ifren, who confessed to the Salafite doctrine, had founded a kingdom at Fleurance, 'Abd al-Rahman b. Rouman, having been pro-

claimed master by the Kharijites, had built the town of Taghdelat (now the present town of Tizer), which was the capital of a state extending some afterwards as far as Bouggara, Wargla and even Gabes and the Sahara. Finally, in the last years of the 8th century, the Arab 'Uthman b. 'Abd Allah conquered Tlemcen with the help of the Awastha. In 193, 'Uthman b. 'Uthman b. 'Uthman founded the town of Fez and organised the extreme Maghrib to his dominion. In spite of the rapid decadence of these empires, the Abbadides, (descendants of 'Uthman b. al-'Uthman, to whom Caliph Harun al-Rashid had entrusted the government of Africa), did not succeed in reconquering the central and western Maghrib, which remained in the power of the Berbers. They were only obeyed in Malyia and in the province of Constantine.

The Abbadides disappeared in the 10th century, vanquished by the Fatimides. The latter owed their victory to the Kahina Berbers, who had adopted the Salafite doctrine preached by the *da'i* 'Abd Allah and named the *imam* 'Uthman b. 'Uthman as their chief [see *ALMANACH*, *ALMANACH*]. The last Abbadides were expelled from Kairouan, the Kingdom of Tlemcen and of Bouffardine, were overthrown, and the Muslims reduced to a condition of vassals. The remains of the Abbadite tribes were transported to Malyia or emigrated towards the south [see *ALMANACH*, *ALMANACH*]. The Nekkassan Sahab, who, headed by 'Abd Yaqub, the son with the arm, took arms in arms, were exterminated (331-335-342-947). Profiting by the dissensions, the Fatimides of Cordova had installed tributary princes at Fleurance and at Tizer. Successful expeditions enabled the Fatimides to recover these countries and to subject the whole of the Maghrib down to the Atlantic. The Fatimide Caliph al-Muwatt, not being able to govern the government of the central Maghrib into his own hands, entrusted it to the chief of the Sanhaja tribe, 'Uthman b. 'Uthman, whose son 'Uthman became the founder of Algiers, Medea and Milyana. But as the Sahab fled far away in Gado, where, after the conquest of Egypt in 358 (969), they had fixed their residence (362-973), fresh disorders were evident. The governors fell in charge of the Maghrib on longer acknowledged the authority of the Fatimides and made themselves independent. One of them, called 'Uthman, founded a state extending from the sea to the Atlas and from the Atlas to Tizer. He built himself a capital, the Ka'ba of the Banu 'Uthman between Milyana and Bordj de Arzew, which became one of the most important towns of Africa. His successors had to sustain continual fights against the Kharijites, the Muslim Arabs and the Almohades. Some of considerable importance, such as al-'Uthman, who improved his residence from Ka'ba to Bouggara and entertained friendly relations with 'Uthman VI and the Italian emperor, and also his son al-Muwatt (481-498-1088-1105), who succeeded in repelling to the west the Almohades, who had advanced as far as the neighbourhood of Algiers [see *ALMANACH*].

So, at the beginning of the 11th century, Algeria was entirely divided between Berber confederacies, which were divided between the Kharijite sects of the Kharijites and the Fatimides of Cairo brought on the *da'i* 'Uthman [see *ALMANACH*]. After having

devastated Nafzra, the Arabian troops penetrated into the Maghrib, leaving only the mountains *unconquered* and the town of the Tell, which they were unable to capture from the Berbers, the hordes spread over the plateau and the plains of the inland. As they drove their cattle along with them, they destroyed all agriculture and substituted nomadism for settled life. The Arabs reached the central Zib and the banks of the Aurès, and pushed on as far as the Djebel Aoudjer; the Ghorab advanced into the eastern Zib and the Hodna, the Ma'af into the steppe of the province of Algiers. The Berbers, at any rate, part of them, sought a refuge in the mountain masses (Kabylia, Aurès), in the oases and in the Sahara (Mali, Wad Ghir, Saff), where they have succeeded in preserving their language and customs down to the present day. In the steppe and the plains, the other hand, the Arabian and Berber elements perished each other, their mixture giving birth to new amalgams. Towards the close of the 12th century the invasion proper had come to an end, although its migratory movements of the population in reaction made itself felt until the 14th century. By it the ethnography of Algeria was so profoundly changed, that, in the history of Algeria, the Hilal invasion may be regarded as the principal event, which unfortunately is not yet sufficiently known in its details. Millians, destitute of creative faculty, did no more than augment the disordered state of the country by their intrigues, and by diling the princes who disputed for the country amongst themselves, especially with the Zaidis and the Hammudidæ. This interminable anarchy left the central Maghrib a ready prey to the new invaders from the east. The Almoravides, after having subjected the whole of Morocco, crossed the Mulaya (Tenez) b. Taghla conquered Apudis (the ancient Tlemcen), founded Tazunt (the present Tlemcen), and for a short time ruled the whole country as far as Algiers. But he did not succeed in establishing his position (See *Almoravides*). The Almohades were more successful. 'Abd al-Mu'izz captured Algiers and Bougie although a blow (347 = 1152), destroyed the Kala of the Banu Hammad, of which the population was dispersed, put to flight the Hili-Bans in a 300 days' battle near Saff (Saff), and raised the port, which, profiting by the prevailing disorder, the Christians of Sicily had occupied. After the conquest of Ifrîqiya, he ruled over the whole of Barbary from the Atlantic to the bay of Gabès (see *Almoravides*, and *Almoravides*). During the reign of his successor peace was disturbed by the enterprises of the Banu Ghaniya, who, by alliance, were descended from the Almoravides. The eldest son, 'Ali, succeeded in conquering all the country between Bougie and Millians (380 = 1183-1184). After his death his brother Yahya continued the conquest until 633 (1236), with the support of the Illahian bands. Being an insatiable adventurer, one day victorious and the next defeated, but never despairing, he crossed the Maghrib in all directions from the coast to the Sahara, Algiers, Bougie, Tazunt, and even Makers were taken and plundered.

In the course of this same period the dominion of the Almohades became dislocated. The governor of Ifrîqiya, 'Abd Zakariya b. Kaf, belonging to the family of the Almohades, proclaimed himself independent at Tunis (634 = 1236-1237) and

founded the dynasty of the Hafsidæ. The Almohade heretics, repelled by the Hili-Bans from the Sahara towards the north, established themselves at Tlemcen, where their chief Yaghmuran b. Zalya usurped the power, which after him passed into the hands of his descendants the Zaidides. The Banu Muta, finally, occupied the valley of the Mulaya, from whence they advanced towards the west until they supplanted the Almohades at Fez in 668 (1269). These three dynasties disputed for the central Maghrib amongst themselves. At first the Hafsides succeeded, during the reign of 'Abd Zakariya, in subjecting the entire Maghrib as far as Tlemcen, but his successors could not even enforce obedience beyond Saff and Bougie. Eastern Algeria, moreover, was troubled by the rivalry of Hafsides princes, who several times founded ephemeral principalities at Constantine and Bougie, and shook off the authority of the sovereign of Tunis. At the close of the 14th century, Hafsides, Maraboutes and Zalyides warred amongst themselves, without one of the three dynasties being able to establish definite supremacy over the central Maghrib. The main events in this conflicts between the Zaidides and the Maraboutes were the two sieges of Tlemcen (698-706 = 1299-1307 and 736-738 = 1335-1337), and the occupation of that town by the Maraboutes (738-761 = 1337-1359). The temporary disappearance of the Zalyide realm allowed the Maraboutes to advance victoriously across the whole of the central Maghrib and occupy Bougie, Constantine and even Tunis. But after the Arabs had defeated the Maraboutes 'Abd 'Aziz near Salaway, the kingdom of Tlemcen was restored and experienced an epoch of glory and prosperity during the reign of 'Abd 'Aziz II (761 v. 766-791 = 1359-1389). After his death, however, it rapidly declined to complete ruin. Foreign wars and domestic struggles impaired its strength. The Hafside Ann Fâris conquered Tlemcen three times. A prince of the Zaidides, 'Abd Zain Muhammad, founded a state which comprised Tazunt, Millians, Algiers and the Mulaya; his son al-Mulawakkid succeeded in asserting himself at Tenez and in the valley of the Châf. The town, on the littoral, enriched by the piracy, organized themselves into independent republics. Finally the Spaniards, at the instigation of Ximenes, set foot on Algerian ground, in order to continue in Africa the crusade which they had brought to an end in the Peninsula. They conquered Saff al-Kabir (1505), Oran (1509) and Bougie (1512), Algiers, which they kept in vassal by the threatening canons of the fortress on the Peñon, and Bougie and Tenez offered submission and paid tribute. The same thing happened in the kingdom of Tlemcen, over which the Spaniards exercised a reliable suzerainty.

The arrival of the Turks stopped the progress of Christian invasion and ended Islam in Africa. The ruins of the small Berber states, which long anarchy had enervated, the Turks, by force of arms, established a Muselman state, which comprised the whole of the central Maghrib. Its founders were 'Artuf (q. v.) and Khair al-Din (q. v.). 'Artuf laid the foundations of the Turkish power by conquering Algiers (1516), but soon afterwards his career came to an untimely end. Khair al-Din was more fortunate. By rendering homage for his state to the Ottomans

Porte and accepting the titles of pasha and beylerbey, he procured himself the moral support and the material means necessary for the success of his enterprises. In the period between 1525 and 1530 he made himself master of most of the towns on the littoral and in the Tell (Bona, Collo, Cherchell, &c.), compelling the pashas of Kabylia to pay tribute to him, and by the capture and demolition of the Fesoua (1529) secured a definite possession of Algeria. The beylerbey who came after him, and their lieutenants continued his work. They repelled the attacks of the Spaniards, who attempted a renewal of hostilities (sackmaster of Charles V before Algiers 1541), and captured all the places possessed by them, with the sole exception of Oran. This town was to remain in the power of the Spaniards until 1707; they took it in 1732, but abandoned it finally to the Mohammedans in 1792. In the west, the successors of El Hajj al-Him conquered the kingdom of Tlemcen and warred unsuccessfully against the Sa'dian Ghazis, who contested that region. Salah Rais even occupied Fez (1553) and established a descendant of the Marabouts on the throne; El Hajj al-Him and other ben Fekih al-Him made successful incursions even into the suburbs of the Moroccan capital. In the east the Turks established their domination in the whole province of Constantine. At the close of the 16th century the "Regency" of Algiers had reached the limits which it maintained until 1830. The western frontier, however, was the scene of sharp conflicts between the Turks and the Mohammedans. Twice, in 1691 and in 1703, El Hajj al-Him attempted, although without success, to reconquer the regions of Tlemcen from the Turks. His successors had recourse to terrorism and diplomacy to weaken the power of their adversaries: they gave encouragement and subsidies to the marabouts and the fanatics which were hostile to the Turks, such as the Ghazis and the Tijanites, and these fanatics were pawns in the revolts which disturbed western Algeria at the end of the 17th and the beginning of the 18th century. On the east side the Turks of Algiers were in conflict with the natives of Tunis during the 18th century. Benefiting by the dissensions of the Husainide family, the Aggerians conquered Tunis in 1750, plundered the town and compelled the bey to pay tribute. Fresh hostilities between the two Regencies broke out early in the ensuing century, and did not cease until 1821.

The Turks have by no means exercised actual authority over the whole of the territory comprised between the sea, the Sahara, Tunis and Morocco. According to Rian, the regions placed under their direct administration covered a surface not exceeding 29,000 square miles, being one sixth of the territory of French Algeria. The rest of the country belonged to populations, which were either independent or connected with the Turks by ties of vassalage more or less close. To the former category may be reckoned the confederates of the Kabyles, of the Trarzes, the various federal republics; the nomadic tribes of the plateau and of the south (Sahara, Haoua, &c.); and as to the vassal principalities, such as Tougourt or 'Ain Madi. Having failed to subdue these groups or to make them obey, the Turks were obliged to tolerate them as their allies. The second category consisted

of tribal nations, that had preserved a direct complete autonomy, but in their relations with the Turks were dependent on treaties which it was the interest of both parties to respect. Such was the condition of the Uad Sidi Shakh, of the Haoua, the Haouach, the Annas, &c. But the Turkish policy was careful to keep the tribes divided, to keep up the discord between the nomadic families and the settled quarters in the republics, so as to prevent all agreements that might prove dangerous to the rulers of the Regency. The Turks also turned to themselves, in the course of each group, devoted partisans of their cause. This same system of "divides and govern" was also applied to the populations which the Turks had under direct authority. They were distinguished into two categories: subjected tribes or *raïas* and tribes under command or *tribes*. The former were constrained to the payment of the poll-tax, the *haraj* and the *achak*, and also 200 r. tribute in kind or in money (*haraj* = *haraj*). The latter were exempt from all taxes, canonical rules excepted, but they were at the service of the government and had always to be ready to march at the first signal. They supplied the Turks with warriors, conveyers and camel-herds, looked after the payment of the taxes and formed the police of the country. Revolts and rebellions were always planned secretly by their chiefs. The Turkish government maintained its authority with the help of the forces, which was a great deal more effective than that which they derived from the *raïas* of the provinces. These *raïas* tribes, hated by the natives whom they oppressed, remained necessarily faithful to the Turks. Military colonies or *smis* (plus, of *smis*) were also established at all points of some strategical importance. Finally, large branches of uncivilized and isolated indigenous groups from one another. In spite of these precautions, revolts were frequent, provoked in most cases by the extortion of the Turkish agents. The Kabyles were in a state of almost permanent insurrection during the 18th century and the earlier years of the nineteenth. Towards the close of the Turkish domination, the province of Oran was entirely dominated by the intrigues of the Moroccan agents and by the preachings of the Derwesh and the Tijanites. The revolts, of which that of Ben Shakh (1805) was the most dangerous, were only suppressed with the greatest effort. As to the inhabitants of the towns, the so-called *raïas*, being deprived of all share in political life, they did not even attempt to shake off the yoke. The *raïas* of the Haoua, half-breeds of Turks and native women, inspired the Turks with some fear in the 17th century. After that period they were consequently excluded from all the higher offices.

The exercise of power and the enjoyment of its profits were the privilege of the Turks who belonged to the military category. This institution, to which El Hajj al-Him owed his success in establishing his authority, formed a small military aristocracy, of never more than 25,000 members. These were recruited from amongst the populace of the town in Asia Minor, and also, at least in the 16th and 17th centuries, from amongst the European mercenaries, who were attracted to Algeria by the desire and the profits of a life of adventure. After their enlistment, the soldiers were either assigned to the service on land or on the

ships, their pay was raised gradually; they were dependent on no one except their officers: they passed through all the successive grades of the hierarchy according to juniority of appointment, until they became *aghas*, and might even then aspire to the highest civil functions. These *aghas*, though, who looked the army proper, served alternately one year in the garrison or *makas* (*armies*), which were found in the towns or at the most important stations (Algiers, Bougie, Bordj, Sétif, Constantine, Médéa, Miliana, Mascara, Mascara, Tlemcen), and one year in the ranks *campagnes* to collect the rates, after which they went for a year on furlough. Their inexperience and turbulence made them dangerous, not only to the natives, but even to the government itself, which tried to win them by gratifications and presents. The palace revolutions, which were the cause of repeated bloodshed in Algiers, saw the work of the *aghas*. The influence of the janizaries, however, was counterbalanced in the 17th century by that of the *akhs* of the *akhs* (*akhs* *akhs*), or corps of the *akhs* *akhs*.

The organization of the Algerian state, although in principle it remained the same as it had been, underwent by Khair el-Din, and even, nevertheless, modifications of some importance in the course of the three centuries of Turkish rule. In this respect four different epochs must be distinguished: that of the beylerbeys (1518-1537); that of the triennial *aghas* (1537-1559); that of the *aghas* (1559-1571) and finally that of the *aghas* (1571-1830).

The beylerbeys Khair el-Din, his son Hassan, 'Khalid' Ali and Hassan Youssef, as representatives of the *aghas* *aghas*, were personally, and at other times had them discharged for them by governors or *aghas*. Although acknowledging the suzerainty of the Grand Seigneur, they behaved as independent sovereigns. Indeed, and without reason, calls them the "kings of Algiers." All of them dreamt of reaching, in their own advantage, a kingdom comprising the whole of Barbary: they even tried to neutralise the excessive power of the janizaries by relying on the troops which were *aghas* from the *aghas* (*aghas*). — But their ambition caused an insubordinate in the Sultan of Tunis, that these desired to have themselves represented to Africa by *aghas* appointed for a period of three years. These officers, being first of all bent on the acquisition of a large fortune, did not give homage to their sovereign. During this period, the piracy developed considerably. Towards the middle of the 17th century, a military revolution broke out which brought the *aghas* or chiefs of the militia into power. The *aghas* only preserved some honorific distinctions. The period of the *aghas* was one of disorder and anarchy. The rivalry between the janizaries and the *aghas* provoked bloody attacks. All the *aghas* perished by assassination. — After the elapsing of twelve years, the *aghas*, in their turn, succeeded in usurping the power and appointed a *aghas*. His and three successors were also elected by the *aghas*, but the others were chosen by the militia, which finally re-conquered and maintained its influence. This period is marked by the disappearance of the *aghas* and the rapid decline of Algerian power. The Ottoman supremacy, it is true, was solely attacked by the restoration of

the *aghas* of honour and the diploma of investiture upon the new *aghas*. But, on the other hand, the cruelties and moral demonstrations of the great European powers impeded the piracy to such an extent, that, whereas in the preceding century it had enriched the Algerians, it now proved insufficient to maintain the treasury. The *aghas* had to take measures to extort from the natives, at the risk of provoking revolts, or to the help of the *aghas*, who were steadily gaining power. The *aghas* enjoyed, at the end of the 18th century, by Nephthali Binnach and Joseph Baci, "the king of Jews", called forth bloody riots in 1805. The militia, greatly reduced in number and gradually deprived of military qualities, became more and more enervated. They ruled and dominated the *aghas* according to their own caprice. Of 25 *aghas*, who reigned successively from 1671 till 1830, 11 perished by murder. Not until 1816 it occurred to 'Ali Bey, to abandon the palace of the *aghas*, in the low town, and shut himself up, with his *aghas* and his guards, in the *aghas* where he would be safe from military rebellions. [See ALGERIA.]

Having been elected by the militia, the *aghas* enjoyed absolute power. He was assisted by a council or *aghas*, consisting of five ministers with the official name of "Powers." These were the *aghas*: the minister of finance; the *aghas* of the camp, the commander-in-chief, the *aghas* of the militia, the *aghas* of the *aghas*, the *aghas* of the *aghas*, and the *aghas* of the *aghas*. The *aghas* of the *aghas* was in charge of the police and the jurisdiction in the capital. The *aghas* governed the province of Algiers, which constituted the *aghas* *aghas*, by the intervention of four Turkish *aghas*. The rest of the *aghas* was divided into three provinces or *aghas*: the west *aghas*, which had successively for its capital *aghas* towns of Mascara, Moudonia (from 1710) and Oran (since 1791); the central *aghas* or the *aghas* of the *aghas* with the capital Medea, and the *aghas* *aghas* with the capital Constantine. These *aghas* were again subdivided into *aghas*, comprising the territory of several tribes. These tribes again had *aghas* or assemblies of *aghas*. Each *aghas* was governed by a *aghas*, each *aghas* by a *aghas*, either a Turk or an Arab, and each *aghas* by a *aghas*. The *aghas* were appointed by the *aghas*, at a rate by *aghas* of money, the *aghas*, in their turn and under the same conditions, chose the various authorities placed under their commands. They exercised extensive power in their *aghas*, but were responsible for the security of the *aghas*, and for the collection, with the help of the *aghas* tribes, of the taxes. Every year, in the spring and in the autumn, they sent the proceeds of these taxes to Algiers, by means of *aghas* *aghas*. Every third year they had to appear there personally, to deposit the amount of customary duties (*aghas*) which was called the *aghas*. This journey was not always without danger for them; for the *aghas* took advantage of their presence at Algiers to make them pay back what they had stolen and even to get rid of them, if he suspected them. They certainly might be tempted to govern independently as they had the disposal of an army and an uncontrolled authority. None of them, amongst others Djamahmed el-Kahir at Oran, conducted themselves like independent sovereigns. The *aghas* of Constantine, in the 18th

and 17th centuries, caused the greatest annoyance to the Algerian government.

Although the representatives of the beylik were personally concerned about the collection of the taxes, still the main resource of the Algerian treasury, for a period of three centuries, was to be found in the piracy. Originally having been one of the forms of the holy war, the piracy became, towards the close of the 16th century, a virile industry which enriched the government and the entire population. Private persons and associations supplied the capital necessary for the equipment of the ships. A fixed duty was levied by the state on the sale of captured individuals and merchandise; what remained was divided between the shipowners and the crew. The captives, especially those who belonged to well-to-do families, gave rise to a lucrative trade: they were bought and sold; their owners entered into negotiations regarding their ransom, in some cases with the captives themselves, in others with the deputies of their families or the members of the religious congregations (Trinitarians, Mercanturians, Lazarites), who devoted themselves to this philanthropic mission. During the time of these transactions the slaves either lived in the hands of their masters or in the establishments appointed for that purpose, the so-called *bagins*. The piracy attained its highest prosperity during the last half of the 17th century, when even the rivals of Spain, Portugal and Italy were captured in the narrows of the Bosphorus; it was still indomitable in the second half of that century, in spite of the naval demonstrations of England and France (century of Blake, 1659; expedition of Beaulieu to Algiers, 1664; bombardments of Algiers by Duquesne in 1682 and 1683, and by d'Arques in 1688). But in the 18th century the freebooting diminished. The great maritime powers, France and England, succeeded in enforcing respect for their flag. The states of secondary rank (Sweden, Denmark, Holland, Naples etc.) had to make up for this by submitting to the compulsory payment of an annual tribute either in money or in kind, in exchange for a guarantee of more or less precarious security for their nationals. The wars of Napoleon, which turned public attention away from the Mediterranean, gave the piracy a chance to recover its former prosperity. After general peace had been restored, the diplomatics, in reply to the appeal of publicists such as Sidney Smith and Chateaubriand, sought means of putting an end to that state of affairs. But the Algerians refused to carry out the decision of the congress of Aix-la-Chapelle. Even the bombardment of Algiers by Lord Exmouth (see above) could not make them give up their old practices. The piracy was to last as long as the Turkish dominion itself, until the year 1830.

The conquest of Algiers and the destruction of the Turkish State were the achievement of France. After vain endeavours to obtain satisfaction for the insult offered to the royal flag in 1827, the government of Charles X abandoned the blockade, which had lasted for three years, and, instead of the usual conciliatory negotiations, decided on punishing the day Marston, in spite of the opposition of England, the minister Polignac organised an expedition against Algiers. The day appointed on July 5th. The town was immediately occupied, and Hussein and the Jan-

daris were compelled to retreat. Polignac was determined that France should retain the ports on the littoral, but he intended to let a congress decide what was to be the final destiny of the country. But even before the diplomatics had time to assemble, the revolution of 1830 overthrew the Bourbons. The July monarchy regarded Algeria as an "embarrassing legacy". The politicians, who had come into power were undecided whether to yield to the wishes of the "conquerors", who demanded the occupation and colonisation of the ancient regency, or, on the other hand, to abandon the conquest which was likely to prove a burdensome enterprise. Not until 1834, after the "Africa Committee" had formed its task, the government declared itself in favour of the maintenance of the French occupation. At the same time, also, a first attempt was made to organise the administration of the "French possessions in Northern Africa", which, until then, had been subject to military rule. The decree of July 22nd 1834 constituted the general government, in spite of some kind advocates (such as Marshal Clauzel) of the occupation by France of the whole territory formerly occupied by Turkish Algeria, the chambers and partly also public opinion preferred the system of limited possession etc. In other terms, the occupation of the towns on the coast and their surrounding districts. The islands, since 1830, had been the prey of piracy. The former bey of Constantine, Ahmed, asserted himself in the eastern province, and Abd al-Kader [q. v.] was beginning to establish a kingdom in the west of the country. Consequently the French advanced into the west, between 1830 and 1840. From 1830 until 1836 they only occupied Bone, Oran, Mostaganem, Arzew and Bougie. The capture of Constantine in 1837, after an abortive attempt in the year before, formed the occupation of the east province from the sea to the Sahara. In 1844, the French troops appeared at Miskra and penetrated into the *maïra* of the Aurès. In the west they had a harder struggle against Abd al-Kader. After an energetic and methodical warfare under the command of Bugeaud, which lasted from 1841 till 1848, the power of Abd al-Kader was crushed and possession was taken of the towns of the Tell and of the plateau (Tlemcen, Miliana, Blouda, Blida, Saida Bagha). Three conventions of 1845, which was the outcome of the treaty of Langres concluded after the Franco-Moroccan war of 1844, demarcated the frontier between Algeria and Morocco. The sending of French troops to the borders of the Sahara, and the establishing of fortified posts on the plateau secured the extermination of the nomads in the south. The aim of the Ziban had to recognise the authority of France after the suppression of the revolt headed by Ibn-Agha and the capture of Zantcha (1849). Equally successful as an agitator was the sheik Muhammed b. Abd Allah, who, in his turn, tried to incite the Saharan tribes. The French defeated him, captured Laghouat, and advanced as far as Wargla (1850—1854). Until these years of Miskra had remained independent, the two expeditions of Angoulême (1844 and 1847) and the campaigns of Saint Arnaud and of Randon (1851—1854) having effected only a preliminary occupation Kabylie of the Sahara, the region of the West Sahel which was destined to fall by the hands, and the valley of the S-

A. Europeans 658 367

I. French subjects 492 369

French	272 976
Foreigners naturalised according to the law of 1839	148 748
Native Jews naturalised by the decree of October 23 rd 1870, and their descendants	64 645

II. Foreigners 166 198

Spaniards	117 475
Italians	35 153
Maltese	5 212
Others	2 353

B. Native Mussulmans 4 477 738

I. French subjects 4 447 140

II. Foreigners (Moroccans, Tunisians, etc.) 30 639

From this it appears that the native Mussulman population, which in 1830 did not amount to more than 2½ millions, now forms about ⅓ of the entire population. It is far from being homogeneous, the different groups being usually distinguished as follows: (1) the Berbers, who are descended from the people who inhabited northern Africa at the time when Islam was planted in those regions; (2) the Arabs, descendants of the conquerors of the 7th century and especially of the Arab invaders of the 11th century, intermixed with the Berbers; (3) the Moors or Maghars, living in the *oases*, who are descended from various African populations, which were joined by foreign elements, in the 15th, 16th and 17th centuries by Spanish emigrants (*Andalusians*), in the 18th and 19th centuries by European renegades; (4) the *Kulughis*, half-breeds born from the union of Turks and native women; (5) the Turks who remained in the country after 1830; (6) the negroes, who either have been brought into Barbary as slaves, or are the descendants of *negroes*. This classification, confirmed by usage, does not correspond to the actual state of affairs. These elements have *intermixed*, and now the fusion is so complete, that it is almost impossible to distinguish the separate races. Not even the two most important groups, the Berbers and the Arabs, can be distinguished from one another, neither their language nor their mode of life affording sufficient criteria for such a division. But the Arabised Berbers have renounced their language and their customs, and have even lost memory of their origin, amongst others the *Hamaks* and the *Nemaks* in the province of Constantine, who *call* themselves Arabs in spite of their actual descent from the *Libyan* Berbers, the *Lughas* *Kel*, who are descended from the *Kellins*, and the *Hans* *Wans* on the Moroccan frontier. Of Arabian tribes, on the other hand, nothing is left but their names, the infiltration of Arabised Berber elements having transformed them completely. This Arabisation has taken place all over Algeria, but it has been more general in the province of Oran than anywhere else. To summarise: "The dispersion of the Arabian families was accompanied by an equally strong dispersion of the Berber families, and since the 8th century their vicinity has enabled the Africans either to absorb the Arabs or to transform themselves in order to resemble them at the present day". As

to their way of living, similar habits are found in both groups: nomadism is not especially Arabian, nor is a settled life a distinctive of the Berbers; outside the towns occasionally *semi-settled* Arabs and nomadic Berbers in quite, however, of this general fashion, some Berber groups that were expelled into the mountains inaccessible to the invaders, have preserved their language and customs, such as the *Kabyles* (q. v.), the *Shamirs* of the *Aurès* (q. v.), the *Tuaregs* of the *Nadama* region (q. v.), the *Haut* *Sahel* of the *Tata* country, the *Haut* *Massara* of *Chenoua*, some tribes of the *White* *Atlas* and finally the *Maknass*, the descendants of the *Arabid*: *Zenatya*, who, besides the customs and the dialect of their ancestors, seem to have preserved their physical characteristics, which doubtless stamp them as representatives of one of the most ancient Berber tribes (see *q. v.*). A superficial estimate of the various linguistic groups has not yet been made with adequate precision. Suffice it to say that, in 1859, the number of people speaking a Berber dialect was estimated at 850,000. At the present day their number would amount to about one sixth of the entire population. Groups which have preserved really noticeable marks of distinction of the Berber race are but rarely found. Everywhere else the Arabs have imposed their institutions and their language on the tribes they conquered. Although, in some cases, they were influenced by the *indigenous*, whose mode of life presented some features very similar to their own (part of the Berbers, for example, according to ancient authors, led a pastoral life, just like the Arabs), the conquerors, in their turn, exerted an undeniable ascendancy over the African natives resulting in their assimilation to the Arabs. The common appellation of Arabs for the entire population of Algeria is, in fact, a convincing proof of this final process.

On the ground of their way of living the Algerian natives can be grouped into *two* categories: settled and nomadic tribes. Between the former, distinction is obvious: the townspeople do not resemble the inhabitants of the *Kabyle* villages, very much more than they do the *Bedouins* or the *fellahs* of the *Tell*. For a number of centuries they have occupied the towns of the littoral and of the *Tell*: *Algiers*, *Mada*, *Makla*, *Constantine*, *Bougie*, *Oran*, *Nedroma*, *Tlemcen*. They form a class of townspeople, *settled*, and use of letters, peaceful and industrious *citizens*, whose numbers have been increased since the French conquest by a proletariat of day-labourers, handicraftsmen, and other *incommensurable* individuals. They live in separate families, and, where they come in contact with Europeans, seem inclined to adopt western habits. The *Kabyles* throng together in large villages, *agglomerations* of many houses affording shelter to the inhabitants and their cattle, and little in common with the *nomads* living between the valleys (see *Kabyles*). Judging from the number of people who live in these places they would for the greater part deserve to be called towns. In the mountains of the south (the *Flouja*, the *Syde*, the *Djebel* *'Anelle*) the settled part of the population occupies fortified villages (*Agars*) built of "plaster" or rammed earth, which, at *some* times, serve as warehouses for the provisions, as markets and *for* *traders* (see *ALGERIA*, *ANNA*). In the plains of the *Tell*, the *fellahs* or husbandmen are equally settled: he lives in a "house" a hut constructed of twigs,

covered with *dir* (a kind of reed) and surrounded, at some distance, by a hedge of thorns or cacti: a collection of several of these little enclosures in a circle is called a *dwara*. Elsewhere the winter enclosures or *waghas* (literally "winter camp") of the same size and shape as the *gawahs*, surrounded by thickling-fences and in harvest time, and by others, where the cerea are sown. The felids, however, is not so definitely settled as the *nomades*; he likes to live in a tent just as well as in his *gawah*, and easily changes his abode. Some spend the winter in the *gawahs*, and live under a tent in summer; others remove their camps several times a year. In order to utilize pieces of land lying far apart. They generally cultivate trifling vegetables and barley. Their agricultural implements and methods are still of a rudimentary nature; the results obtained depend first of all upon the abundance or the scarcity of rains. The farmers only move away from the Tell, the less favourable the climatic conditions become to agriculture, which then is substituted by cattle-rearing. In that case the settled or *gawah* settled life, which predominates in the Tell, passes gradually into the nomadic mode of existence, which predominates on the *plaine*.

It is very difficult to give an exact list of the *nomades*, as the majority of the *Arabs* tribes are "more or less nomadic and more or less settled". According to Villot, the *nomades* usually called *Arabs* may best be divided into two categories: *Arabs* with a limited range of migration, and *Arabs* of *Al-Bidja* (i.e. *Arabs* "of the migration"), the latter being *nomades* properly so called. Bernard and Lacroix distinguish the following categories: (1) the *nomades* with a very small range of migration (from 15 to 30 miles), circulating on the border of the Tell at definite periods in search of fresh pasture grounds for their cattle; (2) the *nomades* with different winter and summer camps, lying only a short distance from each other; some of these *nomades* hibernate in the south, others in the north of the Sahara Africa, (3) the actual *nomades*, who spend the winter in the Sahara, and, in the spring, leave their migration grounds in the south in quest of pasture and water amongst the tribes of the Tell, which allow them a right of usage. The *nomades* (*Arabs*) of Laghouat, for example, advance as far as Ténis al-Hadid; the tribes of the Ziban and the *Sharika* *Arabs* to Châteauneuf du Sahamel, between Constantine and Skik, other tribes of the southern region of Constantine even go as far as to call on the *Arabs*. These pastoral migrations are called *regas*; they are undertaken by sections under the conduct of their *shaykhs*, according to *tribal* rules and along fixed routes. Formerly they used to give rise to active hostility in the towns lying on the borders of the Tell and the *plaine*. The *Turks*, who expelled from the *nomades* the payment of certain duties called *dhim*, took care to establish *Maghrib* tribes in the neighbourhood of those market-places, that they might secure or, if necessary, enforce the payment of this tribute. Wool and skins, in exchange for corn, used to be the principal articles of traffic; to these, at the present day, must be added a certain number of objects manufactured in Europe. These have become indispensable to the *nomades*. Their own industry is extremely primitive and mainly practised by the women; it only consists in the making of *ghas* (beating bands of wool and

camel hair which, when together, form the *tray*), of woollen clothes, of rugs and of some domestic utensils. Both nomadic and the settled mode of life are not only closely dependent on geographical and climatic conditions, they are also subject to the effects of historical events and of economical changes. The *libal* invasion, for example, over-ran Africa, compelled certain *nomadic* tribes to become settled. The French occupation, which guaranteed both safety and relative prosperity, produced either similar or contrary effects. At various places, especially on the border between the Tell and the *plaine*, an evident tendency towards the building of *waghas* and a *domestic* settlement can be observed amongst the *Arabs*. In other regions, however, tribes may be found, which at one time had been reduced by misery and insecurity to throwing together in permanent abodes, but, under the present improved conditions, have resumed their settled life, abandoned the home for the tent, collected fresh herds and returned to pastoral and nomadic habits. This seems to be the case in the country of the *Nigra*.

The social organization of the *nomades* is still thoroughly patriarchal. The family has remained the basis of society. The father possesses absolute authority. The woman, being in most cases deprived of the guarantees which *Muslim* law affords her, lives under unfavourable conditions. She is married at an early age, in spite of the attempts to prohibit the marriage of girls not having arrived at puberty, and, as a rule, is compelled to the heaviest work, being no more than a servant. Nevertheless, her influence remains considerable, in consequence of the passions she excites; jealousy is frequent, in spite of the women being watched jealously by their husbands and heavy punishments being inflicted on transgressors. Polygamy, however, a rarely practised, lack of resources preventing the men from keeping more than one wife. According to a statistical estimate of 1891, the number of polygamous households in proportion to the totality of marriages was 1.000 in 100,000 (149,000 to 150,000). The family has almost complete autonomy, can do what it likes with its movable and immovable, may even abandon the tribe it belongs to and join another. These tribes (*ghas*), into which the families are grouped, comprise the descendants of the epigynous ancestor and families connected with that of the founder by ties of clientage. Tribes which can trace their origin back in a direct line to Arabian or Berber ancestors, without the admixture of foreign elements, are extremely rare. For the greater number have sprung from a commingling of various elements effected in the course of centuries. During the Turkish epoch, for example, *tribal* cities were formed by individuals of various origin being raised military colonies. An analogous phenomenon has taken place in the neighbourhood of the most renowned *tribes*; these so-called *tribal* cities have constituted themselves, the members of which pretend to be the descendants of a *tribe*, whose children they style themselves (*tribal* *tribe*), claiming, on that account, a kind of religious nobility. Such are, for example, the *tribal* *tribe* (*tribal* *tribe*). The tribe possesses a domain of its own (*tribal*); in the province of Oran *tribe* = *tribal*, a real collective and indivisible property, of which the possession is not the usufructaries. Before the

of Bouïssa, St. Ahmed is 11,000; and finally the Souk-à-Tel, scarcely a thousand in number.

Both the towns and brotherhoods tend to keep strict separation and isolation which prevail in all Algerian tribes. To make any distinction, as regards education, between Arabs and Berbers is contrary to fact; for the Kabyles, who are Berbers, know all other Muslims in ignorance, and the Kabyles put blind trust and faith in the marabouts. "The slight ~~and~~ ~~scattered~~ ~~all~~ over the mountains", writes M. Wahl, "and of mountains swarming and covered, makes one imagine oneself in a Muslim Spain". As compared to the marabouts, the Muslim official clergy lacks prestige. It owns its organization to the French government, which, on the occasion of the *gribs* to the shrine, undertook to keep places of worship in repair and to pay the clergy. These comprise 25 *caïds* (amongst whom is one *Hamad*) who are in charge of the principal mosques, *imams* who have to preside at the Friday prayer, *mudarris* who teach theology, *qur'ân* who recite the *Qur'ân*, and *maraboutins* whose mission it is to summon the faithful to the prayer, in all 573 functionaries officiating at 174 mosques, all recruited from the pupils of the three *madrasas* of Algiers, Constantine and Tlemcen.

2. THE PRESENT ORGANIZATION OF THE COUNTRY.

The Government of Algeria was declared, by the constitution of 1848, an integral part of French territory. Its administration, however, differs in more than one respect from that of the mother-country. The numerical disproportion between the Europeans and natives, and discrepancy in customs, religious and social conditions, did not allow of the unqualified introduction of French institutions desired by the advocates of racial assimilation. The government and the higher administration are centralized at Algiers in the person of the governor-general, who represents the government of the French republic through the whole of Algerian territory. All the various branches of the civil service are placed under his control, with the exception of the non-Muslim jurisdiction, public education and the treasury. He takes all measures necessary for the maintenance of internal order and the defence of the country; and the military and naval officers, charged with the carrying out of these measures, cannot correspond with the respective ministers except through the governor-general, who, moreover, is entitled himself to correspond directly with the minister resident at France at Tunis and the minister of France in Morocco on matters concerning both these countries and Algeria, especially on such as concern peace on the frontier. He is assisted by a government council consisting of the heads of the civil service, whilst a "council supérieur", formed of high functionaries and delegates from the elective assemblies, prepares the budget in co-operation with him. An elective assembly, the so-called "délégation financière", divided into four sections, *européens*, *arabes*, *algériens* and *Kabyles*, enables the French taxpayers and subjects to express their opinion on financial questions, and, to the ~~extent~~ ~~of~~ ~~the~~ ~~budget~~, to initiate the measures or reforms which they consider most *urgently*. French citizens also return three *deputés* and seven *senators* to Parliament.

Further, Algeria is divided into civil and military territory. The former comprises the whole of the Tell and the greater part of the plateau. It has been enlarged considerably since 1870 at the expense of the military territory. In that year it covered an area of 1,790,361 hectares peopled by 493,000 inhabitants; in 1900 both the ~~area~~ and the number of inhabitants had increased tenfold, 14 millions of hectares and 4,500,317 inhabitants). ~~The~~ ~~territory~~ ~~has~~ ~~an~~ ~~administrative~~ ~~organization~~ ~~of~~ ~~its~~ ~~own~~. The civil territory is divided into three departments (Algiers, Oran, and Constantine), which are governed on much the same ~~lines~~ ~~as~~ ~~the~~ ~~mother-country~~. Two kinds of communes, however, must be distinguished in those parts: the so-called "*communes de plein exercice*", established in regions where European interests predominate, and provided with an elected municipal council; and the "*communes mixtes*". The latter, to the number of 92, are mainly peopled by natives. Each covers an area of about 200,000 hectares and comprises a population of about 35,000 inhabitants, and is governed by an official, "*administrateur*", generally called *préfet* by the natives, elected by a municipal council partly elected, and by native *conseillers*, who are called *élus* or Arab *caïds*, and presidents in Kabylie. These *administrateurs* are appointed by the prefects and are displaceable at will by the governor-general. They serve as intermediaries between the French authorities and the native population, and receive a salary of one tenth of the total proceeds of the taxes paid by the latter. — The military territory, the extent of which decreases gradually, covers a part of the plateau and of the Sahara. Peopled almost exclusively by natives, it is ruled by the generals of the three military divisions, Algiers, Constantine and Oran and their subordinates, and is divided into "*circles*" governed by superior officers, and into "*arrondissements*" and "*postes*", which are under *commandants* belonging to the staff of the "*affaires indigènes*", — a mere continuation of the "*chefs de tribus*" system, with a few alterations in detail. Immediate authority is exercised by native *chefs*, *tribes*, *tribes*, *tribes*, or *tribes*, under the control of the officers. There are also "*communes mixtes militaires*", and native communes. The population of the military territory amounts to 225,442. Interest has been diminished not only by the gradual increase of the civil territory, but also by the creation, in 1900, of the "*Territoires du Sud*" (Touat, Ghardaïa etc.) with separate budget and organization.

Legal status of the natives. ~~The~~ ~~Muslims~~ ~~are~~ ~~subjects~~ ~~of~~ ~~France~~. The "statute-comité" of July 14th 1865 declares them Frenchmen, with this restriction that they are to continue under Muslim law "so far as concerns personal status, the family, succession, and real estate in so far as it be not held under a French title to proprietorship". The natives, however, have a right to disclaim their status in matters of justice, although the case be *for* Muslim law. They are admitted to military service and may even attain to the rank of officer (with the native title only, unless they come out of a special school); they are competent to fill certain civil posts, and may even become French citizens on request, but in that case they must disclaim their personal status and submit themselves to French law, but *in* *as* *much* *as* this, by the majority of the natives is

regarded as a form of slavery, it is not of frequent occurrence. The natives who are not naturalized are not completely deprived of political rights: they are excluded, for example, from political elections, but have a vote in municipal elections. Although the voters are very limited in number by the system, and the deputies who represent them in the various assemblies, municipal delegations, and general and municipal councils, are sometimes appointed by the government, and sometimes chosen by their fellow-believers but never by menhood suffrage. Each municipal council, under the system, numbers from two to six native councillors amongst its members, each general council six Muslim members, and the General Delegation 21 Arab and Kabyle members.

In matters of finance the natives are subject to a regime different from that applied to Europeans. They are liable to various taxes, making up together the "impôt arabe". Two of these taxes are of a general character and are collected all over Algeria on an almost uniform system. These are: the "impôt annuellement en tant de la production de la vigne" and the "impôt en tant de la production de la vigne", both in character, are the same, originally laid out in the best of the use of the "impôt arabe" and still collected as a ground-tax in the province of Constantine; the various taxes such as that of Greater Kabyle, paid in regard to commerce, which is a sort of poll-tax and a substitute for all other taxes, the "impôt arabe", imposed on every fireplace in Lesser Kabyle; and the "impôt arabe", levied in places where this tax is cultivated by the natives, for example in the "impôt arabe" and in the case of southern Constantine. These so-called "impôts arabes" are identical with those collected during the Turkish epoch, except that they have lost their religious character and are paid into the Treasury.

The legal system offers some particular features. Penal justice is exclusively the province of the French magistrates ("conseils d'arrondissement", "tribunaux de première instance", "justice de paix") in the civil territory; "conseils de guerre" in military districts. Violations of the law by natives are dealt with by special courts with a view to prompt, efficient, speedy, and cheap justice, suited to the customs and the intelligence of the natives. Such are, for minor offences, "délits", the so-called "tribunaux répressifs", founded by decree of March 29, 1902 and reorganized by decree of August 19, 1903. The sessions are held in the chief town of each "justice de paix", and are presided over by the "juge de paix" assisted by two judges, one French and the other native, drawn respectively from the functionaries and notables. Criminal cases are dealt with by the "tribunaux répressifs", organized by decree of December 30, 1902. These hold their sittings in the towns appointed to be seats of the "tribunaux répressifs", and consist of three magistrates and four jurors (two French and two native). Finally, both civil and criminal government have a rather wide disciplinary power which enables them to punish offences peculiar to the natives who are subject to such particular rules. They are bound, for example, to provide themselves with a license for travelling in the interior of the country, for possessing weapons, for wearing a pilgrim's cap (keffiyeh), for wearing religious ornaments etc. Sentences pronounced against French, against the execution of

the orders regarding the rights of property and of personal status, the refusal to do forced labour when ordered by the government, are also dealt with on warrant by the "tribunaux répressifs". This much questioned system is justified by the necessity of immediately suppressing, by means of light penalties, such offences as likely to disturb public order. The "tribunaux répressifs" of the "impôt arabe" are reserved for civil suits, but their powers have been gradually extended to the gain of the European nationals. There is a "tribunal répressif" at Algiers, and in various places in the three "départements", the Magistrates have their "tribunaux répressifs".

Public education for Europeans is subject to the same conditions as in France. Higher education is given in the "écoles supérieures" of Law, Medicine, Science and Letters at Algiers, which are open to both Muslims and Europeans. The teachers at these schools are largely concerned with native questions. The School of Medicine goes to better the natives by training a staff of "auxiliaires médicaux" able to give immediate aid to their fellow-believers, and to spread amongst them elementary notions of hygiene. Muslim law and native customs are taught at the School of Law; lectures on Arabic language and literature, on vulgar Arabic, on Berber dialects, on Muslim sociology, and on the history and geography of northern Africa are given at the "École des Lettres". Public schools of Arabic, in connection with this school, exist at Algiers and at Constantine. Secondary education is given in "lycées" and colleges, which are open to natives. Muslim primary education long neglected, has since 1881 received due attention from the government. A decree of November 24, 1887 laid down the principle that primary education was to be given in public schools open to children of all nationalities and in special schools reserved for the Muslims. These special schools have to apply measures adapted to the requirements of native life, under special programmes, which prescribe instruction in agriculture and in handicrafts, together with the study of the French language. The principle of compulsory attendance at school applies only to boys, and its duration is limited by the government. At the present day the native schools, which are particularly numerous in Kabyle, are attended by about 30,000 children. Muslim education (properly so-called) is given in the Koranic schools (madrasas) and in classes of theology held in the principal mosques by "maîtres". And the madrasas were reorganized in 1895, in order to adapt them for preparing for different careers, both legal and ecclesiastical persons possessing, in addition to a knowledge of Islamic law and theology, some acquaintance with French law, history, geography, literature and science. Knowledge from these schools may play a large part in bringing about a better understanding between natives and Europeans.

Whether this be possible is a problem which, since 1830, has often been put, discussed and answered, sometimes in the affirmative, sometimes in the negative. The dream entertained by early enthusiasts of fusing natives and Europeans into one single nation by the mere force of institutions and systems, have long since been dispelled, and their failure has lost force in the contrary belief that Islam opposes an insurmountable barrier to all attempts at mutual unity, and that the relations

between Europeans and natives are destined to remain for ever those of conquerors and conquered. The truth seems to lie half-way between these two extremes. Even if the fusion of the two populations be not an illusion, the policy of subjugation and of isolating the natives is quite out of date. A policy of assimilation based on community of material interests is inevitable. That Muslims are not impervious to such a policy has been evidenced by the improvement in agricultural methods, by the institution and development of pecuniary societies, and by the favourable reception given to the founding of native dispensaries and infirmaries. And besides, although we may not give up all hope of radically transforming the native mind, it is far more visionary to aim at developing Muslim civilisation within its own limits. To effect this will indeed be a work of patience, and one requiring much lapse of time for its result to become apparent.

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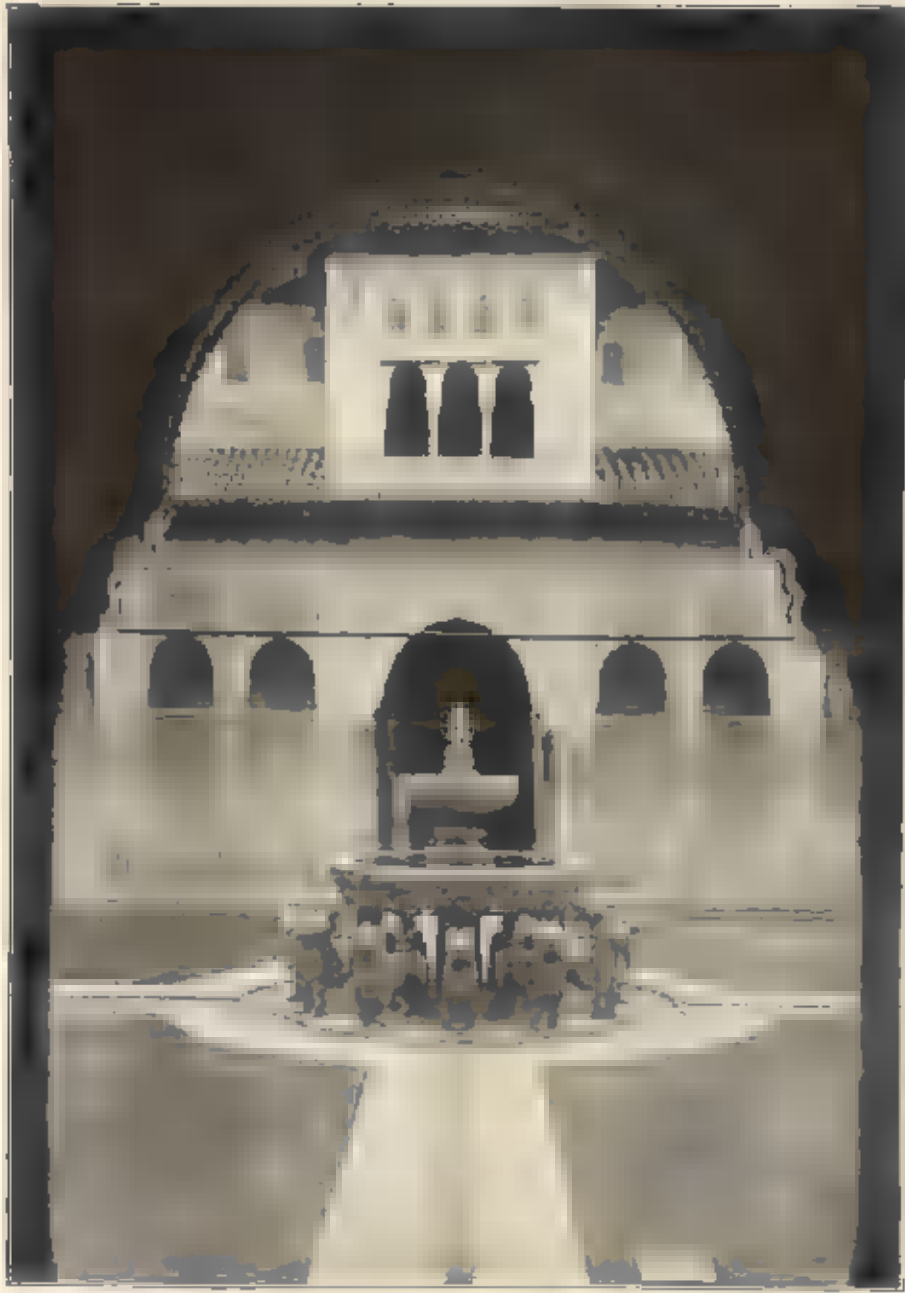


Fig. 2. Ajanta, India. The lion's court.
From a photograph by C. H. Becker.



Fig. 3. Tombstone of the 12th century.
According to the "Tombstones of the 12th century" (Tombstones of the 12th century).



level, in the angle between the Court of Myrtles and the Court of Lions.

That, at one time, courts in the style of the Patio de las Leones existed everywhere in the Islamic countries on the Atlantic coast, and especially in Sicily, can be proved indirectly, because the well-known courts in the style of the Court of Lions with their courts and fountains like the monument can only be accounted for as imitations of these Moorish palace courts. The many colonnaded colonnades, surrounding the cloisters of the monasteries of Cîteaux in Lorraine and at St. Paul in Spain, as well as the famous cloisters of Montreuil, whose scheme of ornament is clearly related to that of the Alhambra. Again in the "Court of the Lions" we notice, on its longitudinal axis, arcades with three or four columns in the corners and two in the middle; and the fountain in the centre. In the Court of Montreuil the same recess occurs, but in the corner only, the number of arches is the same, not is the fountain lacking. Another point of resemblance between the "Court of the Lions" and the cloisters of the Italian monasteries is the bold cylindrical variety of their supports. In the Alhambra single columns alternate, apparently at least, with pairs or with groups of three or four. Such groups occur likewise at Montreuil and, alternately with pillars, in Rome. The shafts of the Alhambra columns are smooth but for the series of rings above and below; but the last is hard work to carve on the walls, which is also found in Sicily, and throughout the East, proves beyond all doubt that the "technique" of the columns fashioned in the style of the Court of Lions was borrowed from Islam.

The capitals of the Alhambra (fig. 3) have a circular base, decorated with an undulating ornament, above which rises a square superstructure with a profusion of arabesques. Analogous forms are frequent in northern Africa, in the East, however, not a single one has yet been found. Nevertheless, this design must also have been imported from abroad: the bell-shaped capitals of the Tulun Mosque at Cairo, are an indication of the oriental origin of this design. For the rest, the Alhambra decorations differ from the Persian decorations of the Tulun Mosque, which is about 500 years older, in that they were cast in moulds and were put together as is to form a continuous surface, whereas the Tulun Mosque exhibits bands of decorative work fashioned with a free hand. A comparison with the wood-carvings of the Minaret (the pulpit) of Kairouan, which are of nearly the same period as the Tulun Mosque, and the fact that designs on flat surfaces based on one fundamental element were already in use in the ancient East, suggest the conclusion that the designer of the decorations of the Alhambra did not strike out any new path of his own. They are a continuation of the usual polygonal ornament, which predominates in the lower parts of the walls, the arabesque which provides so many elevated parts and leads up to the stalactite and, finally, in capitals, employed for decorative purposes, there in the Alhambra being of special interest, so they are often represented as addressing the visitor in their function of ornament (cf. Schack, *Reise und Skizzen der Araber in Spanien und Syrien*, 2^e édition, II, 349-350). The niches, for example, in which plaques are placed, speak themselves in the following words:

My wisdom and my robe are matchless in splendour:
The stars of heaven gaze down to me full of longing....

or:

The artist's hand has embellished me like a robe of silk
And has adorned my slippers with glistening jewels.....

The Hall of the Sisters sings:

I am a garden full of beauty, clad with every ornament,
Recognize what I am, while you feast your eyes upon my charm!....
The stars would gladly descend from their seats of light
And wish they lived in this hall instead of in heaven:
Fain would they join themselves to the company of the slaves, Lord,
And, full of reverence, do them service in both halls.

The Tower of the Captives praises itself in a similar way:

Nothing can match this work etc....

And round the base of the famous fountain in the lions one reads:

Uncomparable is this fountain! Alas, the excellent one, desired
That it should surpass everything in wonder-ful beauty!

It is worthy of note that this kind of inscription, as outside the Alhambra, of rare occurrence as compared with the usual historical inscriptions and verses from the Koran. It would be a matter of interest in the history of art if the origin of this class of inscription were exactly determined.

The Alhambra exhibits two monuments of art, which, even amongst the surrounding profusion of decoration, are particularly striking: the Fountain of the Lion and the three obelisks of the so-called "Hall of Justice". In the centre of one of the two central towers are standing in a circle, each electing through a tube to its mouth; they are designed in somewhat the same style as the animals' heads on the Persian vessels amongst the treasures discovered at Nagyszentmiklos. Such monuments are often mentioned in literature; they originated in ancient oriental art, and have also passed into Christian art. — The obelisks of the Hall of Justice are of interest not only in connection with the Gothic art of Spain: they represent scenes from tales of chivalry and hunting episodes, and also writings carved in a row on a long scroll. One feels tempted to connect the figures with the hunting and harem women of Bagdad, and the king, with the enthroned figure on the front wall of this circle of the desert. Their explanation will need to be based upon an examination of Persian miniature painting.

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at difficult, which compelled him to redouble his literary activity. He dedicated to his sovereign a concise narrative of the creation and the miracles of the prophets under the title of *Advar-i Ahval* (Flügel, *ibid.* II. 94; Perisch, *Verz. d. Türk. Hes.* . . . in Berlin, no. 35 and 358). A year after his return from the Pashalik he completed the *Book of Victory*, containing an account of this campaign (see especially *MS. 1000* in Rica, *Cat. of the Turk. Mus. in the Ser. Mus.* p. 61). He could already claim the authorship of 17 works, when, caused as he had gained the good-will of Sultan 27 years before, he succeeded in humiliating himself with the crown-prince Mehmed, who had then arrived at manhood, by his description of Mehmed's circumcision festival, one of the most remarkable Ottoman history (Nis-i 'Osmanliya Library in Constantinople, no. 4713).

Ali became more and more engrossed in history. In 905 (1587) or shortly afterwards he collected the most interesting material concerning several hundreds of masters of calligraphy and the art of book-binding (both important branches of industrial art in the East) under the title of *Talakat-i edevat* (Flügel, *ibid.* II. 356). His *Collection of histories* (*ibid.* II. 901, a Turkish translation of an admired work of the 10th Arabian epoch, seems to belong to this period. He even thought it worth while to cultivate the mystical and poetical literature which flourished especially in Persia: in his *Comment of man* (cf. Rica, *ibid.* p. 29 and Perisch, *Die Türk. Hes.* . . . in Berlin p. 73) he gave an accurate account of the grades of saints and of the power of their words (999 = 1590-1591). About that time he also arranged a collection of poems both of a general and of a personal tenor, entitled *Esfer-i mesnevi*, which are of great interest for the knowledge of his character (Rica, *ibid.* p. 261). Finally he attained to a high post in the administration of the public revenue, and, shortly afterwards, appointed chief secretary of the *fermanlar*. No wonder that at this time, when he had the disposal of the necessary means, Ali undertook the tempting task of giving a general survey of historical events down to his own time. Sultan Mehmed, immediately after he had ascended the throne, allowed him a considerable salary. But Ali wanted to write the work in Cairo, so that period the greatest book-market of the Mohammedan world. The Sultan made no objection, and for the intrigues of jealous rivals he would have obtained the post of director of finance in Egypt. From 1002 at latest until 1003 (1593-1594) he was engaged in writing his masterpiece, his *Source of History* (1277-1285) in four parts, which, in conjunction with Mustafaîdîm Haghi's work, is the most important General History which has ever produced by the Ottomans. It was printed at Constantinople in five volumes, though without the final part of the book, which treats of the 150 last years of Ottoman history. Although frequent allusion is made to European nations, it never occurs to the faithful Muslim to state any details concerning them. In the first section he expatiates upon the old myths of the prophets, in the second part the personality of Mohammed and the first glorious achievements of the new religion come into prominence. The author is so conversant of the importance of his race for the extension of Islam, that he gives the life of

"Turkish-Tarikh" in the third section which contains the history of the caliphs and of the Mohammedan feudal princes. The fourth part, comprising the Ottoman history, represents this epoch as the crowning achievement of universal history. A detailed genealogy is added to the whole of the work. Ali's compilation of references concerning pre-Islamic history is not more reliable than that of other Mohammedan works of history. The value of his book is to be found in the last sections. It is a curious fact, that amongst the 130 predecessors, whom he quotes as his authorities, not a single one, as far as we know, has ever touched upon the subject of Ottoman history. The 16th century especially has received thorough treatment at Ali's hand. His love of truth in describing the acts of his sovereigns and his tolerance when writing about heterodox people, are especially pleasing features of his work. The style of the last volumes is so much overburdened with poetical allusions that one is reminded of Wessely, but towards the end he descended to an unaffected mode of writing. After the completion of this work, yielding to the urgent requests of his friends, he wrote a concise history of the Islamic realm under the title of *Deer and formation of state*, which has become one of the most widely read books and is to be found in all libraries of any importance. Not long after his appointment to the post of *Paşa of Medina* (a reward for his great literary achievements), he closed his literary career with the publication of his interesting little work *Hasbi al-Kalâm min al-Hadîs al-Hakîk* (Library Esad Efendi at Constantinople, no. 2407; Turk. Cat. of the Khedive Library at Cairo p. 107). He died in the same year 1008 (1599-1600).

Ali is one of the most attractive personalities of the Turkish bureaucracy. In an epoch, in which intrigue and violence were paramount, he shines forth as a model of rectitude and integrity. We wonder that his honest and steady character did not appeal to the iron-handed men of that pitiless period, and that they did not require his services. The Grand-Vizier Sinan Pasha, one of the most striking personalities of the whole Ottoman world, looked down upon him with especial contempt. But, on the other hand, hardly a single author can be found who was not a personal friend of Ali's.

The number of his works amounts to more than thirty, according to a statement which has been corroborated by Hamann without cause. The fullest account of his life and writings is given by Hamann, *Verz. d. Osman. Literatur* IV. 308 and 651. cf. esp. *Verz. d. Osman. Literatur* III. 115 et seq., and by Mehmed Tahîr Rîfât, *Menâkıb-i 'Osmaniyeden 'Alî mîrââtı* (Constantinople: *Osmanîye-i İlmîye* (Salânik 1322 of the official Ottomans = 1906). See also *Cat. cod. or. bibl. univ. Lips.* *ibid.* v. (1873) p. 57; Flügel, *l.c.* II. p. 54; *Journ. Asiat.*, 6th series XIV. (1889), 76, 90-91. Writings of inferior authors are often attributed to Ali.

(R. SCHMIDT.)

'ALİ (ألي), adj.: 'high', often used as a personal name. *Alî 'Alî* is one of the surnames of Ali's.

'ALÎ is 'Amr. ALI' is 'Amr. ALI' is the ancestor of the 'Abbasides. According to Mohammedan tradition, 'Ali was born in the year 40 (661), the very same night, in which the caliph 'Abi was assassinated; but there are also other statements concerning the year of his birth. His

mother was called *Sura* bint *Muḥammad*. His grandfather *Abū* was the uncle of the Prophet, and on account of his high birth and his personal gifts, *Alī* attained to great distinction. He was looked upon as the handsomest and most pious Kinsman of his time, and received the surname of *al-Saḥbān* (the who prostrate himself often) because of his constant praying. His piety did not prevent him from fighting bravely against the Unbelievers, and was therefore rewarded from the capital by Caliph *Walid* I. He went to live in the province of *Sham* on the border between Arabia and Palestine. Here he died in 117 (735-736) or 118 in the village of *Musayna*. This place remained the headquarters of the *Alid* propaganda after *Alī's* son *Muḥammad*, the father of the future Caliph *al-Saffar* and *al-Muḥaddid*, had been recognized as the head of the *Alid* faction.

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ALÍ b. *Abī* *Tālib* was a *ḥashimī* and the cousin of the Prophet *Muḥammad* and the fourth orthodox caliph. His father, *Abū* *Tālib*, whose name signified the heathen name *Abū* *Munaf*, was the son of *Abd al-Muḥallib* b. *Ḥāshim*; his mother was called *Fāṭima* bint *Asad* b. *Ḥāshim*. *Alī* received the surname *Abū* *Tālib* (q. v.) from *Muḥammad*, whose daughter *Fāṭima* he married. Concerning his descent some *ḥashimī* *ḥadīth* ascribed to him an age which cannot be ascertained with certainty, and after *Ḥāshim* was the first Muslim (Ḥunabā b. al-Kharrābī, etc. in *Abū* *Ḥanīf*, *al-Muḥallab*, *Abū* *Saīd* al-Kharrābī etc. in the second (after *Abū* *Bakr*; *Muḥaddīd*, *Tanbīh*, ed. de *Ousef*, p. 231, transl. by *Carra de Vigna*, p. 306). He was one of the ten to whom Paradise was expressly promised by the Prophet, and one of the six counsellors on whom the Prophet on his death-bed set his hopes. He had a dark brown complexion and big protruding eyes; he was corpulent, bald, and rather short than tall; he wore a thick, long, white beard, which he dyed sometimes; his face was handsome; he showed his teeth when he smiled (*Tawḥīd* p. 397, transl. p. 355; *Nawāṭ* p. 441).

History. When *Muḥammad* first decided to emigrate to *Yathrib* and suddenly disappeared from *Mekka*, his escape was facilitated by *Alī*, who made people believe that he was still in the house he had occupied. He also stayed behind a few days in order to return to the women the deposits which had been entrusted to the Prophet. *Alī* accompanied *Muḥammad* in the battles of *Badr*, *Uhud*, *al-Ḥunayn* ("the ditch"), and in nearly all his expeditions, except that of *Taḥuk*, during which he had the command of *Medina* in the absence of *Muḥammad*. He himself conducted an expedition to *Kaduk* against the Jewish tribe of *Ḥuday* (6=628). He received sixteen wounds at *Uhud*, and on the day when *Ḥabib* was slain he carried the banner. The Prophet sent him to *Mina* (9=630) to read in public several verses from the *Qurʾān* (*al-Naḥl*), which had been revealed to him shortly before and at the same time, to proclaim that *ḥashimī* with regard to the prohibition of polytheism from the

polytheism to the circumambulation of the Ka'ba, which no-one was to make naked; to the entrance of the Muslims into *Yathrib*; and to the observation of the time granted for their conversion. In the year 10 (631-632) he conducted an expedition to *Yemen*, in consequence of which the *Ḥimyarites* were converted. It was *Alī* who advised *Umar* to adopt the *ḥijra* in the migration of the Prophet as the starting-point of the *Ḥashimī* calendar. He was entrusted with the task of making representations to *Uthman* on account of the complaints which came from the provinces; when *Uthman* began to feel uneasy about his safety, *Alī* was the intermediary between him and the discontented; in the name of whom he accepted the three days' delay demanded by the caliph; during the siege of *Uthman's* house (*ḥaṭṭ* al-*ḥaṭṭ*), he showed himself favourable to him and inclined to support him. At first he modestly refused to take the power into his own hands, but five days later he accepted it, and on Friday 25 Rabi' al-Awwal 35 (June 24=656) *al-Ḥajjaj* was put to him as *Ḥāshimī* in the Mosque of the Prophet at *Medina*; he was the first to ascend the pulpit for this ceremony. In the year 38 (656) he left *Medina* once to enter it again; he marched against *Ḥajjaj* when *ʿAlī*, *Jafar* and *Zubayr* refused to acknowledge him and defeated them in the "battle of the camel" which took place at *Kharrāb*, outside *Ḥajjaj* on 10 Rabi' al-Awwal 38 (Dec. 8=656). He beheaded the fallen, had them honourably buried, and waited three days before entering the town. He sent *ʿAlī* back to *Medina*, escorted by a train of attendants amongst whom were forty women of distinction. He distributed amongst the inhabitants the money which he found in the treasury, and proposed the same amount to them for the projected campaign in Syria. A month later he entered *Kufa*, where his faithful lieutenant *al-Aghīl* had prepared the way for him. From thence he went to *Cirāḥān* (al-*Ḥadāṭ*), crossed the Euphrates at *Rahha*, and, to the plain of *Ḥalīl*, gave battle to *Mo'awiyā* in a series of combats which lasted two days (Rabi' al-Awwal 38 till *Safar* 37=June-August 657). *Alī* almost gained the final victory, owing to the bravery of *al-Aghīl*. *ʿAmr* b. *al-ʿAṣ* thought of advising *Mo'awiyā* to have recourse to a stratagem which proved successful. The Syrian troops furnished five hundred copies of the *Qurʾān* to their leaders, to indicate that they appealed to the judgment of the book of God. This stratagem disheartened the troops of *ʿAlī* and made them think of submitting to *God's* word. *Alī*, therefore, yielded to the urgency of his companions; he arms and accepted the instrument proposed by *Mo'awiyā*. The latter appointed *ʿAmr* b. *al-ʿAṣ* his arbitrator. *Alī* was angry, against his will, at *Mo'awiyā* and *ʿAmr* b. *al-ʿAṣ*. The two arbitrators met in *Ramadhan* 38 (Febr. 657), furnished with a written document (*ḥaṭṭ*) giving them full power. *ʿAmr* b. *al-ʿAṣ*, who wished to see his nephew-law *ʿAbd* *Alloh* b. *ʿUmar* become caliph; but himself he intended by *ʿAmr*, who made him admit that *Mo'awiyā* was fully entitled to revenge the murder of *ʿUthman*, of which, it was secretly rumored, *ʿAlī* had been an accomplice. So *ʿAbd* *Alloh* *disappeared*. *ʿAlī* (*Tabar* i. 335; *Muḥaddīd*, *Ḥadīth* iv. 397 addit. "by taking off his turban", which detail seems to have been inserted afterwards). *ʿAmr* followed his example, after which he proclaimed

in Spain and the Balearic island. During the era of the Almoravids only three members were called 'Ali b. Ghaniya: one was the son of Muhammad, who was appointed governor of the Balearic islands in 520 (1126); he was the grandson of the lady Ghaniya, the second was governor of al-Mahdiyya (in Bilgaya) in the year 600 (1203-1204); he was the son of al-Mu'izz b. Abd Allah and great-nephew of the former; the third was a son of Ishak, who succeeded Muhammad as governor of the Balearic islands, which post he occupied until 579 (1183-1184). This third personage, in the family of the Banu Ghaniya, who bore the name of 'Ali, was the nephew of the first 'Ali (see the genealogical table in A. Del. *Les Rois d'Espagne* p. 205). It was this last one, 'Ali b. Ishak b. Muhammad b. 'Ali, great-grandson of Ghaniya, who rose in arms against the Almohades.

The rapid annihilation of the Almoravid rule in Africa and Spain by the Almohades, became a serious warning to Ishak b. Ghaniya, who governed the Balearic islands on behalf of the Almoravids. Every year he went personally to the sovereign of Marrakech. In 536 (1142-1143), the Almohade emperor Abd Yaqub summoned the governor of the Balearic islands to appear before him and pay official homage as his vassal. The reply to this summons was delayed until Ishak's death in 579 (1183-1184). He left thirteen sons to take possession of the inherited inheritance. His eldest son, Muhammad, was appointed governor of the Balearic islands by the Almohades with settled there. But Muhammad realized that the Almoravids had could not much longer maintain his independence; he also knew, however, that neither the members of his council, nor the numerous Almoravid nobles who he sought refuge in the islands would ever let him submit himself to the Almohades. Nevertheless, in compliance with the urgent solicitations of the sovereign of Marrakech, he finally accepted the oath of allegiance required of him, whereupon an Almohade officer came to establish himself in Majorca to superintend the governor Muhammad's administration and represent the Almohade government.

A conspiracy was formed, headed by the brothers of Muhammad; the latter was thrown into prison together with the Almohade representative. The government was entrusted to 'Ali, brother of the deposed governor (580 = 1184).

While these grave events took place on the Balearic islands, the Almohades witnessed the terrible defeat of Saurasen, which compelled them to concentrate all their forces upon Christian Spain in order to recover their lost province of arms. So their attention was momentarily diverted from the Balearic islands.

But 'Ali b. Ishak did not doubt but the hour of revenge was near at hand. He began, therefore, to organize the defence of the islands with great activity. But fearing, on good grounds, that he would not be able to sustain for a long time the attack of the Almohades, he began to negotiate with the Africans, especially with the inhabitants of Bilgaya (Algiers). As soon as he recognized that he could count upon the support of at least a part of them and that he could stand without difficulty on the coast by that town, he armed all the ships he possessed, so according to some, 32 according to others, embarked 200 horsemen and 400 foot-soldiers, and, well supplied

with money, set sail for Bilgaya where he landed without difficulty; he captured the town on 6 (Julian 580 (Nov. 1284), during the absence of the Almohade governor of the place. 'Ali had only reigned over the Balearic islands for a few months on leaving for Bilgaya, he remained his post to his brother Yaqub. 'Ali and his companions were never to return to the Balearic islands, which, however, did not until the year 600 (1203-1204) fall into the power of the Almohades.

At Bilgaya, 'Ali found amongst his allies amongst all the discontented, especially amongst the partisans of the ancient Hammadide realm the Almohades had destroyed, including the Kabyles. Afterwards, as we shall see, the Arabs who had invaded Northern Africa in the 11th century (see p. 266) joined him in 1284. Having learned that the governor of Bilgaya, the Sid (= Salyid) Abu 'l-Rabi', had learned that he was coming to attack him, 'Ali advanced against him and defeated him so completely that he dared not stop in his flight until he was safe behind the walls of Tlemcen. After this victory, 'Ali organized the administration of Bilgaya and appointed his brother Yaqub military governor of the place, after which he left it to march towards the ~~west~~ and conquer other countries.

It seems to have been the intention of the leader of the Almoravids to penetrate to the very heart of the Almohade realm, the capital Marrakech. Numerous Arabs and Berbers came to join him in hope of booty. At-Bjarr (Algiers) was conquered. He left it upon the command of his nephew Yaqub b. Yalya, and captured the towns of Alkaiya and Millana. Considering himself sufficiently strong to continue his conquests any further, and feeling perhaps not perfectly sure of the fidelity of his allies, he thought it wise to check his march at Millana and turn eastwards again, along a different route, further south than the one by which he came. He captured the ~~city~~ of the Haud (Haud) on his way back, and laid siege to Constantine.

The Almohades became disconcerted by so many successful attacks; the Caliph al-Mu'izz dispatched against 'Ali an army of 20,000 men and a fleet with a view to the recapture of al-Bjarr and Bilgaya. At the approach of his expedition, all the towns that 'Ali b. Ghaniya had conquered, expelled the Almoravides and submitted themselves again to the Almohades. 'Ali's two brothers Yalya and 'Abd Allah, who had remained at Bilgaya, left the place precipitately when the hostile fleet appeared, and went to join 'Ali before the walls of Constantine (Constantine). Bilgaya was retaken in 581 (May 1185), after an Almoravid interregnum of only seven months.

'Ali b. Ghaniya, seeing all his late allies forsake him after his successive reverses that he had suffered, did not wait to see the arrival of the enemy's army before the town of Constantine. He fled to the desert across the Hodna, while the commander-in-chief of the Almohade army, the Sid ~~Yaqub~~ Zaid, took possession of Bilgaya, that town being the capital of the government which the Caliph al-Mu'izz had assigned to him.

In the Jurd (Jurd), 'Ali scattered money freely among the natives, and so succeeded in securing the help of the ~~tribes~~ Wyal and Djordjan Arabs. Together with his allies, he conquered

Tunisia and Gafsa, after that he went to Tripoli and concluded an alliance with Karamanli, prince of that region. All the unsettled and surrounding borders of the Hilli Arabs of this country round the two new allies, who soon conquered the whole of the hill. Karamanli captured Gafsa and made it his capital (581 = 1185-1186).

In 582 (1186-1187) the whole of Irshiya except Tunis and al-Mahdiyya, had fallen into the power of the rebels and the Arabs, who committed the most outrageous crimes. 'Alī b. Ghaznā was recognized as the head of the whole country, and ordered the prayer to be said in the name of the 'Abbasid Caliph al-Nāsir b. al-Muẓaffar, to whom he sent an embassy to swear the oath of allegiance. Following, herein, the custom of the Almohade sovereigns. He acquired, thereby, the official title of legitimate head in the eyes of his adherents, and, at the same time, hoped to secure the definite support of the caliph of the East for the complete overthrow of the Almohades.

Yielding to the urgent entreaties of the Almohade governor of Tunis, the Caliph al-Muẓaffar decided to take upon himself the command of an expedition for the re-establishment of Almohade authority in Irshiya. Early in 583 (1187) he advanced towards Tunis. At his approach, 'Alī retreated into the desert. From Tunis, where he had established his headquarters, al-Muẓaffar dispatched an attacking column against Gafsa; this expedition, numbering 6000 horsemen, was completely defeated by 'Alī near Gafsa (Rabat I 583 = May-June 1187). Al-Muẓaffar, in his own march, at the head of all his troops, against the Almohades, who, in his turn, was vanquished at al-Hammam and fled into the desert. Gafsa, Fawar and Gafsa were retaken successively by the Almohades, and Irshiya became again subjugated. Al-Muẓaffar transported 'Alī's former allies, the Buzhan and Blyāh Arabs, to the ~~desert~~ provinces of the extreme Maghrib, and returned to his capital.

But no counts had al-Muẓaffar left Irshiya, than Karamanli and 'Alī responded to the south and recommenced the campaign. The events subsequent to the departure of al-Muẓaffar from Irshiya and the reappearance of the two leaders of the revolt are insufficiently known. It is, however, on record, (it may be said, the historian Ibn Khaldūn), that 'Alī met his death in a battle against the wife of the Naṣirwa, in the year 584 (1188-1189). The chronicles of the Almohade dynasty, al-Marrākushī, states, to the contrary, that 'Alī died of the wounds he received in the mortal battle at al-Hammam, where he was defeated by al-Muẓaffar.

His death, in any case, did not put a stop to the struggle which the last representatives of the Almohade empire had commenced against the Almohades. 'Alī was replaced, at the head of the rebels, by his brother Yahyā, who waged war to the knife against the Almohades for nearly half a century, dealing such terrible blows to the empire of Marrākush, that he contributed largely to the dismemberment and the final destruction of this Berber empire.

Bibliography: al-Marrākushī, *al-Mawāṣiṭ*; French transl. by Fagnon, in the *Revue africaine*, 1891-1893 (printed separately at Algiers 1893); Ibn al-Athīr (ed. Tardieu); French transl. of the extracts relating to the Maghrib by Fagnon, in the *Revue africaine*; al-Dīlāwī, *Al-Bīdā* (see A.

Del., *Les Années d'Algérie* (supplement)); apart from these authorities, which may be considered of primary importance, reference should also be made to chapters relating to the history of the Almohades during the epoch of 'Alī b. Ghaznā, in the Arabian chronicles of later date and to the entry in the polygraphical example the Abū Zafar, *al-Karīmī*; al-*Ḥusaynī*; Ibn Khaldūn, *al-ʿIqd al-Farīd*; Ibn al-Dīnār al-Kharrāzī, *al-Muṣannaf*; al-Muṣannaf, *Maṣṣaf al-Fih*, etc. It is also advisable to consult the works of the western authors who have treated of this subject. *The History of the Mohammedan Dynasties in Spain* D. supplement p. 120; *Algeria* (supplement), *Descriptive Statistics of the Administration of the State of Algeria* (Paris 1881); *Cadastre, Description y designación de los Almohades en Argelia* (Barcelona 1899); Alfred Del., *Les Années d'Algérie* (Paris 1903).

(A. DEL.)

'ALĪ b. al-ḤASAN b. al-DĪWĀNA. (See Ibn al-Muẓaffar.)

ALĪ (Sidi 'Alī) b. IḤSĀN, who as a poet called himself *Karīm al-Ḥusaynī* (the simply *Karīm* or *Karīm*), was a Turkish admiral who distinguished himself as an explorer and oceanographer. Following the example of his grandfather and father who had both been administrators of the arsenal at Galata, he entered the navy and was present at the conquest of Cyprus (1422). After that we lose sight of him; we only know that he took part in the famous voyages on the Mediterranean of Kādir al-Dīn Paşa, Sinan Paşa and other captains, and that he boasted of knowing every corner of that sea. In 1548 he accompanied the Italian army (Garcia and Adhemar) on the expedition against Persia. He styled himself of the conviction of his abilities during the winter to take lessons of Aleppo from a philosopher and astronomer, and, at the latter's suggestion, undertook an amplified Turkish translation of the classical work which Mawṣilī 'Alī Paşa had written in Persian entitled, in 'Alī's translation, "On the Art of Astronomy" (*Uṣūl al-Fīkḥ al-Fī al-Fīkḥ*, p. 120; *Uṣūl al-Fīkḥ al-Fīkḥ*, p. 120). The sailor's literary fame was greatly enhanced by Sulaimān's third Persian campaign in 1553. Again he accompanied the Sultan and, as before, they spent the winter at Aleppo.

While the European wars of the Ottomans brought consolation to their western frontier, heretofore efforts were made by them to prepare the complete overthrow of the Persian Safavids by a series of campaigns on the Persian Gulf and on the coast of the Indian Ocean, but they all ended in bitter disappointment. After a fresh discovery of the Turkish admiral in the Indian ocean, Sulaimān commanded 'Alī at Aleppo to save the Turkish fleet which was anchored at Basra by conducting it to Egypt. But 'Alī was defeated by the Portuguese at Ormuz had been before him, and, with the wretched remainder of his fleet, which had never been numerous, he was forced about by repeated gales which lasted for months, and finally driven on the Indian coast, where, in his extremity, he was glad to mortgage his fleet to one of the sultans of that country. At Ahmednagar, the capital of Gondal, he finished, in 1554, his great compilation, *Tā' al-Ḥusaynī* (al-Mawṣiṭ), which,

ceeded in exciting to rebellion those slaves employed in the salt-petre mines, claiming to be of the house of the 'Abides and to have been called to their deliberative by vision and occult science. It was in this manner that he crossed the terrible negro insurrection which occupied the Caliph al-Mu'izz for nearly 15 years (355-270 = 869-883). During this time 1½ million Muslims, or, according to some reports, as many as 2½ million lost their lives. It is at all events certain that the slaves, who succeeded in surprising the rich-commercial cities of Oholla, Alimda, Hagra and Wash, plundering them and laying them waste, spared no man and butchered the entire population of the captured cities with the most horrible cruelties. Their leader sought to pollute this by making the principles of the Assassites [q. v.] his own. The extreme difficulty of putting these excesses to an end was due to the nature of the ground in which the insurrection took place. The swampy districts, divided up by many canals, by the lower Euphrates offered the rebels numerous hiding-places. They were difficult of access and which rendered a successful attack on the part of the troops sent out against them impossible, so that the latter were thus once sustained heavy losses and were obliged to retreat without having accomplished anything. It was not till al-Buhārī, the brother of the Caliph, took the management of the war into his own hands and proceeded systematically, shutting up the negroes to al-Buhārī, the fortress erected by them, that he succeeded, after a strenuous siege, in storming it and rendering their leader harmless. — That the latter was not an 'Abid is certain; but he was probably an Arab of the tribe of 'Abid al-Kala.

Biography: Tabari iii. 742 ff. (107); (ed. Paris) vii; Laug, in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xl. 607 ff. (1871); Noldeke, *Orientalische Studien* pp. 155-184. 'ALI b. MUHAMMAD al-ABDARI. [See al-ABDARI.] 'ALI b. MUHAMMAD al-KIRMANI, i. e. the 'Abdaron' (so called because his father was the successor of 'Ugh-ling [q. v.]) was a famous astronomer and geographer, who died in 879 (1474). He studied at Samarkand and afterwards went to Kerman, where he wrote a commentary on Najm al-Din al-Jami's *Tafhid al-kutub* for the Timuride Abd-Said Kirgiz. Later he returned to Samarkand, finished the astronomical tables named after 'Ugh-ling and went to Tihit to Gnu Han, the prince of the Ab-Kayrulu, who sent him on an embassy of peace to the Ottoman Sultan Muhammad II. The latter induced him to return to Constantinople after carrying out his mission and appointed him Professor at the Ayas Sophia. Here he wrote astronomical treatises both in Persian and in Arabic. For his Arabic works cf. Brockelmann, *Gesch. d. arab. Liter.* ii. 234; Wopke, in *Journ. asiat.* 5th series, etc. (1862), 120 ff. (1871); for his Persian productions Kiaz's catalogue of MSS. (p. 139), that of Burn (p. 304) and that of Rieu (ii. 456) and Paresch (Berlin: p. 351).

'ALI b. SALLU. [See SALLU.]

'ALI b. SIBAWI al-DIM was the author of a history of Gilan entitled *Tafhid al-Bihar* and comprising the years 850-920 (1475-1514). According to the introduction, the book would appear to have been written by Sultan Ahmed Khan, but 'Ali seems to be the real author. The work

has been edited by B. Dorn, *Musammantische Quellen zur Geschichte der ehrl. Kastrader der kaiserlichen Armee*, vol. II. Cf. the preface of this volume, pp. 15 ff. (1871).

'ALI b. VUWAI b. TAYYIB (477-531 = 1084-1141) was an Almoravid Sultan. He was one of the five sons of Vuwai b. Tayyib, the founder of the Almoravid empire and dynasty; he was born at Genta (Sijima) in 477 (1084) and was the son of a Christian female slave named Kuntz, one of Vuwai's wife, the Saracen Zaynab, who died in 464 (1071). It is noteworthy that this son — who seems to have been the eldest of Vuwai's children — was born when his father was already 77 (lunar) years of age if the chronicles are to be believed, and are unanimous in giving the date of the father's birth as 400 (1009).

Being chosen by Vuwai as his successor, 'Ali was proclaimed Sultan, first at Marrakech on the 12 Muharram 500 (September 3, 1106), the day of his father's death, and on the third of the same month he assumed the title of *Amir al-Muslimin*, which was borne by all the Almoravid Sultans, while that of *Amir al-Mu'minin* was left to the Almohade Caliphs, whose spiritual supremacy they recognized.

Once acknowledged to his capital, 'Ali sent messengers throughout the whole extent of the empire, to announce his accession to all the governors of cities and of provinces, Yabys b. Abd al-Jamal, the Governor of Fez and cousin of the new monarch, expected to pay homage; 'Ali marched against him, compelled him to submit and pardoned him; but he deprived him of his governorship. Following his father's political attitude, he continued the war in Spain against the Christians; it was more brilliant than expeditions in Africa and also more meritorious in the eyes of Muslims, and the new king did not think of extending his way further east than Bilgaya (Nougie).

In Africa the empire retained the limits which 'Ali b. Tayyib had fixed: it comprised the districts of the Tili included between the mouth of Nougie and the Atlantic Ocean; to the south-west it stretched as far as the Sudan; to the south it added the whole of Spain and the Balearic Islands.

Arab chroniclers are fond of representing 'Ali as abandoning the administration of his empire to the clergy and doing nothing without the advice of the *fukhah* who surrounded him.

None had access to the Palace of the Muslims, nor had any influence over him, save those who knew the science of jurisprudence, according to the Maliki school. So the treatises of this school were then in favour and served as guides to the resolution of all else, so much so that they began to neglect the study of the Koran and the Traditions; no human man of this period was entirely devoted to these two branches of study, and at that time any one who studied any branch of scholastic philosophy was treated as impious. The *fukhah* around the prince vilified this science, and declared that the first Muslims abhorred it, carefully avoiding everyone who had any taste thereof; it was, they said, a novelty introduced into religion, which often raised the faith of its disciples. These and similar discourses, raised in the mind of the prince a hatred of theology and of those who studied it, in such a manner that he sent out into the land strict prohibitions against

His study and efforts against the Jews should be found to possess any tincture whatever on this subject. When the works of M^r. Howard Johnson reached the West, the prince ordered them to be burned and threatened with pain of death and confiscation of property anyone who should be found to have any fragment of these books; the most severe commands were issued on this matter. M^r. Al-Wahidi at Mecca (1841), transd. Fagnan. *Histoire des Abyssins*, Algiers (1842), and *Armenie* (1843) 196-197.

The administration of cities and provinces was of two kinds: civil and military. The king was the supreme head, he was aided by a military government. For Spain, see *Spain, Her Administration & Government* to 228 of 1876.

The reign of Ali was in the whole turbulent; his li was troubled by the foundation of the Almohade community by **Abū Mahdī** Ibn Tūmāt (515 = 1121), who declared a Holy War against the Almohade (see **ALMŪHĪDĪ**), and by the great expedition to the modern Morocco by the founder of the Almohade dynasty, **ʿAlī al-Muʾīn**. The end of this campaign was the victory of the Almohades; it was marked by the capture of Marrakech, which happened in 543 (1146-1147), about 4 years after the death of Ali.

"All, who died a natural death, had appointed von Tschin to succeed him; & himself seem to have abandoned the usual exercise of administrative functions in 1533 (1536-1539), to devote himself to deeds of charity, being as a recluse, fasting and praying. If certain chroniclers are to be believed, [For bibliography, see ALMONDITE.]

'ALI b. ZAFIR AL-AZHI ABU 'I-HASAN BAKSI AL-DIM, Arabic historian and man of letters, was born in 607 (1212); for became his father's successor as Professor at the Madrasa al-Madaniya at Cairo, and later, as Wells, he entered the service of al-Malik al-Nasir Muhammad al-Kamil, who assigned to Mesopotamia from 698 year 697 (1299). His principal work is a history of the Mamluk dynasty *Kish al-daw al-mamluki*, in 4 volumes, of which only the last, dealing with the history of the Mamluks, Bahri, Turabi, Khayhita, Bahiti and 'Alidiya, until the year 692 (1293), is preserved (Kenchik, *Die Arab. Lit.*, v. 2, 2. Aufl. 1955) Rice, *Supplement*, 90, 961); the history of the Bahiti has been published by Furst in *Lehrbuch der Arab. Lit.* (Hann, 1823); that of the Turabi in *Zeitschr. f. Deutsch. Arch.*, *Geogr.* u. *Arch.* 439 ff. 1891; in Wattenafeld's *Sachthaller von Ägypten und Geschichte der Kulturen* we have been made of this work in the Egyptian Academy in addition he wrote an *al-shi-ba al-sha'ir* *al-sha'ir*, a collection of jokes, witty replies, improvisations, etc., in Cairo 1287 and 1316, in the margin of the *Shahid al-sha'ir*. The *Shahid al-sha'ir* *al-sha'ir*, written in 687 (1293), dedicated to Salih al-Dim, and dealing with poetic comparisons, forms a supplement to a (Ep. 18. *Shahid al-sha'ir*, *Lehrbuch*, *Arch.* u. *Geogr.*, 439).

Fischling = f. d. Kntld. Rurdt aben-
fajut II. 51; Walewicz, Die Genchichtswet-
ter der Amler p. 309; Hrochmann, Gewb. &
arab. Litter. I. 511. (HROCHMANN.)

ALL AKBAR, *Emperor*, author of a Persian book, *Alif Nader, or China*, lived under the Sultans Selim I and Selim II. Schöffer has

published selections from the original *Almagest*,
Deventer, p. 31 (1479). The work was translated
into Turkish under Murad III (1575-1595), with
the title *Envanir-i Eskiye* (in Arabic *Almagest*). Con-
tinuation: 1210 = 1821).

1813. 11. 1. 1813.

'ALL' AZİZ GÜLBİLİR, Turkish novelist, a native of Çankırı, died in 1923 (1870-1879). He composed three *Şahkadeş* (Reveries), one of which was translated by Gibb in 1884, under the title *The Story of Feridun*. Cf. Gibb, *History of the Ottoman Empire*, 2, 17.

ALI BEY (al-Hallij) 'Ali Bey li. With-
nash Bey al-Akkah), pseudonym of the well-
known traveller Nedli y Lehtik. See *Sieuan*
Reise III, 373.

'ALI BEY, famous for his successful revolt against the Sultan's Power in 1825 (1273), was a Circassian by birth. According to his contemporary biographer Khatim, he was born in the year 1728 and named Yildiz by his father David, a priest of the Great Church. At the age of thirteen, i.e. in 1741, he is said to have fallen into the hands of brigands who sold him to a certain merchant named Ahmed. This man, after he said to have brought him to Egypt where he was transferred to Ibrahim Katkhuda who immediately had him circumcised and renamed 'Ali. 'Ali was then put under the care of a tutor whose duty it was to instruct the youth in reading, writing and the recitation of the Koran. As he was an apt pupil and showed signs of genius, Ibrahim at the end of eighteen months made him one of his ~~disciples~~ by the year 1750 he advanced from the humblest position to that of ~~scholar~~, enjoying the complete confidence of his master. In the same year, Ibrahim was obliged to accompany the ~~imperial~~ caravan as guide. Ali, who ~~went~~ with him on this journey, distinguished himself both as the way to Mecca and return home by repelling the attacks of marauding Arabs, thus winning for himself the nickname of 'Ali al-Fatih and a certain reputation of renown. Ibrahim thereupon took ~~deliberate~~ to have his favorite, whom he had granted his liberty some time before, advanced to the rank of bey al-Mulgan over the ~~entire~~ government of a province, ~~assigning~~ him twenty-four of whom Egypt was divided and who formed the divan or governing body under the Pasha at Cairo. This ~~after some years~~ ~~Ali~~ al-Fatih, was finally accomplished, but Ibrahim Katkhuda thus made an enemy of one of the Beys named Ibrahim whose party later in 1758 put him to death. The chronology of these events given by Khatim does not agree with that of al-Jahiz. According to this author, who is taken from Marzi and Volney, Ibrahim Katkhuda commenced the pilgrim caravan in 1751 (1273), in the year 1766 (1272) he dispatched another under 'Ali Bey and died a natural death in 1768 (1274). 'Ali only receiving a ~~small~~ ~~title~~

However this may be, the biographers agree that the period of "Ali's life following his master's death was a stormy one. Continually beset by a wicked gang in the petty squabbles of the hays, Ali did not fail to strengthen his power by purchasing numerous slaves and elevating them to high positions, as that finally in 1777 (1763) Amir al-Hajjaj Bey, the son of [redacted] former master, remonstrated that "Ali's good will and endurance

was necessary in order to retain his position, proposed that he should be made their leader, the *amīr al-balad* or mayor of Cairo, to which all agreed. 'Alī's first act after leading the *Andalūzī* *amir* was to elect his cousin Muḥammad al-Khaṣṣābī, likewise known as Abū Dhahab, to the rank of *bey* and to exile 'Aḍ al-Raḥmān and numerous others. Of these, Ṣāliḥ Bey, not content with his lot, gathered other exiles about him and established himself in Upper Egypt. Here he was attacked by *Al-Furqan* under Husayn Bey al-Kashlāwī and forced to retreat. Husayn had no sooner gained this victory than he was sent into exile. Instead of following the invitation, continued in the mandate of exile and going to Lower Egypt, he returned to Cairo. From this moment 'Alī and Husayn plotted to get rid of each other; the strife finally culminated in 'Alī being exiled to Syria in 1799 (1765-1766). For two months he stayed at Jerusalem. At the expiration of this time he journeyed to *Ḥama* where he became acquainted with the Shaikh 'Umar al-Zahrī who later went to become *amīr* ally. Thence 'Alī suddenly returned to Cairo where he forced the boys to exile him to al-Nawāḥ in Lower Egypt, whence later he was removed to Ayyūṭ. At this place he succeeded in mustering a large force of *eslāw* and *ḥana* *ḥawāra*, and with some difficulty won over Ṣāliḥ Bey, his former enemy, by promising him Upper Egypt if he was regained control of Egypt again. This he finally accomplished by defeating the forces of Husayn Bey Kashlāwī. On the 30th of Jumādā I 1181 (24th October 1767) he entered Cairo and was reinstated as *amīr al-balad*. The *amīr* leaders, especially Husayn Bey and *Ḥayḍ*, now levied forces as *ghazas*, whether they had had, and invaded Egypt in 1182 (1768). Their attempt was futile. For wounded by 'Alī's forces under Abū Dhahab, they were forced to ask for a truce and induced to believe that Abū Dhahab would act as intermediary for them. Upon their arrival at his house for a conference, they were annihilated. Ṣāliḥ Bey's assistance was rewarded in similar manner.

In the same time, the strained relations between Turkey and *Ḥama* had resulted in the declaration of war by the *amīr* *Ḥama*; and at the end of Rabi' al-Thawī (November 1768), a letter ordering the departure of troops arrived from Constantinople. While employed in the levying of these troops, 'Alī's enemies, among whom was the paṣṣa Muḥammad, wrote to Muḥammad that the levied *ḥana* were in reality for the Russians. 'Alī, informed of this and the fact that the sultan had demanded his head, assembled the boys of whom sixteen owed their position to him and proposed an open revolt. The *ḥana* immediately agreed and the paṣṣa was expelled. Thereupon an invitation to join was sent to Zahrī of 'Alī's. This the *amīr* accepted and rendered valuable aid in repelling the paṣṣa of Damascus whom the Sultan had dispatched against 'Alī. The Egyptian attack was first directed under the leadership of Abū Dhahab against Makkā and the neighbouring territory to the North. Makkā itself was captured in Rabi' I 1184 (July 1770) and 'Abū Dhahab made *ghazā* instead of *ḥana*, the brother of *amīr* Muḥammad, who had just died, to return for this. 'Abū Dhahab gave the title of "Sultan of Egypt and the two seas" in the following year (1185 = 1771), a much greater conquest, that

of Palestine and Syria, was undertaken by Abū Dhahab, an alliance being made with count Oudot the commander of the Russian troops. With remarkable celerity Abū Dhahab accomplished his task advancing as far as Damascus after capturing Jubbā and the coast north of Jubbā (Aleppo). 'Alī, alarmed at the success of his general, commanded him to carry his conquest as far as possible. Abū Dhahab, however, perceiving that his troops were tired of waging war and secretly harboring danger in becoming ruler of Egypt, called them to a conference and persuaded them to return home with him. Upon his unexpected reappearance, 'Alī endeavored to have him put out of the way. Abū Dhahab, well aware of the fate in store for him, fled to Upper Egypt where he collected an army. Against these *ḥana* 'Alī was dispatched; but, upon meeting the enemy, he desisted to them. A second expedition in Muharram 1186 (April 1772) met with overwhelming defeat. 'Alī was once more forced to flee to Syria. Here he remained for almost a year capturing Sidon and besieging Jubbā with his friend Zahrī and some Russian battalions. In 1187 (1773), led to believe that he would be welcomed back at Cairo, he mustered as many troops as possible, 6320 men in all, and set out for Egypt by way of Ḥama. On the 28th of Safar (24th of May; Lulaghā: 15th of April = 1800 of Muharram), near Salhiyya, Abū Dhahab met 'Alī's forces; victory for a short time favoured the latter, but the infantry deserting, the invading army was cut to pieces. 'Alī, wounded and crippled, was left on the field of battle. In this condition he was taken prisoner and transported to Makkā, where he either died of his wounds or was poisoned. A month or more later, the 15th of Safar 1187 (20th of May 1773; Lulaghā: 20th of April = 27th of Muharram) and was buried with his predecessors in the Kaṣṣā at Cairo.

Bibliography *Ḥama* al-*Ḥama*, *Ḥama* al-*Ḥama* (Makkā, 1297), I, 250-259, 305-309, 334-337, 350-351, 364-366, 374, 380-381; *Manẓūm al-Ḥama* *al-Ḥama* *al-Ḥama* (French transl., Cairo, 1888), II, 122-124, 213-218; III, 5-16, 51-60, 90-91, 115-120, 125-132, 144-145, 152-163; S. Lulaghā, *A History of the Revolt of Alī Bey* (London, 1783); II, 7. Jangra: *Karte von der Arabien* (in *Zeitschr. f. Kunst, Wissenschaft, und Gesch. der Kräfte*, Berlin 1831, pp. 171-174); J. Marcol, *Histoire de l'Égypte* (Paris, 1834), pp. 489 et seq.; C. Volney, *Voyage en Syrie* (Paris, 1787); see the German transl. (Jena, 1788), I, 88-109; S. Lane-Poole, *A History of Egypt* (London, 1901), index; *Créteil, Histoire of the Ottoman Turks*, (10 ed. London, 1856; 2d ed. 1877), index; E. Mouton, *La Question d'Orient* (Paris, 1898), pp. 50 et seq.

(N. A. KENNEDY.)

ALĪ CELEBĪ. [See WAKĪ 'ALĪ.]

'ALĪ EFENDĪ. [See 'ALĪ.]

'ALĪ EKBER. [See 'ALĪ AKBAR.]

'ALĪ ILĀHĪ (also 'ALĪ ILĀHĪ, i. e.

'defier of 'Alī'), a sect of extreme Shi'ites (*ghulāt*), which is even now widely diffused in Persia, and whose name is due to the fact that they consider 'Alī an incarnation of God. This has caused them to be identified with the Nizārīs, but wrongly, according to Zuhakfeld and Dammān. They give themselves the appellation of Alī-

Hal). They do not frequent the mosques, nor recognise any ritual observances; they eat pork and drink wine. They do not permit polygamy. At their wedding festivities, they have round dances in which the women, who are unveiled, join hands with the men. Divorce is not allowed. In their cosmogony, the creation is the work of five emanations from the godhead, i. e. five powers. The *Philosophen*, the *Beniamin*, the *Isawid*, the *Kehbar*, the *Mut*. They have a kind of communion, called *Al-kawm*, which consists in sharing and eating in common sugar candy, a sheep, and an animal resembling an ox, in the case of the sheep, the service is named *farida*, and in that of the ox, *far-ahar*. The head of their religion bears the title of *pir*, he is represented by *shams* (shams) who conduct the ritual ceremonies, and by *shaykh*, who are charged with the task of distributing the portions of the communion. They are divided into eight sects: *Naqshbandi*, *Dawlati*, *Mut*, *Sahib-i-Nabavi*, *Khamshah*, *Yulghar*, *Shah-i-oyat*, *Kabirshah*. They claim that *Musa* (Musa), *Yusuf* (Yusuf), his sister *Hala* (Hala), and the *Sayid al-Haydar*, belonged to their religion. They possess books written in a Kurdish dialect, of which the principal one is said to be entitled *Al-kawm* (Al-kawm), or *Al-kawm* (Al-kawm). Their priests practice juggling, and sit on burning coals without suffering any harm. Their head quarters in Persia, are at *Kirmanshah*; they are also numerous in India. Cf. the art. *Naqshbandi* and *Yulghar* (1907). — The other *Shiites* give them the nickname of *Khurshah* (rock-dwellers), because they have the custom of sacrificing a cock at the end of the three day's fast which they observe.

Biography: Cf. de Goltubeau, *Trois ans en Asie* (1839) pp. 338—372; A. L. M. Nicolas, *Seyyid Ali Muhammad dit le Hâd* (1905) p. 132; Mulpin *Iran*, *Akshir al-ahmadi* (Bombay) p. 239 (Israel. Shas and Teyor II. 415 ff. 1911). Colchuck, *Amir Kuchuk* (1911) p. 151; J. Ed. Folsch, *Persien* I. 349; Petermann, *Asien* (2nd ed.) II. 243; K. Zirkow, *in the Zepher west. vol. imp. russ. arktik. schiff. 18; Brown, A. History of Persia* II. 124.

ALI KHAN. [See **Wahid Ali Khan**.]

ALI KHAN *Aliyeddin* *Shahmardan* *Ala-ud-din* *Al-Khwarizmi* *Al-Shirazi*, author of biographical works and a book of travel, was born about 1053 (1642) at *Madina*. He was a descendant of *Shaykh al-Din* (q. v.). In 1083 (1672), he followed his father to *Madina*, whether the latter had been summoned in 1054 (1644) by *Shah Shams al-Din* *Ali* *Shah*, *Shahmardan* *Kutubshah*. When *Ali*'s father died in 1083 (1672), a year after his patron, *Ali* himself feared the displeasure of the *Shah* Sultan *Abu al-Fazl*, and was thrown into prison. He succeeded, however, in escaping to the court of *Amir al-Din*, who named him *Shah* and *Divan* at *Bukhara*. He died at *Shiraz* in 1104 (1693).

In 1074 (1663) he wrote a description of his journey from *Mecca* to *Mashhad*, entitled *Shams al-Ma'arif* *Shams al-Din* *Al-Khwarizmi*, *Pers. d. arab. lit. d. Shiraz*, *Sh. d. Shiraz* II. 6336. He is best known for his work on the poets of the 11th century of the *Muhammadan* era. His was written as a supplement to the *Shams* of

Al-Khwarizmi (died 1084 = 1673) q. v. in 1084 (1673), under the title *Shams al-Din* *Al-Khwarizmi* *Shams al-Din* (printed *Shams* 1324). As a supplement to the commentary on his *Shams*, he gives biographies of writers on literature. Lastly he wrote a work on the classes of the *Shams* literature.

Biography: *Shams al-Din* *Al-Khwarizmi* (1800) I. 363—365 (quoted by *Shams*, Supplement II. 690); *Wahidshah*, *Shams al-Din* *Al-Khwarizmi* *Shams al-Din* p. 389; *Shams*, *Shams al-Din* *Al-Khwarizmi* II. 421.

(*Shams al-Din*).

ALI MERDÂN is a name borne by three important personages:

1. Name given by the *Shiites* to *Ali*, abbreviated from *Shams al-Din*, "king of men".

2. A certain *Shams al-Din* *Ali* of *Lakhnawati*, whose historical title was *Shams al-Din*; account of the assassination of his benefactor *Muhammad*, son of *Shams al-Din*, he fled, and sought the protection of *Shams al-Din* *Ali*, the ruler of *Dehli*, whom he accompanied in *Chitragarh*. During the last retreat of his protector, he was taken prisoner by *Turks*, the palace of *Taj al-Din* *Yulghar*, and taken to *Kashgar*, whence he escaped. *Ali* then joined him with the rest of *Lakhnawati* (Shams); but at the death of his overlord, he declared himself to be independent, maintained most of the *Shams al-Din* empire, extended his rule in *India*, and conceived vast plans of conquest, but his cruelty brought about a conspiracy which ended his death at the close of a reign of about two years, 604-605 (1207-1208). These dates are uncertain.

3. A *Shams al-Din* *Ali* of *Lakhnawati*, Persian general in the service of *Shams al-Din*, who fought against the *Osmanians* (1136 = 1723), and commanded the Persian army at the battle of *Karaj* (13 *Rabi* I 1144 = 15 Sept. 1733), under *Tahmasp* *Shah* *Shah*, who retained him in his office. In 1164 (1750), he captured *Isfahan*, and, together with *Karim* *Shah* *Shah*, he established *Shams al-Din* *Shah* *Shah* (11); afterwards he quarrelled with *Karim*, was defeated by him on the banks of the *Karun*, established a puppet-king at *Isfahan* under the name of *Shams al-Din* *Shah*, and was assassinated by *Muhammad* *Shah* *Shah* (1165 = 1751).

Biography: *Shams al-Din* *Ali*, *Shams al-Din* *Ali* *Shams al-Din* I. 348; *Shams al-Din* *Ali* *Shams al-Din* p. 195; *Shams al-Din* *Ali* *Shams al-Din* p. 258; *Shams al-Din* *Ali* *Shams al-Din* pp. 376—380; *Shams al-Din* *Ali* *Shams al-Din*, *Shams al-Din* *Ali* *Shams al-Din*, see index; *Shams al-Din* *Ali* *Shams al-Din* *Shams al-Din* p. 209; *Shams al-Din* *Ali* *Shams al-Din* *Shams al-Din* III. 168 ff. 191; *Shams al-Din* *Ali* *Shams al-Din* *Shams al-Din* I. 7 ff. 191; *Shams al-Din* *Ali* *Shams al-Din* *Shams al-Din* *Shams al-Din* p. 7.

ALI PASHA is a name and title borne by numerous governors and generals of the *Osman* Empire. 1. *Ali* and general of *Murad I* *Shah* *Shah*, rejected the proposals of peace made by *Ali al-Din*, prince of *Karaman*, at the time of the advance of the *Osmanians* on *Konya*, was then ordered to invade *Bulgaria*; he captured *Tarnovo*, *Shumen* and *Nicopolis*, where the *Kral* *Shah* captured (1391 = 1390); chosen as *Shams al-Din* by *Shams al-Din*, he ordered the latter to indulge in his shameful debauches, while at the same time he introduced improvements in the administration;

be obtained from the Sultan, the opportunity of such employment, his policy, and caused a new embassy to be sent. He was charged with the execution of Theodore Palaeologus, brother of the Emperor Manuel, and sent to besiege Constantinople in order to compel the Emperor to appear before the Christian Sultan, his overlord; but he was won over by the bishop of John, the archbishop and successor of Isaac, whom he left in possession of the town (1299 = 1396). — 2. Emrah and battles of Roonia, received orders from Huzayn II. to invade Melchite, whose viceroy he attempted to seize at Kerman (891 = 1486); in the same year, after the defeat of the Ottoman troops fighting against the Egyptians in Cilicia, he was ordered to reinforce the Grand West. Dawud Paşa, and assist in the campaign; he took the field in 893 (1488), captured Ain Zuhra and other strongholds, lost the battle of Agha Çain against Osbez (8 Ramadân 894 = 16 August 1489) and was deprived of his command; in 897 (1492) he was expelled from Transylvania and defeated by Stephen of Thurgoy at the entrance of the Red Tiger Pass; in spite of these disasters, he succeeded Murad Paşa as Grand West, and later Murad Ahmed Paşa (909 = 1503), being a partisan of Ahmed, son of Huzayn, he wished to add his assistance to the throne, and to this end he defeated the troops of Salim I. Ak-Köyünk, at Agha Çain (1917 = 3 Aug. 1511). He took command of the army in Asia Minor and crushed the rebel Shah-kulu, commander of Hamat-kulu, and perished at the same time as the latter in the battle of Sürmeliçli (Çoruh) (1917 = August 1511). He was the first Grand West to die on the field of battle; an enlightened patron of learning, he employed six months in his palace school and poets, and acted generously towards them; he compiled an *amman* and an *amman*; the poet Mevlâ has immortalized him in an elegy and the Persian poets on whom he bestowed the title of *Hamamogha* (*waft* *amman*), dedicated to him his *ghazal*. — 3. Governor of Iuda (Hama), successor to Karam Paşa, marched to the help of Khayr Bey, who was being besieged in Saqqadiya by the Turkmens, and delivered him as the result of which he became the object of the Sultan Sulaimân's attention (959 = 1553); he afterwards captured Werswan (Wersban), the *amman* of Dargah, and other strong positions, but was unsuccessful at Eger (Kisias), in consequence of which he fell into disfavor. He was later reinstated at Iuda, beheaded Selçuk without reason (963 = 1558), was defeated near Balak, and shortly afterwards died of grief on that account. He was an *amman* and very able, but was a man of gross courage and of unusual military ability. — 4. Ali Paşa, nicknamed Sami (the lion because of his complexion, governor of Egypt), was the son of a lieutenant from Bursa, had been enrolled in the *amman* of the janissaries; he became their *amman* and governed Egypt for four years. He married Rukma Paşa as Grand West, arranged the treaty of Turgas with the Austrian emperor; he died in 1566; he died in 1565. He has become famous for his witty *ghazal*. — 5. Ali Paşa, born in Melchite (the *amman*) and *amman* the eldest son of Ahmed of Koy, was successively Saqqadiya, Bey of Hamat, *amman* of Venice and of Karam West married with the *amman* of Hamat and of Koy.

afterwards Kapadok-Bashi, and he succeeded Otman Mohammed as Grand Wazir; he had great influence over Sultan Mahmud II. and made himself conspicuous by his harsh treatment of the representatives of Christian sects; he ordered the Venetian interpreter Ruzai who demanded the revocation of a gelder, to be strangled (Feb. 1820); he extracted money from the Greek contractor Scutari, under the pretext, and from numerous Musulmans as the result of which he was able to offer his lord magnificent presents; he died of cholera on March 9, 1821. — G. A. Pascha, captured Damascus the man with confidence, a native of Linnah, occupied in succession various posts in the treasury and finally became first Hofmeister; afterwards in the quality of Wazir, he governed Egypt and Tripoli in Syria and finally was chosen a Grand Wazir by Sultan Ahmed III (16 Raghib 1102 = 15 March 1694) He carried on the campaign against Hungary, which proved unsuccessful. He managed that a council of the ministers should be held on four days every week, and changed the Egyptian customs which had previously been let on lease and burdened with a yearly rent, making a law free on a lifetime (Mukatafat). The nature of the janissaries, which began the beginning of the reign of Mustafa II cost him his life. After 22 years, his prodigality had ruined him the continuation of his property only produced a ridiculously small sum. — Y. Corlie Ali Pascha the son of a peasant (find name, Y. Pascha c. 1760) at a tender age came to Morocco from Cairo, took part in campaigns there, Toulouze, (publican) exhibited several times; Wazir, he was named chief officer of a house, Governor of Tripoli (Morocco), then came more military, was appointed to succeed Halidji Muhammad a Grand Wazir by Ahmed III. (in September 1768 = May 1766); the kidnapping at Acre, the Armenian Patriarch who was hostile to the Catholics, from China, by Russia, the French Ambassador, occasioned persecutions of the Catholic Armenians and the Jews of Galata, who were accused of complicity in the plot; *Ali Pascha attempted to reform the power of the Sheikh Al-Islam, and to reform the administration; he instituted the supervision of the expenses of the imperial harem, fixed the number of the defendants (condition released from military service in case of war); he built vessels, cut canals and canals, for which he established a special treasury at the arsenal; he built the mosque which stands before the Pasha's and repaired the monument of Mahkadi at Constantinople. He married one of the daughters of the deposed Sultan Mustafa II. As he wished for war with Russia, he promoted *Ismael XII of Sweden the candidate of the Khan of the Crimea in consequence of which he occurred upon the bank of Poltawa July 9, 1709; the diffidence created between Peter to the army of the king of Sweden at Bender to the company the Russian who entered *Ad Pascha from office (18 Rabi I 1422 = June 16, 1709) and transferred him as Governor of Kaffa; he died at Malgara in 1123 (1721). — S. Hakkimade (Arabic origin) Ali Pascha, son of Nuh Efendi, a Venetian cosmographer and physician to Mustafa II, born 13 Rabi II 1100 (June 2, 1689); Secretary under the Sultan Mahmud I., in the campaign against Persia, marched on Hamadan, defeated Shah Tahmasp III on the plain of Kar-
Jan 12 Rabi I 1144 = Sept. 15, 1711; captured

Vizier (15 Rabi' I = Nov. 15), and Thibis; was elected Grand Wazir when peace was concluded (15 Rabi' I = March 22, 1732). Improved the coinage, awarded himself the title of General of Constantinople (*Kapudan Paşa*), with the insignia of the two horse tails (*paşa*); built a large mosque at Constantinople; was dismissed from office, in spite of his wise consideration and successful administration, because he had expressed the wish that he himself might command the army sent out against Persia (22 Safar 1148 = July 24, 1735); was appointed Governor of Thibis; shut himself up in Trawak in order to check the Austrian generals who had invaded the province, ordered the inhabitants to be enrolled in militia; fought French Marshal Miltburghsen beneath the walls of Bechtuk, and relieved the town (August 6, 1737); induced the Albanian insurgents; ravaged the country between the Kupa and the Vusar; was re-instated as Grand Wazir to succeed al-Bakr al-Ahmed (1 Safar 1155 = April 7, 1742) and once more departed in the following year, when it became known that the Persians had marched on Baghdad and Hama; was elected Governor of Aleppo (1158 = 1745), and chosen to command, as Serasker, the troops sent out to Hama, against Khair al-Din; the peace which shortly followed rendered his cabinet useless, on the accession of 'Othman III, he was for the third time appointed Grand Wazir, while he was Governor of Katakia (4 Thuwadul I 1168 = Feb. 16, 1753), and dismissed from office fifty-three days later in consequence, as was alleged, of a terrible conflagration, but really on account of his quarrel with the favorite Sillidar of the Sultan; imprisoned in the tower of Leander (*Khalek*), then banished to Famagusta, and later sent to Egypt as Governor; he found this province in a state of absolute anarchy, and when he was recalled (1170 = 1757), he was permitted to settle down to his district of Asia Minor; he died in the first year of the reign of Mustafa III (1171 = 1758). He left behind him some mystical hymns (*Wahid*, 135 = 137. Hammer-Purgstall, *Dem. Dialect.* v. 177). — 9. Arslanli 'Alī Pasha, a native of Oghli, 8th lieutenant of the Imperial Silerup; was appointed to the post of Grand Wazir by Sulaiman II, after the death of Mustafa Khuruli at the battle of Simlaman (Aug. 19, 1691); punished Muhammadan Righli, the Agli of the Janissaries, by dismissing him from office, and ordering him to be driven home on a chariot drawn by oxen (whence the surname of 'Arshad given him by the people, — "coachman"); when he wished to use the same procedure with Ismail the Khizurgha, Negli, the latter's successor, obtained his discharge and his estate Rhodes (5 Rabi' I 1105 = March 23, 1693).

Biographical: 40 *Yusuf-nama*, *Hadikat al-Muhammadiyya* (Constantinople 1271, pp. 20, 33, 52, 62, 148, 151; 10 *Shah* pp. 15, 19, 22, 83; 200 *Shah* p. 39; Hammer-Purgstall, *Geogr. der Osmanen*, *Anstalt von Indica*, (Ct. H. 1840).

ALĪ PASHA DASHA, Turkish statesman and general born at the village of Selar, on the banks of Lake Nizwa, succeeded the Abuz Sulaiman al-Niliidar; became the favorite of Sultan Ahmed III, who gave him his daughter Fatma, then aged five years, in marriage (6 Rabi' I 1121 = May 26, 1709); succeeded in bringing about the dismissal from office of his enemy, 'Alī Pasha of Sarkis, and the ap-

pointment in his stead of the incapable Noman Kapulu, afterwards of Dalgadu Muhammad Pasha; the Kapulu-pasha, Ibrahim Khudja, who had been appointed Grand Wazir, plotted to assassinate him, but was detected and 'Alī Pasha succeeded him in the highest dignity of the Empire, 1 Rabi' II, 1125 = April 27, 1713). He concluded the Peace of Adrianople with the Russians, by which the frontier between the Samars and the Ors was fixed (Sept. 1713); he sent 'Abd al-Latif Pasha Mahwashid to Egypt, to put an end to the revolts of Kaitas-Beg; he commanded the Ottoman troops against the Venetians in the Morean Campaign (1127 = 1715), crushed the Slavates, and secured Modon; he re-established at Galata-Serai the school of the *le-oghlan*, maintained the established order of promotion in the college of the 'Ulama' and organized the postal service and administration of Anatolia. An alliance between Austria and Venice and a letter sent by Prince Eugene demanding the same fulfilment of the treaty of Carlowitz, decided him to declare war (1128 = 1716). He fell, struck by a bullet on the forehead, during the battle of Peterwardein, when the Turks were already completely routed (Aug. 22). His interment at Hagia Sophia; twenty years later, London conveyed the coffin to Vienna, where it remains to-day, in the *Museum des Kaiserlichen Hofes* (*Fundgruben des Orient* v. 331; *Vierteljahr, Kleinere Schriften* II. 509 et seq.). He was the patron of the historian Rishid.

Bibliography: Rishid, *ibid.* II. 161; Hammer-Purgstall, *Geogr. der Osmanen*, *Russ.* VII, 166, 176, 182 et seq. — 20 *Shah*, Fouanmin and van Gaver, *Parguie* pp. 344 — 347.

(Ct. 11622.)

'ALĪ PASHA MURADAK, officer of the Egyptian engineer corps, statesman, and man of letters, was born in 1239 (1823-1824) at New Herakli (Nakadillya, Nile Delta). Though of humble origin and of the peasant class, his industry, ambition and ability enabled him to become a pupil of different schools. It was decisive for his later career that, in 1252 (1835-1836), he went to the school of Hagi al-Aini, afterwards (in 1252) to that of Abu Zakai at Cairo, and that in 1260 (1844) he was sent to Paris with the "Mission Egyptienne". In this city, and at the artillery-school at Metz, he perfected himself both as an officer, and in the status of an engineer, which had already been the object of his ambition in his native country. On his return to Egypt (in 1266 = 1849-50) he won the favor of 'Abbas, and gained high positions; in the Crimean War, he was actively engaged at Constantinople, in the Crimea, and at Gumushkhane; under Said he resigned, but under Ismail he occupied one after another almost all the ministerial posts, and other responsible offices. Everywhere he introduced reforms, although acting with well-meant real rather than deep understanding. To him is due the establishment of printing-offices, and the printing of school-books, especially technical ones, the work of the large *Ma'arif* (of *Ma'arif al-Masriyya*), and at the Conference of Suez, the construction of railways, and irrigation-works, the foundation of the "Lis al-Ulum", which may be described as an "École normale", and of the "Midiyeh Khediviale" (1870). In matters of education he was fortunate enough to obtain the advice and co-operation of that admirable Swiss

She'ah dagmaras — Yesterday afternoon we celebrated S. M. rain fell in answer to his prayer, and his intention in which previous day rain-ward was directed: he secured a good crop by sowing from a seed by sowing it with a piece of wood; he informed 'Abd Allah b. Mughira of a prayer which the latter had made at Mecca, he knew what passed in the hearts of men and gave many examples thereof, he knew beforehand the hour of men's deaths in midwinter he made the grass grow in a garden and the grapes ripen. The third hour of the day is devoted to him: his intercession is requested for a favourable journey by land or sea, and to order to be delivered from the sufferings of *mal' al-ayman* *al-ayman* (ibid. l. 14. XV).

Bibliography: Tobari pt. 1029; Masfūhī, *Murād* (Taris) vii 3, 61; Ya'qūbī (ed. Houtsma) ii 550; Ibn al-Athīr (ed. Tornu.) v. 249.

(C. H. Huxley).

ALI SHER, [See next p.]

'**AL-TEGIN**, a prince of Tirmidhians (his war' al-Nahr) of the house of the Ishkhanas. Nothing is known of the details of his genealogical relationships with the other princes of this house; according to Ibn al-Athir (ed. Voth, fr. 223), he was a brother of the ~~son~~ governor of Mā war' al-Nahr (Nagr l. 'Alī), yet this statement (which seems to have originated as a mere interpolation) must probably be rejected. The name 'Alī b. 'Alī is not mentioned on any coin of this period, on the other hand we find that of 'Alī b. Husayn, who might perhaps be identified with the 'Alī-Tegin of literary sources (cp. Howarth in *Journ. of the Asiatic Soc.* xxx. 485-486). We know just as little as to where and how he acquired his authority. Balhaf (ed. Morley, p. 418) represents the West Asian 'Ismā'il Mahmūd as saying in the year 423 (1032), that 'Alī-Tegin ~~was~~ born in Mā war' al-Nahr for thirty years. In 418 (1027) 'Alī-Tegin had to defend himself at the same time against Mahmūd of Ghazna and the powerful Kadir-Shāh of Kashghar; the sultan of the allied tribes took place not far from Samarkand; 'Alī-Tegin was forced to ~~leave~~ his capital Samarkand and to retreat ~~to~~ the steppe, during the pursuit his wife's daughter fell into the hands of the enemy (for details see Howarth, *Sources of Islam*, pp. Cambridge, King's College of 213, fol. 123-124, and see Oxford, Bodleian, Quaeley n° 249, fol. 153-154, quoted by W. Barthold, *Turkistan during the epoch of the Mongol invasion* (*Turkistan u. Japan nachrichtliche Nachrichten*) vol. 15-17). Mahmūd's union with Kadir-Shāh is briefly mentioned in Balhaf, ed. Morley, pp. 98 and 105. On the land was soon cleared of Mahmūd and his allies, so that 'Alī-Tegin was able to maintain his rule. In 423 (1032) the Khwarizmshāh Anūdshāh appeared before ~~the~~ Khair with an army, by order of the Sultan Mas'ūd, and captured the city; he was however mutually wounded in the battle of Dzhingya, as the result of which his West was compelled to conclude a treaty with 'Alī-Tegin, and to lead his army back to Ghazna (Balhaf pp. 424-425). 'Alī-Tegin's death must have taken place towards the end of 425 or the beginning of 426 (in Autumn 1034). When Mas'ūd received in Ghazna, 425 (beginning of October, 1034) a report from Ghazna, Alī-Tegin was mentioned

ALI TEPEDELENLI, born at Trpoda (Albania) in 1741, was a descendant of the old Deys of the land. His father having been deprived of his seat, Ali gathered together a number of brigands and succeeded in re-capturing Tepe-delen. To the Sultan's Porte he rendered the service of subduing the Pashas of Scutari (Shkodra) and Delvina; was confirmed in his office of Dey; became Pasha of Trieste in 1787; 1808 Janina in the following year and became Governor of it; in 1797 he had it fortified by French engineers; the English ceded Targui to him in 1817. He ruled in Albania, Epirus and part of Thessaly, and declared himself independent in 1824 (1819), when he was summoned to Constantinople to justify his conduct. In order to defend himself, he enlisted Greek volunteers and English Brigands, in the Morea, in Livadia and in Ionida, as well as Servians and Wallachians. His sons, Ahmed, Ismail, Wali and Hafiz, who were in command at Berat, Prizren, and Lepanto (Gino-bakhet) respectively, were either defeated, or abandoned him, in successive Overpowered himself near Janina by Pehlivan and Ismail Pasha (see Ulum-bekia, 1835 = Aug. 31, 1820), he shut himself up in the citadel, with 800 men and 200 pieces of cannon; held out for several months, so bravely that Khurshid Pasha, discouraged, retired to Arta and did not succeed in regaining his advantage till the year following (1837 = 1821). Hemmed in at close quarters in a tower of the castle on the lake, 'Ali Pasha surrendered on condition of a safe-conduct; but the Sultan Mahmud having ordered his death, he died defending himself against the execution men to arrest him (13 Rumi 1, 1837 = Feb. 5 1821). Avaricious, cruel and uncharitable, but of remarkable energy, he lent powerful aid to Greek independence by calling the insurgents of Greece to his assistance.

Eichengraben: Jousquin and Van Gaster, *Turquie* pp. 392-395; Howard-Paulin, *Picardie* n. 248; El. p. 208, 158, 285, n. 36; *Musem.* Brit. Mus.: Fieudi, *Mémoires sur les Fleuves d'Alsace* (Paris 1827); portrait, W. Davenport, *Illustration pittoresque de l'Alsace* (London 1823); S. Arminiac, *Voyage AAQ Namé* (Albi 1896); A. Th. Parker, *Le Saclatun und der Krige* (Breslau 1824); Pucquetville, *Histoire de la république de la Badoie* (Paris 1825). (CL. HUARI.)

ALL WABI. [See Wabi² 414n.]

ALIDAD(E) (See AL-FIDKUA.)

ALIDS (descendants of) Abi Tath, who had fourteen sons and at least seventeen daughters, namely: 1. by Farhan, daughter of the Prophet, his only lawful wife while she lived. al-Hasan, al-Husain, Muhammad (Imam among the

Rasid, who died in 240 (900), of the branch of Zaid b. Ali b. al-Rasid, at Sa'da in Yemen, until 686 (1228); 6. *ḥadīth* of Tabaristan, from 250 to 310 (864—928); 7. *Zaidiyya* of Ḥamīr, descendants of Ḥamir v. al-Muḥammad.

AL-ḤANẒAL (ḥanzal): 1. *Ḥanẓal* al-Muḥ at Mecca and al-Medina, from 350 to 453 (961—1061); 2. *Ḥanẓal* al-Muḥ at Conlara and Meḥalga, from 407 to 440 (1016—1057).

ALIF is the name of the first letter of the Arabic alphabet, with the unvoiced voice *ʾ*. Being ignorant of the origin of this name, the Arabs have invented a curious etymology (*Ḥadīth* no. 310, 1: *ḥawḥanīqat al-ḥafāʾ al-ḥawḥanīqat al-ḥafāʾ al-ḥawḥanīqat al-ḥafāʾ*, i. e. because it can be associated with any of the other consonants). According to the character of the Semitic alphabet, which can only include consonantal sounds, we understand by it solely the voiceless laryngeal explosive, which, according to tradition, was pronounced with an especially strong intonation by the Tamimites, almost like *ʾāḥ* (c. g. *ʾāḥ* instead of *ʾa*) — hence the designation *ʾāḥana* for this dialectal peculiarity, Arab philologists, however, not in *alif*, which as matter of course it denotes the prolongation of the sound *ʾ*, a sign to be distinguished from the consonantal *alif*, and go so far in their error as to analogize it in this case another place of articulation. This latter, which cannot be combined with a vowel of its own, is named by them *ʾalif al-ḥifāʾ* or *ʾal-ḥifāʾ*, while on the other hand they call the true consonantal *alif* *ʾalif al-ḥifāʾ* or *ʾal-ḥifāʾ*. As, however, in this last character the *alif* is always written with the sign *ḥamza* (), they also give it the appellation of *ʾalif al-ḥamza* or *ḥamza ḥamza*. This distinction between *alif* and *ḥamza* which they what they lay down and strictly to the linguistics is untenable; in practice they themselves frequently use *alif* in the wider sense to denote the consonantal sound. The *alif* of the article, of the verbal forms 7—10, and of a few nouns (c. g. *ʾimraʾ*, *imraʾ*) is only a phonetic *alif*, which is not pronounced in continuous speech (al-Zamakhshari, *al-Mufaḥḥisat* p. 169, 1. 11; 167, 1), distinguished three kinds of *alif*: 1. The transformation of the *alif* into *waw* or *yā* (*ḥadīth* al-ḥamza), 2. the approximation to either of these two letters in the pronunciation (*ḥadīth* al-ḥamza *ḥamza* *ḥamza*) and 3. the complete elimination (*ḥadīth*). Doubling or assimilation of *alif* consonantal *alif* can only take place in cases like *ʾalif al-ḥifāʾ* (*al-Mufaḥḥisat* p. 192, 1. 1); with regard to the *alif* of prolongation, this is of itself inconceivable.

On account of its manifold application in Arabic, the Arabs have introduced names (*ḥadīth* al-ḥifāʾ) for the different functions of *alif*. The *alif* *al-ḥifāʾ* or *ʾalif al-ḥifāʾ* (the "dialectal" *alif*), occurring at the end of some verbal forms (c. g. *ʾimraʾ*, *imraʾ*, *imraʾ*) has only orthographical significance; *ʾalif al-ḥifāʾ* (the affixed *alif*) has a consonant etymological force in the case of

monosyllabic and feminine nouns, and is either *ʾalif al-ḥifāʾ* (liable to abbreviation) as in *ḥifāʾ*, *ḥifāʾ*, or *ʾalif al-ḥifāʾ* (liable always to be in *ḥifāʾ*, *ḥifāʾ*; c. g. *ʾalif al-ḥifāʾ* can be used either as *ʾalif al-ḥifāʾ* or *ʾalif al-ḥifāʾ* (the *alif* which influences meaning) to form the *ʾ* prefix, for — in addition mention must be made of the interrogative *alif* (*ḥadīth* *ḥifāʾ*), the *alif* of the negative *ʾalif al-ḥifāʾ*, the *alif* expressing a negation (*ḥadīth* *ḥifāʾ*), further that which forms the plural (*ḥadīth* *ḥifāʾ*; c. g. in *ḥifāʾ* and *ḥifāʾ* which forms the dual (*ḥadīth* *ḥifāʾ*). In all Arabic lexicons at the beginning of the articles *ḥamza* and *ḥifāʾ* *ḥifāʾ*, these and other cases are specified, and the same grammatical term *alif* is as an auxiliary and supplementary letter (*ḥadīth* *alif* *ḥifāʾ*) in special paragraphs (c. g. *al-Mufaḥḥisat* p. 170, 1. 1).

Alifography: *Ḥadīth* al-ḥifāʾ p. 311—312; *Ḥadīth* al-ḥifāʾ p. 111—112; G. Weil, *Die Entwicklung der Hamzafälle* (*Zeitschr. f. Arabische Wiss.* 1. 1873); *Ḥadīth* al-ḥifāʾ p. 43—47; *Ḥadīth* al-ḥifāʾ p. 1—18.

ALIGARH is the capital of the district in British India. It has the same name, *Aligarh* (Almā) in the "United Provinces". The district (1926 sq. miles, or 5924.5 sq. km.; had 1 200 823 inhabitants in 1901, and the town 20 424 (of whom 27 515 were Muhammadans). The town was originally called *Almā* (Almā), while the citadel, which was erected in 1524, was named *Aligarh* ("high fortress") after its restoration in 1776 by Nadir Khan. Before this the fortress was called *Kanpur*, and occasionally one also comes across the name *Sabirgarh*, after a certain *Sabir Khan*, and *Muhammadgarh*. The modern Aligarh is principally noted for the Anglo-Oriental College. This was founded in 1825 by Saiyid Ahmed Khan (q. v.); although it was not until January 1877 that the Viceroy, Lord Lytton, laid the foundation-stone of the present college. The erection was considerably enlarged later by the foundation of a hospital and of the so-called "English House". During the lifetime of Saiyid Ahmed Khan (i. e. until 1828), the management of the affairs of the College, especially the finances, were in his hands, and earned him considerable anxiety. He had, however, the good fortune to procure in 1828 an excellent principal for the College, who during his term of office (1828—1899) was able to surmount all difficulties, and raised the establishment to a flourishing condition. The loyal worthy endeavours of Th. Munro (1809—1892) and W. A. J. Archbold, who at present holds the position. Although the original intention of the founder aimed at introducing *Western* education, the school soon developed into a College on English lines, which the Government now striving to convert into a Muhammadan University. In 1891 the number of students was 3101 (the year later it increased to 500, and at the present time reached to upwards of 800. Instruction is given in the following subjects: English, Arabic, Persian, Sanskrit, History, Mathematics etc. Eight teachers of European origin, and a certain number of Indian graduates, are engaged in the work; the appointment of Dr. J. Horowitz

to the Chair of Arabic arose from the efforts which are being made to furnish the students with European standards of research in this branch also. The management of the College lies in the hands of a number of Mahomedan trustees, and is independent of the British Government, although the latter promotes the enterprise in different ways.

History: Coll. which was certainly of ancient foundation, was captured towards the end of the 12th century by Khat al-Mu'ayyid [q. v.]. After this it is often mentioned in the history of the Mahomedans of India and has been described by many Muslim authors, as for example by the famous traveller Ibn Battuta (cp. the Paris edition of his *Travels*, iv. 6), who visited it in 1342 A.D. In 1783, the town fell into the hands of the Mahomedan chiefs of the Sindhis family, who with the help of the Frenchman de Baigne, settled their troops in European fashion, but were finally compelled to yield the town to the English under Lord Lake (1803).

Bibliography: *Imp. Ind. Gazette* v. 208-209; Murray, *The history of the Muhammadan Anglo-Oriental College Aligarh from its foundation to the year 1903 together with the Annual Reports for the years 1902-1903 and 1903-1904*; *Annales du monde musulman* i. 380-381.

ALIMA, pl. of *Ilah* [q. v.].

ALILAT, according to a much discussed but very doubtful passage in Herodotus, is the name of an Arabian goddess. In stories of Arabia in which she is mentioned, known as *Opal* by the Arabs, and *Urania* (i.e. Aphrodite Urania), whom they name "Alila". On the other hand he says (i. ch. 131), that Aphrodite Urania is called Mylitta by the Assyrians, and "Alila" by the Arabs. Hence the question arises, which form is the correct one. Herodotus proposes to change Alila to Alila; but it is just as probable that in this second passage the name Mylitta which precedes may be responsible for the corruption of the authentic Alila. Proceeding from Alila, the form can be explained either as *alila* (i.e. form of *il*), cp. *il* of the Phoenicians and the South Arabians; or as a contraction of *al-Ilah* (i.e. form of *il*). According to the latter explanation, whose upholders have in part proposed to read "Alila" for Alila, the name would be identical with *al-Ilah* [q. v.]. Glasser and Hommel compare the Egyptian "Weret" with Alila.

Bibliography: Blücher, *Le culte d'Aphrodite-Urania chez les Arabes du Péloponnèse* p. 12; Lepsius, *Chronik der alt. Welt*, *Ägypten* für Neuen pp. 168-169; Glasser, *Faust (Mitt. der Vorderasiat. Gesellsch. 1899, Part. 2)* p. 21; Hommel, *Asien und Afrikanica* pp. 213, 270-271. (F. BOLL.)

ALIM (a), wise, learned (cp. *alim*); *al-'Alim* is an epithet of God.

ALIM (a), knowing, acquainted with (cp. *alim*, *allam*, *allama*); the form *alima* (pl. *allima*) — in Egypt *alima*, whence the French *clair* — has also the meaning "female singer, or dancer" (cp. Lane, *Modern Egyptians* (London 1862) i. 245; ii. 72).

ALINDJAK is a fortress in the district of Nakhilwan (Kashgharia).

Bibliography: P. Harn, *Die Denkmäler der Sitt. Tsching I von Persien* p. 142;

Sachs, *Reisebericht, Peking und um die Grenzen des Reiches* (Peking 1888) p. 531; M. Harn, *Reisebericht, Peking und um die Grenzen des Reiches* (Peking 1888) p. 531; M. Harn, *Reisebericht, Peking und um die Grenzen des Reiches* (Peking 1888) p. 531.

ALISA (ALISA) (ALISA) is mentioned twice in the Koran (ii. 255, xxi. 84), both times after Isma'il (Isma'il). Isma'il (Isma'il) says that Isma'il and Isma'il read Alisa, and he remarks that in order reading in the syllable is the definite article. Although in 1 King, xxi. 26, 29 — and that Isma'il was the son of Shaphat, the Muslim commentators on the Koran and chroniclers call Isma'il's father Isma'il. Khondemir makes him a descendant of Ephraim son of Joseph. His first meeting with Isma'il (Isma'il) is related as follows. Isma'il once came into the house of a poor old Israelite widow, whose deceased husband was called Isma'il and who had a young paralytic son named Isma'il. Isma'il cured Isma'il through his prayer, and since then Alisa accompanied him in all his travels. This has evidently been adapted from 1 Kings xxi. 26, although in xxi. 26 it is said that Isma'il when he first met Isma'il had both his parents living. Certain authors identify Alisa with the prophet generally designated as *Isma'il al-Isma'il* ("the son of the old woman"), but Talmud (i. 535) applies this appellation to Isma'il (Isma'il). Alisa was the successor (cp. *Isma'il*) of Isma'il in prophecy; he was also in charge of the Ark of the Covenant, which according to Muslim writers was handed over from one prophet to the other. After having preached to the Israelites the unity of God, Alisa prayed to God to take him away from this world and place him near Isma'il. His first wish was granted, he died leaving Isma'il 'Isma'il as his successor. — The Muslim authors assign Alisa a much earlier epoch than that in which the Biblical narrative places him, i.e. long before King David (i. 359) even says that it was Alisa whom the witch of Endor made to rise from the grave for King Saul (see 1 Samuel xxi. 2 of *Isma'il* that there is much confusion as to his identity; both Talmud and Isma'il quote the opinion of certain authorities who identify Alisa with al-Isma'il, while Khondemir quotes the opinion of one who identifies him with Isma'il 'Isma'il.

Bibliography: Talmud i. 342 of *Isma'il*, 359; the same, Persian translation, French transl. of Zoltenberg i. 410 of *Isma'il*; The *Isma'il* (Calcutta 1803) pp. 227 of *Isma'il*; Khondemir, *Isma'il al-Isma'il*. (M. S. HARN.)

ALIZARI (ALIZARI) (ALIZARI) (ALIZARI); according to M. Dole, *Historique des mots d'origine arabe* from the Arabic *al-Isma'il* (i.e. *al-Isma'il* passed-out Isma'il) denotes the portion of the foot of the mountain which is under the earth, from which alisa is formerly obtained; cf. H. Ballew, *Dictionnaire de l'Isma'il* i. 110. (J. HALL.)

ALJAMIA and **ALJAMIA** are the Spanish designations for "Spanish", written in Arabic characters. The word is derived from the Arabic *al-jamia*, which primarily denotes any foreign, non-Arabic language; so in the East, especially Persia, in Syria and the whole of North Africa, the "Jama' al-Jamia", which contains chiefly of Romance and some Arabic elements; in the Iberian peninsula, the native, Romance dialects (in

ALKENDI. [See AL-KENDI.]

ALKOHOL. [See AL-KOHOL.]

ALKOVEN. [See AL-KOVEN.]

ALLAH, the Supreme Being of the Mohammedans:

I. *Before Islam*. That the Arabs, before the time of Muhammad, accepted and worshipped, after a fashion, a supreme god called Allah, — "Ibo Allā", or the god; if the form is of genuine Arabic origin; if of Aramaic, from *Allāh*, "the god" — seems absolutely certain. Whether he was an abstraction or a development from some individual god, such as Hubal, need not here be considered. For the archaeological and non-Arabic evidence are well known. *Revue archéologique*, *Revue des études orientales*, 2^e éd., pp. 117 et seq., and especially Nöldke's article on Arabs (ancient) in *Hausling's Dictionary of Religion*, *Revue des études orientales*, I. 682. Here it will suffice to give the evidence of the Koran. There, the Meccans admit that Allah is creator and supreme provider (xlii. 17; xxix. 61, 63; xxi. 24; xxix. 39; xlii. 8, 87; it is surely a strain on xli. 18 and xxix. 63 to make them prove that Allah was a rain-god; they call upon him in times of special need (x. 23; xvi. 55; xli. 65; xxix. 31, but these passages hang together and hardly have independent weight); they recognize him by various names and especially by him (vi. 109; xvi. 40; xxix. 40); they assign him a separate portion, distinct from that of all other deities (vi. 135); they state that he had never forbidden them to worship other gods with him (vi. 149; xxix. 168). But they also recognized and tended to worship more recently and directly other various subordinate gods. Here it is not always easy to distinguish between their views and the interpretation of their views adopted by Muhammad, especially between their terminology and that of Muhammad. It is certain that they regarded particular deities (mentioned in lii. 19-20 are al-Lāt, Manāt, or Manāt al-Lāt (2); some have interpreted vi. 179 as a reference to a perversion of Allah to Allat) as daughters of Allah (vi. 100; xvi. 54; xxix. 149; lii. 21); they also asserted that he had sons (vi. 100). But whether the Meccans used of these the term *al-awlad* we cannot tell; perhaps less probable is that they spoke of them as *natat*. On all ordinary occasions they worshipped these rather than Allah; their offerings were made by preference to them, and Allah was deferred (vi. 137 et seq.); at least these would interfere with Allah (lii. 26); yet the Meccans were uncertain as to whether these were creators (xlii. 17 et seq.) and in all emergencies they came back to Allah; as to him there was no doubt. Certain also is that they asserted a "kinship" (*qarab*) between Allah and the *Ilāh* (xxviii. 158; comp. for Koranic use of the word *qarab*, 56, xlii. 103), made them partners of Allah (vi. 100); made offerings to them (vi. 128); sought aid of them (xlii. 6). Whether they had the idea of angels and named their "partnership" is not so certain; that may be Muhammad's interpretation (vi. 100; lii. 26). As for Muhammad, his attitude in these matters is also clear. Besides Allah, there existed angels and Jinn with Satan and the Satans in some relationship to the two latter. These, in reality, are the beings on whom the Meccans call; but they can do nothing for them (xvii. 36), making them feminine and giving them names is unwarranted invention. It will be seen, then,

that whatever may have been the earlier case in Mecca and whatever the case in the rest of Arabia, and whatever may have been the origin of the *qarab* applied, the religion of Mecca in Muhammad's time was far from simple idolatry. It resembled more a form of the Christian faith in which saints and angels have come to stand between the worshippers and God. And Muhammad naturally regarded himself as a reformer who was preaching an earlier and simpler faith and putting angels and Jinn back to their true places.

II. *Muhammad's Doctrine of Allah*. His attitude is stated simply in the first article of the essential Muslim creed: *La ilāh illa Allāh*, "There is no god save Allah." This meant for Muhammad that the Meccans, that of all the gods whom they worshipped, Allah was the only real deity. It took no account of the status of God in the abstract, only of the personal position of Allah, "Allah". Therefore, and as the proper name of God among Mohammedans, it corresponds to Yahweh among the Hebrews and to Ahimsa. No plural can be formed from it. To express "gods", the Muslim must fall back upon the plural of *ilāh*, the common noun from which Allah is probably derived; this Muhammad frequently when speaking of the "other gods" (e.g., *al-awlad* vi. 19) which the Meccans joined to Allah, and Islam has followed him, with, however, a preference to use instead the noun *al-awlad* *qarab* or *awlad*, "idols". Comp. article *Allat* in *Hausling's Dictionary of Religion* and *Islam*.

But, though the name was the same for the Meccans and for Muhammad, their conceptions of the nature of the bearer of the name must have differed widely. The Meccans, evidently, had in general no fear of him; the fear of Allah was an essential element in Muhammad's creed. Allah lay in very shadowy remoteness from Meccan life, he was very far from Muhammad at every moment — *farther* than the unknown (i. 15). The Meccans did not hesitate to disregard him and to cultivate the minor gods; Muhammad knew him as a jealous and vindictive sovereign, who would assuredly judge and condemn in the end. A vague abstraction had become an overwhelming personality.

We must now analyze that personality, as Muhammad conceived it. Fortunately, the exigencies of the *suḥr* chapter led him to characterize Allah by a number of epithets, and later Islam, in gathering up these "Most Beautiful Names" (*al-asmā al-ḥusnā*) — the phrase itself occurs several times in the Koran (vi. 179; xlii. 110; xx. 7; li. 34) and shows Muhammad's own relish for such descriptions — and using them devoutly, has followed a sound instinct. They express the concrete direction of Muhammad's God far better than the lists of qualities (*ḥuṣn*) of the scholastic dogmatists, and may be used safely as an aid in correlating and stating Muhammad's too often episodic and contradictory utterances. Comp. on them the article by Röllig in *Journal of the Soc. of Sci.*, 1880, vii. 1-69.

First, Allah in and by himself. The descriptions are at first sight a strange combination of anthropomorphics and metaphysics. Yet when Muhammad speaks of Allah's two hands (v. 64; xlviii. 75) or of his grasp (xxix. 63) or of

express in the Correspondence Rabbinic, according to the degree of animosity which is ascribed to *Abraham*. These are the most frequent of the epithets and stand at the head of all the names but one. Also *Abraham* was at one time used by Muhammad as a proper name equivalent to Allah, and the Moslems regarded this as one of his numerous names. Compare the story of the serafim of Qumran where they rejected the friendly overtures of Allah and insisted on the old Hebrew form "In thy name, O Allah!" (Kaddish, on Koran xviii. 26; Ibn Hisham, 23 Waddan, 747).

That Muhammad derived the formula from South Arabia seems proved by a paper by Streckmann and Müller in *Wiener Zeitschr. f. d. Kunde d. Morgenl.* x. 285 of 1891. But it was no more than a name. Allah's standing naked, defenceless and helpless in God's presence was one of Muhammad's most dominant ideas, and is expressed in these Names more frequently than any other. From the root *waḥḥ* "to forgive" comes a triad of three: the Forgiver (*al-ghafūr*, ii. 154; xl. 2 only), the Much Forgiver (*al-ghafūr*, often), the Forgiver par excellence (*al-ghafūr*, ii. 84 etc.). He is also the Pardoner (*al-ḥamīd*, iv. 41 etc.), the Clement (*al-ḥamīd*, often), the Repentant (*al-ḥamīd*, ii. 35 etc.; used also of man), the Gracious (*al-ḥamīd*, xvi. 27 etc.; used also of man), of man, and explained by commentators as meaning in the case of Allah "the acknowledgment of thanksgiving"; the Very Patient (*al-ḥamīd*, not as proper to the Koran, but used frequently). Two more intimate Names of the same class are the Kind (*al-ḥamīd*, ii. 178 etc.) and the Loving (*al-ḥamīd*, ii. 178; xxix. 12 only). But he is also the Watcher (*al-ḥamīd*, ii. 178), the Knowledgeable (*al-ḥamīd*, iv. 38; xxiii. 39 only), the Wise (*al-ḥamīd*, often). Again, as man's behalf, he is the Faithful (*al-ḥamīd*, of man it means "the believing"), the Protector (*al-ḥamīd*, ii. 33 only), the Guide (*al-ḥamīd*, often), the Guardian (*al-ḥamīd*, often), the Power (*al-ḥamīd*, often). The last word is used of man also, and is the basis of the doctrine of *imān* in Islam. It means, literally, one who is *ḥamīd* a comrade or companion, and thus can be either the aiding patron or the dependent client. That there is a special class of the latter, the *ḥamīd* or *ḥamīd*, the proof lies in Koran x. 63: "Not the walls of Allah, there is no fear upon them, and they sorrow not". Naturally, then, he is the *ḥamīd* (*al-ḥamīd*, not as epithet in Koran; but comp. ii. 96), and the final Offices (*al-ḥamīd*, xxv. 25, and in other forms) who judges and distinguishes and divides between men — used also to indicate the "opener" of gain and victory. And as all things are to his hands, as all comes from him, he is the Great (*al-ḥamīd*, iii. 6 etc.), the Provider (*al-ḥamīd*, ii. 35 only as epithet; but the idea of the dependence of all creation upon him from Allah is very frequent), the Answerer of prayer (*al-ḥamīd*, xl. 64 only; but the conception of prayer and petition is frequent); the Great (*al-ḥamīd*) and the Sublime (*al-ḥamīd*), when later the words of the Prophet do not occur as epithet in the Koran, but their ideas are fundamental. Comp. e.g. ii. 33 and ii. 129.

Man's relation to Allah, then, is that of dependence. He needs Allah's forgiveness and patience. Allah is a watcher and examiner over him; but he is also a faithful protector and guide. From

him comes all "sustenance" in the widest sense. He does everything directly — hence there is nothing — and, logically, no angels or intermediaries are needed on the scheme. They must be so, because Muhammad found them to be the fundamental religion of his time and had to accept them. And all in his life will. The leading saying about the will, and guidance which whom he will" (xvi. 27; xvi. 95; lxxv. 34). Each one, as he knows, that Allah will guide him right, commit himself to Allah in absolute fear, and trust that Allah will not cause him to forget and he of the losses in the Plea (ii. 19, 20). As Muhammad had no reason for Muhammad. He, evidently, never thought about intermediaries and, as such, whatever they might have put into his mouth, he expressed each side as he saw it at the moment, and as the need of the moment struck. So Allah is kind, loving, patient, and above all, and above all, and above all, he says: "I created and the (human and animal) are that they should worship me. I seek not from them any sustenance, and I seek not that they should feed me". Allah is the Sustainer, the of strength, the Firm (ii. 36-38). Again he is the Haughty (*al-ḥamīd*), the Tyrant (*al-ḥamīd*); if he will, he also distresses (ii. 36). Again "Whom Allah guides right, he allows himself to be guided right, and whom he leads astray, they are the losers" (xvi. 127). And so frequently Allah is said to lead astray (xvi. 127). And whenever the root *ḥamīd* occurs (ii. 154; vi. 98, 99; ii. 178; x. 23; xvi. 110; xvi. 59; xl. 27; xlviii. 28; lxxv. 34) it expresses the fundamental fact that Allah "leads" the basis of the unbelievers that they may not believe. These aspects of Allah may not be contradictory; their separate statements show and the emphasis upon the last were laid as meaning for the future theological development.

Muhammad's position, then, was that in the highest degree, and his theology was theocratic. Yet it might rather be said that he was *monotheistic*, that he had a theology. Certain ideas and phrases dominated him, and he neither thought nor cared whether they might lead him to Allah was for him the Reality (*al-ḥamīd*); but he never asked what that meant. He would have said, without hesitation, that there was when there was nothing but Allah. Whether he would have gone on to say that there would be when there would be nothing but Allah — did some later sect — is uncertain. If put in a rhetorical form, he would probably have expressed it as an exulting of Allah over his enemies. In fact, he pushed in certain phrases the *ḥamīd* exulting of Allah so far that the later, pantheistic development is simply continued and explained. This *ḥamīd* especially in connection with the phrase "the Face of Allah", a phrase of unknown origin, but which for some reason seems to have impressed him deeply. The word "face" (*ḥamīd*) in the Koran is used frequently with the meaning "well" (*ḥamīd*, *ḥamīd*) in comparison with men (e.g. ii. 104; iii. 18; ii. 143; ii. 79; x. 105; xvi. 29, 30; xvi. 32; xxix. 25; perhaps the origin of the idiom), but when used of Allah, more colour and strength of the original metaphor seems to remain, though the ultimate meaning is undoubtedly "well". Thus, men are not out of their minds (Face of Allah) (ii. 27; iii. 23; vi. 20); they "desire" or "seek" for (Face of Allah) the Face of Allah" (xl.

53; will. 27, etc. 37, 58); they "act for the sake of the Face of Allah" (Ixxv. 9). Then come the great words: "Allah" are the East and the West; wherever ye turn, there is the Face of Allah" (ii. 129); "Everything goes in destruction (Allah) except his Face" (xxvii. 88); "Whoever is upon it [the earth] is flowing (Feni), and the Face of the Lord abides, He of Majesty and Generosity" (lv. 26). In each case "Allah Himself" could be substituted with no essential loss; but Muhammad, undoubtedly, felt the picturesqueness of the phrase, and later Sufis built thereon the theories. With the commentators, the explanation is that all things ~~except~~ Allah are only "penal- ties of existence" (*qasb*), while he is "necessary of existence" (*wajib al-wujud*); they say, therefore, he described according to their common- sense definition as "non-existent" (*la-shay*); &c. because they may go in destruction, they are going in destruction. It is ~~not~~ doubted whether such a distinction, or, in fact, any clear thought was in Muhammad's mind.

The last, then, this problem for the future Islam. It had to reconcile the intense personality and clear separateness of Allah from the world with a direct working in the world, which amounts to immanence. The problem was further complicated by diverse phrases which suggested the essential non-existence of everything except Allah. It may be said here, in short, that the scholars theologians followed the idea of personality, and separated Allah from his creation to a point where it was hard for them to explain how he could affect the world; to doing this they developed the doctrine of *qasb* (removal) and *wasfah* (distinction), i. e. removal of Allah of all qualities of impermanence, and assertion of the essential difference of his qualities with the essentially limited qualities of human beings. The history of the development of Islam, on the other hand, is that of a gradual working of the world in Allah, until it could be asserted that Allah was All. The Aristotelian-Neoplatonic philosophers followed a third line. Working essentially in accordance of the exigencies of the Koran, but seeking, for protection of faith, to adapt themselves to its statements, they touched the other pantheistic position that All is Allah. Aristotelian World, Allah. It was the life work of al-Hanbal; to mediate, and to show a position which orthodox Islam ~~was~~ not yet prepared.

It should now be in place to take up the position of Muhammad as developed in the traditions, that is attempt to find in the traditions that can be assigned to him with history. Certainly it is perfectly hopeless. A large element, it is quite plain, cannot be due to him; and what nucleus really came from his lips we probably never shall know. Chistlicher has taught us that the traditions are really a record of the first centuries of dogmatic Islam, that therein is their true historical value, that that record is confused, mutilated, indirect, misleading, that it can be used only to illustrate and supplement other more direct sources. Any consideration, therefore, of the traditions, either with reference to the views of Muhammad or to those of the early Muslim Church, must now be brief. Even where the traditions have points of similarity with the Koran, these are deceptive. Thus, in the Koran Muhammad develops quite entirely two

separate views of Allah's working—one strictly predestinarian and the other leaving scope for free-will. This was due to a confusion in his own mind. But the Muslim phenomenon in the traditions had a different origin. There it was due to the contradictory traditions having originated in opposing schools, who freely lapped and lathered them on the teacher in support, each, of their own views. There are traditions which state very clearly that Muhammad objected to all such discussions, when there are others, in which he came on the subject at length. But the two of these are equally acceptable with the second, they are probably due to that party which objected to being in the line of reason (*al-hikm*) in theology, and comforted itself with repeating the formulae which tradition brought to them (*naql*). In the traditions, then, come the following expectations and differences. There is a marked my- thological character. The figure of Allah becomes more ~~personified~~ and his relations to the angels and ~~other~~ men detailed. The function of the latter is more developed, and the complexity of Allah's working disclosed (frequent in al-Bukhari's *Sahih*, see especially *Kutub al-munawwir* and *Umm al-Bihar*). The Face of Allah occurs, and also his throne (*Arsh*); his cosmography of the heavens and the earth is worked out. The descent to the lowest heaven (*al-hawm*) occurs, and comes "Is there a supplanter? Is there a seker of forgiveness?" (*Kutub al-munawwir* in *Sahih* of al-Bukhari, ed. Cairo, 1312, iv. 179). Then there is the story of the man who will be last in Paradise, and of how he will ~~be~~ Allah laugh (*id.*, iv. 172, 173). At last, Allah will take the earth on one of his fingers and the heavens on another, and cry aloud: "I am the King, where are the kings of the earth?" (*id.*, iv. 167, 181). He will press his ~~foot~~ down in hell, so as to make smoke there (*id.*, 167, 173). His eyes, mentioned in the singular and the plural in the Koran (e.g. in xx. 40) are opposed to the one eye of al-Dajjal (*id.*, iv. 169). Secondly, his qualities become still more fully contradictory. A saying runs frequently: "My enemy overcomes or precedes my wrath" (*id.*, p. 167, 169, 175), and, on the other hand, there is the monstrous tradition: "These to heaven, and I am to hell, and I am not" (*id.*, p. 167, 169, 175), with comment of Bayhaqi *Musnad*, vol. vii., p. 308). It is significant that it is precisely on such questions of salvation that the most glaring contradictions appear. At one point, the rectitude of the first half of the creed and a minimum of works is judged enough, and at another, 999 men out of 1000 shall go to the Fire, it is true that God is tempted to a test; the one or to be made up out of the people of Paradise and Hell (*id.*, p. 143). Evidently, we have here echoes of later controversy, still clearer in this when it is said that the saved remnant of the people will be in Syria (*id.*, p. 176), an unmistakable reference to the Umayyads. Again, there is the absurd explanation of the uncovering of the leg at the Last Day (Koran, lxxviii. 42), an explanation that Muhammad would never have dreamt of, but Allah has become dead in Muslim exegesis (*Sahih*, p. 173; *Umm*, *Umm* of al-Bukhari, ed. Chistlicher, p. 69). A similar attempt is made to create the strange name of *al-ha*, *shadhu* (al-Bukhari, *id.*, p. 167). There are long traditions, too, on free-will etc. (p. 176),

on the doctrine of intercession (pp. 169, 184); others of Muhammad's tendency (pp. 175, 180); that Allah can be called a "thing" (ibid., p. 170); that Allah was and there was nothing before him (the *Allah waslam* verse, see below, p. 170). With the last, we fairly reach Mu'tazilite metaphysics. The traditions, plainly, are no literature at all.

III. *The doctrine of the person of Allah as developed in the Muslim Church.* The theocentric nature of Muhammad's religious ideas and the influences which were active in the later development, especially that of the theology of the Greek Church, with its great emphasis on the person of God — as opposed to the Latin Church with its doctrine of God, and the Reformed Churches with their doctrine of Scripture — made this doctrine (as I attempt, "the unifying") cover the greater part of the field of Muslim theological thought. Similarly, the expressions of Muhammad, partly more crudely poetical, partly partly crudely metaphysical, and to constitute their controversies. With only a little ingenuity in one-sidedness or absolutely anthropomorphic deity could be put together, or a practically postheistic, or a coldly and slowly rationalistic. The only impossibility, as the Mu'tazilites found in the end, was a *reluctant* God, a stopped, abstract idea.

It is obviously impossible within the limits of an article to trace this development pro development. The most that can be attempted is to give the different tendencies with the influence had upon them and the results to which they ~~came~~ For details and a more precise working out of historical relationships, the present writer ventures to refer to his *Development of Muslim Theology*, etc., p. 209-267.

The first steps towards resolving Muhammad's faithful contradictions seem to have been taken by the early civil wars. Men were compelled to ask themselves what really constituted a Muslim — what was of faith as to Islam. What view of Allah must be held: of man's responsibility and of Allah's supreme control? Naturally, some would demand all who did not hold and profess in every particular with themselves while political necessities would lead others to ~~some~~ simple external test, leaving the rest to Allah, who alone knew the hearts of men. ~~The~~ the Mu'tazilite sect arose with its doctrine of *legis*, postponing such questions to the Last Day. Similarly ~~the~~ free-will, the fatal extremists appeared with the usual attempts at ~~mediation~~. Such ~~and~~ such political opponents could or could not help what they did. So the *Kadrites* and *Abolutes* arose.

Not very soon other unifying, or complicating, influences came to bear from without. The elaborate doctrine of God in the Greek Church, especially as formulated by John of Damascus, led ~~men~~ from the simple notions of Allah to questionings as to his Qualities (*gifs*). Muhammad could call him this and that, but what was meant thereby? they were forced to ask. They found that men explained the persons in ~~the~~ Christian Trinity as by qualified qualities. Evidently they must run no risk of this and ninety, various in Allah. Yet the very acquiescence in Muhammad's statement of these qualities raised dangers. There was ~~growing~~, also, a belief that one of Allah's qualities — although not expressed in a Name — must be Speech (*kalim*). This, especially, must be granted

against opposing into a Logos. At all points there was need of constant definition.

A further influence was Greek philosophy. The students of it in Islam were going to the roots of all things, and, with it as a guide, they attacked the problem of the nature of Allah's unity (*tauhid*), religiously and philosophically. They had no previous; but, in preserving it, the nature of Allah himself was gradually reduced to a bare, unadorned something, described in negatives. For example, Allah for Muhammad was the Knower (*alim*). Therefore, he ~~must~~ have the quality *not known*. But of what was his knowledge of something within himself or without? If the first, there was a duality to himself; if the second, his knowledge depended upon something outside of himself and was not absolute; therefore he himself, the possessor of this quality, was not absolute. Evidently, if Allah's unity and independence were to be preserved, he could not be given any positive description.

In this development three tendencies permanently appear. There is traditionalism (*tauhid*), the acceptance of a doctrine because it was accepted and taught in the past. Its followers were ~~the~~ the people of tradition (*ahl al-sunnah*); they followed proofs which they had heard (*ahlu'l-sam'iyyah*), derived from the Koran, the Sunna (Sage of the Prophet as expressed in *tauhid*) and the Agreement (*ijma'*) of the Muslim people. For their reason ~~must~~ not be applied either as criticism or to expand. The statement must be taken just as it stands. For example, in the Koran we read that Allah has settled himself doubly upon his throne (e. g. Koran 22, 4). That must be believed; we must not argue about it; we must not ask how he got there; we must not go on to compare his sitting with that of a man; we must say by the recorded word. This has developed into the phrase *Allah La yuwalad*, "without enquiring how and without making comparison". But it is obvious that this is not a permanent position. And so, two further steps were taken, one by the general body of Muslims, the other by certain more logically logical. There developed the doctrine of *tauhid*, "difference"; everything in Allah is different from the similarly named thing in men, we must not think of it as ~~the~~ him. This is also called *tauhid*, "removing", that is removing Allah from any danger of confusion or association with his creatures. In general, this process stopped at a point where it was still possible to form a conception of Allah. He was different, it was conceded; but still, Allah must be thinkable, and these names and phrases gave a thought of him not essentially wrong; we could not get from them what he was, but something like what he was. Others, however, went further and argued that from these expressions we could gain an conception of Allah's real nature. That nature must always be a mystery to us, and we need not think that even the Name gave any light. The Koran calls Allah "the Most Merciful of them that show mercy" (vi. 150. vi. 84, 92; xii. 83); but that ~~cannot~~ mean for us that he has the human quality of mercy, or of anything in any way similar. The course of things in the world disprove that. He has only given himself that Name, and what the Name means we cannot know and should not enquire. The great question here lies in deciding as to rejecting the possibility of any discern-

ing of the nature of ALĀH other than purely negative—he is not that, he is not that, but, naturally, these have been many subdivisions, varying from simple affirmation to hold the faith of the Fathers (*al-kalām*) and not equally well cloaked into the sacred mysteries by a sweeping application of the thesis that the Absolute is the unknowable. Only, in taking the latter position does not lead to agnosticism, but back to a dependence on authority. The main tendency now seems to be towards that latter position, and though the work of earlier theologians is accepted because of familiarity and antiquity, formal theology at the present day is more and more *taqlid*. In Cairo, at present, the rhyme is extreme: *ʿAlīh ʿal-ḥaṣr ʿal-ḥalīl, fakhḥan ḥalīl, ʿal-ḥalīl ʿal-ḥalīl*, "Everything *ḥalīl* comes into your mind is perishing, and ALĀH is different from that". That is, ALĀH is different from any thought we can possibly have, for any thought is of transitory things.

The second tendency is rationalism. All would recognize the necessity of the use of reason (*ʿaql*), but would differ as to its being a natural source of theological truth. We *ḥalīl* already seen the beginnings of this in the study of Nimrod philosophy. The Muʿtazilites [q. v.] continued that development, and frankly remained on their religious position, creating their theology by means of reason. In the doctrine of ALĀH, they, as we have seen, especially objected to his qualities. These were contrary to his unity; at least they must be described as being his essence, not as in his *ḥalīl*. But they tended to reject them altogether, and to reduce ALĀH to a single unity. They further objected to absolute predestinationism as contrary to ALĀH's justice (*ʿadl*). Their rejection of the possibility of the Heistic Victim of ALĀH in Paradise was part of their jealousy for *ḥalīl* spirituality. These three points, then, unity, justice, spirituality, are their position in brief, which they founded on and maintained by dialectic. This, of course, drove in time the traditional party to similar weapons but with them dialectic was purely defensive; the doctrines were already given and accepted. Yet remonstrance could *ḥalīl* fall *ḥalīl* go so, if only in form of statement.

It was in the early part of the fourth century of the Hijra, and especially at the hands of al-Ashʿarī [q. v.] that the use of dialectic (*kalām*) was finally and fully accepted by orthodox Islam. Thereafter, only extreme traditionalists objected to it; scholastic theology was founded. The great system of al-Ashʿarī himself followed strictly orthodox lines. It was simply *ḥalīl* phrase: "without expiating harm, and without making comparison". The first element was directed against the Muʿtazilites, and the second against anthropomorphism (*naḥw*). On the whole, he took a middle *ḥalīl* and taught a doctrine, the miracle of Islam ever since. It is that there is in the creature a certain power of "expiating" (*istisnāʾ*) his actions, which, though they are strictly produced by ALĀH, makes them also his own.

The school of al-Ashʿarī followed him closely in its trend; but developed his metaphysical ideas into a system which was finally formulated by al-Bayhaqī [q. v.] (d. 403 = 1012-1013) and thereafter won its way to being the ultimate Muslim conception of the nature and relationship of ALĀH and his world. It has been stated thus (Marsden,

History of Muslim Theology, p. 201 et seq.).

"Thus as to ontology. The object of the Ashʿarite was that of Kant to fix the relation of knowledge to the thing in itself. Thus al-Bayhaqī defined knowledge (*ʿilm*) as cognition (*ʿilm*) of a thing as it is in itself and in something that 'thing in itself' they were much more thorough than Kant. Only two of the Aristotelian categories answered their attack, substance and quality. The others, quantity, place, time and the rest, were only relationships (*ʿiṭāf*) relating subjectively to the mind of the knowers, and not things. But a relationship, they argued, if real, must exist in something and a quality *ḥalīl* exists in another quality, only in a substance. Yet it could not exist in either of the two things which it brought together; for example, in the cause or the effect. It must be in a third thing, but in bringing this third thing and the first two together, other relationships would be needed and other things in these relationships to exist in. Thus we would be led back to an infinite sequence, and they had taken over from Aristotle the position that such an infinite series backwards (*ʿal-ḥalīl*) is inadmissible. Relationships, then, had no real existence but were mere phenomena subjective non-existent. Further, the Aristotelian view of matter was now impossible for them. All the categories had gone except substance and quality; and among them, pushed, matter, then, could not have the possibility of suffering the impress of form. A possibility is neither an entity, nor a non-entity, but a subjectivity purely, but with the suffering matter, the active form and all causes must also go. They, too, are mere subjectivities. Again, qualities, *ḥalīl* these thinkers, became mere accidents. The fleeting character of appearances drove them to the conclusion that there was on such thing as a quality planned in the nature of a thing; that the idea "nature" did not exist. Thus this drove them farther. Substances exist only with qualities, i. e. accidents. These qualities may be positive or they may be negative; the ascription of negative qualities to things is one of their most fruitful conceptions. When, then, the qualities fall out of existence the substances themselves must also cease to exist. Substance as well as quality is fleeting, has only a moment's duration.

"But when they rejected the Aristotelian view of matter as *ḥalīl* possibility of receiving form, their path, of necessity, led them straight to the atomists. So atomists they became, and, as always, after their own fashion. Their atoms were not of space only, but also of time. The basis of all the manifestation, material and physical, of the world in place and time, is a multitude of moments. Each has certain qualities, but has existence neither in space nor time. They have simply position, not bulk, and do not touch one another. Between them is absolute void. Similarly as to time. The *atom* is the expression only of a moment, are equally unextended and have, also, absolute void—of time—between them, just as space is only in a series of atoms, so time is only in a succession of unextended moments, and leaps across the void from one to the other with the jerk of the hand of a clock. Time, in this view, is in grains, and can exist only in conjunction with change. The moments differ from

See his description of his religious experiences, in his *Kitāb al-Ḥayāt*. His statement of the anthropomorphisms is in the *Ḥayāt*. Yet he marvels once at the mystery of Allah's "keeping some of his creatures in the dark that they cannot understand the difference, even between relative and absolute priority (See also in Allah's speech). There, he comments ironically upon their insisting on a wrong use of words, although their ideas were correct enough. The Karāmītes (q. v.) used "self-existence" (*qāḥ*) of Allah, thinking that self-existence meant "an existing being and in a place", but "existing in itself". The Hanbalites (q. v.), and Karāmītes both used "body" (*jism*) of Allah, in the sense simply of "an existing being", or "one existing in himself". The anthropomorphisms generally, being in the expression that Allah had direction, is indeed their conception of his action on his throne required; that, namely, in Part I, Source VI, there is a most absolute statement that any resemblance is impossible between Creator and creature, which is hard to bring into agreement with the later sections of his book, where the mystical *Ḥayāt* is taught and with his exegesis of the Kor'anic passages, where Allah breathes into man of his Spirit (*ruh*, ar. 29; spirit. 72) and of the revelation that Allah created Adam in his own form (*ḥawā*). See reference above in the *Maqām al-ḥayāt*, pp. 24 & 29. But in the same book he takes up this very problem. He has such views, it is asked, with regard to the soul of man destroy Allah's "difference", and *ḥawā* is applied, making a resemblance? Al-Ġhālī replies (*loc. cit.* p. 24) that *ḥawā* applies only to Allah's most peculiar quality (*ḥawā* *ḥawā*). He is *ḥawā* (self-subsisting), subsisting in himself, while everything else subsists in him, not through its own *ḥawā*. Nay, things through their own *ḥawā* have nothing but non-existence, and existence comes to them only from something else, by way of him. But this reference of *ḥawā* is essential, un-borrowed. This reality of self-existence belongs to Allah alone.

This, then, is the essential explanation of the prohibition of *ḥawā*. It rules out *ḥawā* materialistic *ḥawā* of the anthropomorphists. But practically leaves free scope on the mystical and spiritualizing side. In another of his *Ḥayāt* (*Ḥayāt al-ḥayāt*, ar. 47 & 48) al-Ġhālī discusses the double danger of, on the one hand, too much *ḥawā* in describing Allah leading the masses to *ḥawā* and on the other, the use of ambiguous and pictorial *ḥawā* leading them to *ḥawā*. The danger from *ḥawā* he considers much the greater, and advises that the people should be addressed in language and figures that they can understand. An economy of teaching should also be exercised, which does not mean that they should be taught anything positively *ḥawā* is not so; only that certain subjects need not be considered with them.

We have, then, to regard what is given in his statement of the Ash'arite position as *ḥawā* side only. It is complete from the point of view of the dogmatic theologian, and it is a dogmatic theologian that he here writes. Yet a careful but careful comparison that is de-humane a system should have obtained such a control that a man like al-Ġhālī had to cast his dogmatism into its mould. He, certainly, believed greatly in the fact

that Allah and the thought of the *Ḥayāt* had been a powerful influence in his own conversion; but it is plain from his writings elsewhere that his own Allah was by no means the unconditioned Force here supposed. To produce this personification of the Unconditioned, non-sensory and immovable, starting at once, the Muslim theologians must have passed through a stage of detaching their faith by showing its agreement with the facts of life and that made Allah to exemplify the kind of things it they are. With this object, they took from Muhammad's representation the elements which suited them.

In consequence, the already narrow character of the Allah of the Kor'an is still further impoverished. Another weighty influence in the same direction was the historical necessity of representing Allah as unconditioned Being. They had, therefore, to eliminate from him, so far as possible, the elements entailing relationship and all human attributes.

For al-Ġhālī, therefore, as a mystic, a becoming necessary to implement this system; and so he gave it its essential basis in the subsequent chapters of his work, especially where he deals with "the secrets of the heart", and describes how the heart sees and knows God. "He who knows his own heart, knows his Lord", says the tradition; and on that teaching the mystical life is founded. But here we pass from theology to religion, and from the doctrine of the person of Allah to the psychology of belief, and the present writer would refer to his Haskell lectures on *The religious attitude and its development*. For the doctrine itself it may be broadly that it is still unchanged, and that there exist the same different aspects of faith, *ḥawā* and the mystical vision in varying proportions in the faith of every Muslim of the present day. The use of reason has gone, except to demonstrate the possibility of a doctrinal tradition, rather than the words of Muhammad and the Father; mysticism has become the chief Aristotelian-Neoplatonic philosophy, and so far as a Muslim, now, is a thinker he is a mystic. For the later plainly pessimistic development in Persian and Turkish Sufism, see *ḥawā*. The views of the philosophers do not *ḥawā* within the scope of this article; but reference may be made to the essays of Averroes on what may be called the theology of an educated man, which was published at Munich by M. J. Muller, in Arabic in 1899, and in a German translation after Muller's death, in 1875. They are an attempt to render it possible for a thinking man to remain in connection with the Muslim Church, as largely directed against al-Ġhālī, and, as they have been reprinted in the East, may be of importance for the future development of the doctrine of *ḥawā*. A Muslim who did not know Averroes' real philosophical position could study them, agree with them and still remain in his faith.

References. See the above-mentioned works: A. v. Krenner, *Lehrb. d. Arab. Theol.* (Leipzig 1868); M. T. Haskell, *On the nature of the Divine* (London 1875); Goldziher, *Islamismus* (Halle 4, S. 1889-1890); Die *Zukunft* (Leipzig 1884); *Materialien zur Kenntnis der Islamischen Theologie in Nord-*

Whether, as J. Marquart asserts (*Orientalische A. und verwandte Streifzug*, Leipzig 1903, p. 167) the true name of the same nation *As*, was already known in 9th century as well can hardly be proved; there are proofs, however, that it does not appear until the time of the Mongols (when it is also written *al-as*), but is used in oriental writings only; in the communications of European missionaries and travellers the people are called only *Alani* even in the latest middle ages. The form *As* is the base of the name of the *Osses*, descending from the *Alani* (trans. Cauc.) derived from the Georgian form of the name of the country, *Ussseti*.

Converted by Byzantine missionaries, the *Alani* are said by Mar'ab (*Mar'ab*, Paris II. 43) to have apostatized from Christianity in 320 (932) and to have expelled their bishops and priests according to the Russian (*Hist. Georg. Arab.*, 185 de Georg., vii. 148) only the chief of the *Alani* was a Christian. In the 13th century, however, the *Alani* are mentioned as Greek Christians by all authorities. Their settlements extended at that time much further east than formerly; at the time of the first invasion of the Mongols the territory immediately to the North of Derbent and over the country on the eastern of the Volga was in the possession of the *Alani*, probably in consequence of the downfall of the Khwarezmshah. Conquered and subjugated by the Mongols, a part of *Alani* were moved to different districts in the Mongol empire, a colony of Christian *Alani* is mentioned by the Roman Catholic missionaries in China, the Persian authorities of this time also speak the *As* as Christians at the court of the Mongol sovereign. The *As* in Syria on the Volga are called *Mosliman* by the *Magyar* (cf. *Deichmeyer* and *Senguer* II. 448). At the present day among the *Ossetes* only those are left of Christianity who well remember of Islam.

CC. The *As* is accounted in J. Marquart, *op. cit.*, esp. p. 164 et seq. (where the principal *As* are quoted), for *As* was with the Mongols, the *Al-As* (cf. *Turabi*) xii. 232 and F. M. Schmidt, *Die Arabische Nation* (Berlin, 1885, p. 64, for the *As* in Mongolia, d'Olivier, *Histoire des Mongols* II. 235, for the *Alani* in China, *Al-Buhārī* *Historia Tartarorum recentiorum* (Leiden, 1741), app. (W. KERNER.)

ALDA, a name (lost in the Crimea, north of Sinferopol), is only known through the battle of September 20/8, 1854 (victory of the allied armies of the French, English and Turks over the Russians under *Mikhailov*). (W. BARTHOLO.)

ALMA-DAGH is a name often met at present for the entire mountain-chain of northernmost Syria, which mountains were known to the classical authors as *Amorus* (in cuneiform writing *Almanus*). The *Alma Dagh* (*Almanus*), a branch of the Taurus-system of Asia Minor, breaks off in the neighbourhood of Mar'ab to the south of the river *Qishan* (Pyramus) forms the volcanic mass of the *Karadagh* Dagh, runs parallel to the Taurus and Antimerus-ranges from N. E. to S. W., surrounds with another ridge, branching off to the east, the whole bay of *Lukamata* (*Alexandria*), and ends abruptly in the sea to the south of *Is'at* of *Qishan* (i. e. pier head 3000 ft.) with the *Ubad* *Alma* (Mount of *Alma*) or, as it is also called, *Ubad* *Alma* (i. e. the Red Mountain,

3250 ft.) part of the *Ubad* *Alma*. The deep recesses of valley of the *Qishan* and the passages of al-*Am* separate the *Alma Dagh* from the *Lebanon-chain*, which still also in their geological structure mostly independent from that of the Taurus-system. With its offshoot, the *Alma Dagh* is all *Alma* entirely from Syria and the Mesopotamian Hinterland; apart from a few peaks that are more isolated, the part of *Is'at* (i. e. the only connection between Asia Minor and Syria and has always been much frequented. The heights of the several mountains are not yet accurately known, the average height is said to lie 3650 ft., and some peaks reach 7300 ft. or more; at the highest point *Dumayir* gives the *Alma*, 7450 ft. In the northern part jagged, steep peaks prevail, in the south more rounded outlines. The *Alma Dagh* with its fresh verdure is an attractive sight, for its sides are thickly grown with trees, out of which the bare dolomite peaks project. The ridge of the *Alma Dagh* north of *Qishan* forms together with the sides sloping to East and West an administrative unit, the *Sandar* *Ubad* *Alma* (cf. *Deichmeyer* in the *Strassburger Anzeiger*, 1892, p. 314).

Usually no one common name is used for the whole of the *Alma*, in the reports of European travellers and in the maps based on these, this fact has caused considerable confusion as to the nomenclature, because the same name is sometimes used for a part, sometimes for the whole. For the northern part of the *Alma* we find the name *Alma Dagh* or *Ubad* *Alma*, i. e. *Alma* Mountains of the *Alma*; H. Kiepert in his *Carte générale de l'Asie Mineure* (Berlin 1892) makes the *Alma Dagh* reach about as far as *Is'at* (*Nicopolis*, 32° N. E.). the continuation of this mountain-chain as far as the neighbourhood of Mar'ab he takes as *Qishan* *Alma*, i. e. *Alma*. Kiepert's map for *Sachau's Reise in Syrien und Mesopotamien* (Leipzig 1883). In H. Kiepert's map for von Hippelheim's *Von Antiochia zum persischen Golf* (Berlin 1900) *Alma Dagh* only appears as the name of one single mountain to the north of *Is'at*; *Alma Dagh* does not appear at all on it, in its stead we find *Sur-Dagh*, *Adir-Dagh*, *Qishan-Dagh* as names of single peaks between Mar'ab and *Is'at*. The northern *Alma Dagh* is continued according to E. Reclus with the southern *Alma* by a mountain plateau in the depth of which is situated the *Qishan* (i. e. the lake of the *Alma*). The name of *Qishan Dagh* is a small circle in the sketch of the *Alma* (e.g. in the map of *Levy and Mardani*). Reclus does not call the southern *Alma* *Alma Dagh* but in accordance with a number of travellers *Qishan-Dagh*. *Benjamin* is evidently mistaken in calling the northern part of the *Alma* *Qishan-Dagh* and the northern part *Alma Dagh*, seems to stand quite alone in calling the *Alma* *Qishan-Dagh*. This name is evidently the Turkish translation of *Qishan al-Jubban* (also *al-Jubban*) "black mountains" (*al-Jubban* "black" of the Arab geographers of the Middle Ages, the name *Is'at* of the Byzantines) for the name *al-Jubban* designating nearly the same as *Alma* of *Sachau*, *op. cit.*, 1892, p. 323. By a misnomer the *Alma* or *Alma Dagh* is the more limited name (north of *Is'at*) is also often called *Nawin-Dagh* by travellers, which name according to Kiepert (cf. also the map by E. Kie-

port, mentioned above) belongs only to the north-east part of the [Habal] Arabs (north of Hedjaz).

Bibliography: E. Ritter *Erdbeschichte* viii. p. 1790—1811; Th. Kuhnke, *Reise in den Arabien* in *Petermann's Geogr. Mittheil.* Supplement n. 45 (1876), p. 27 et seq. 33; Fatté and Mandour in the *Gazette de la Société de Géogr.* Paris, 1878 (cf. also *Orient*, xlvii. 11, 13); E. Reclus, *Nouveau géographe universelle* i. 691; Beninger in *Panly Wharton*, *Recherches sur l'Arabie*, *Historiographie*, i. 1741 and in *Recherches sur l'Arabie* (Paris) pp. 406, 408; Humeau and Pichon, *Revue de Géographie et d'Asiologie* (1890), p. 155 et seq.; H. H. Schaller, *Uchiu* = *Petermann's Geogr. Mittheil.* Supplement n. 131 (1903) pp. 91-93, 98-100 (Bibliography); A. Janko, *Die Arabier des Grossen Hafens* (Berlin, 1904) pp. 31-32, 152-153 (Ann. 39-40). (H. STROOK.)

ALMADA. [See ALMADEN.]

ALMADEN, Arabic *al-madin*, town, and generally speaking a spot where something is found in abundance, e.g. also a (poor) fishing place, is especially the name of the ancient large quicksilver-mines in the centre of the Pyrenean peninsula, in the South West of the province now called United Ariz, the old *ariz*, Arabic *al-aziz* or *al-aziz al-aziz* (from *aziz* in Spain) = *al-aziz* = *al-aziz* (quick-silver-mines). To the S.W. of it, in the northern part of the Sierra de la Almadena, it still bears the name Almadeneja, to the northwest Salinas de Villalba mentioned by 'Abd al-Wahid al-Muqaddasi (p. 264). — Also the Portuguese Almadia to the south of Lisbon is in Arabic *al-madin al-aziz*, 'Fort d'Almadia (Almadia), ainsi nommé parce qu'on y fait des sels de millon d'années de l'azur' (Lévesque, *Description de l'Afrique et de l'Asie* p. 184 = transl. p. 223); cf. the author of *Tabula* and the author of *Tabula* of Canones (Lusitania). (H. STROOK.)

ALMADIA, Arabic *al-madīya*, means in Spanish 'small', in Arabic it means moreover a (large or small) fortification in literature (cf. *al-madīya* is used for a 'small town' in general).

Bibliography: Dözy and Bangemann, *Glossaire*, *Almadia*, *Almadia* des Sultans *Almadia* (transl. by Quatremère) ii. 4, 150, with 30 'tele and Bursell, *Moqaddimah*, i. v.

ALMAGEST, more correctly *al-Majisti* (also *al-Majisti*) or *Almagest*, was so the Arab astronomical name of the great astronomical work by Ptolemy *αγωνα εστραβη* (the great compilation). It has been supposed that the Greeks or the Arab translators in their translation for the great work turned *αγωνα* into *αλμαγεστ*, hence the book was simply called *al-Majisti* by the Arabs. In a way this is already easily corroborated by Arab writers. Al-Yahya says in his historical work (written in 278 = 891, edid. M. Th. Houtsma, Leiden 1893, p. 131): 'The book *al-Majisti* treats of the sciences of the stars and their movements; the meaning of *al-Majisti* is "the greatest book" in this sense was not accurately either from *Almagest* (p. 185) explained; he says quite rightly that *al-Majisti* is the language of *al-Majisti* but the meaning of the word he gives "the greatest" (consequence) "the correct explanation that *al-Majisti* simply means

"the greatest" he quotes further down (p. 184) from an occidental writer, the Augustinian monk Ambrosius Calepinus, author of a large lexicon, who died in 1511 at Bologna. — M. Kooppe, *Die Arabische und Syrische und die Arabische und Syrische Literatur*, *Wissenschaftliche Zeitschrift*, Bonn 1890, p. 34 with whom I. Reclus (*Les grandes villes du monde*) has taken this view. Kooppe, Leipzig 1894, p. 77 et seq. agrees, but his derivation; he believes that *al-Majisti* comes from a corrupt form of *al-majisti*, viz. *al-majisti* to be found in a translation of the *Almagest* from the Arabic into Latin. We consider Kooppe to be mistaken on the contrary *al-majisti* has been formed by the Latin translators in the Middle Ages from the medieval Arabic *al-majisti* by a false reading. For the present we adhere to the first explanation — For Arabic translations of the *Almagest* and translations of them of *Almagest* *Almagest* v. 383 et seq. and *Almagest* in the *Almagest*, d. *Almagest*, *Almagest* i. 200 et seq. (H. STROOK.)

ALMAGRA, Spanish: name of iron, from Arab. *al-magra*.

ALMALIK. [See *ALMALIK*.]

ALMANZOR. [See *ALMANZOR*.]

ALMÁS is frequently regarded as a detached word (*al-mas*; correctly *al-mas* according to Ibn al-Arabi, in *Almas* vii. 17, the *al-mas* to the end in *Almas*), a corrupt form from the Greek *αλμας* (i.e. *αλμας* *Almas*) — the *Almas* mound. According to the pseudo-Aristotelian *Almagest* which — on the basis of cognate Greek words — agrees to the main with the statements of Pliny, the diamond cuts *al-mas* which except lead, by which it is itself destroyed. On the frontier of Khordad is a deep valley in which the diamonds are guarded by poisonous snakes whose looks alone are enough to kill man. Alexander the Great procured some of them by a trick he had contrived made in which the snakes saw themselves and died; then he had the flesh of sheep thrown down into the ravine so that the diamonds which were brought up by vultures who seized the pieces of flesh. This story, already found in Ptolemy's *Almagest* is generally known in the East (*Arabian Nights*). — Almagest and Ptolemy relate that the pieces obtained through crushing *al-mas* are all triangular (subdivision of the octagonal schists), the former also says that the diamond attracts little feathers — it is generally mentioned as being used for cutting and piercing other jewels. Almagest is said to have been used for destroying stones in the bladder. The powder of it must not touch the teeth; applied externally it is a good cure for colic and *al-mas* (schists).

Bibliography: *Almagest* (ed. Wüstenfeld) i. 236-237; Almagest, *Almagest*, transl. by Kuhnke, Berlin, 1891, p. 53-54; Clement Almagest, in the *Journal de l'Asie* vi. 127-128; V. Kuhn, *Almagest* de Ptolemaeus, in the *Zeitschrift für die Kunde des Alterthums*, 1873; J. Reclus, *Der Almagest* in der *Almagest*, *Almagest*, J. Reclus, Paris, 1908; here also p. 122 of the text of the *Almagest* after the *Almagest* of the Bibl. Nat.; *al-Majisti* vi. 563-566.

ALMÉE. [See *ALMA*.]

ALMERIA, the capital (situated close to the site of the old *Utri*) of the most eastern province

This is the pleasure presented to the eyes of the youthful Barber student of the great tribe of the Maghribi, Ibn Tūmār. In the East, where he travelled for a long time as a student, he had not only had the opportunity of becoming acquainted with into the theories of al-Ghazālī but he had also studied the science of the *usūl al-fiqh* which had been completely abandoned in the West. Moreover he familiarised himself with the theological principles of the Ash'arite School and was to have known well the writings of the great Spanish Zāhirite Ibn Hāzim under whose influence he came. Ibn Tūmār's works show us in fact that if he holds aloof from the Zāhirite theories in matters of dogma and replaces them by those of the Ash'arite School, he at least adopts their principles in the matters of legislation.

Ibn Tūmār goes further than al-Ghazālī: he absolutely condemns the study of the *fiqh*, while al-Ghazālī, frankly refusing to this study the name of religion, science, still avows that it has some value from the point of view of civil law and of moral observances; again he differs from the great Hanbali in placing himself with his sharpest theories on the subject to the whole of the uneducated Barber nation, while al-Ghazālī is anything but partial to giving the common people a teaching in theories above their comprehension and capabilities. Al-Ghazālī only addressed himself to the intellectual elite, like Erasmus in the Reformation of the Christian Church; Ibn Tūmār, like Luther, addressed himself to the masses.

The foundations on which Ibn Tūmār has grounded his new juridical doctrine have been described at length in his *Uṣūl*. Abū al-Wahid al-Murrikhī has shown us in his *History of the Almohads* how the theories were applied by the first sovereigns of this empire. The character of Ibn Tūmār's doctrine cannot be better described than in the words of Goldziher: "It is evident from his discussion of Ash'arism with the *Yahūd* that the essential element of his doctrine on the foundations of the law may be summed up in this axiom: *al-shay' la yuḥallu ḥal ḥal* *ḥal* *ḥal*, i.e. 'the smallest possible place must not be left for reasoning in the laws of religion'. It is the objective, material sources which must be regarded as the basis of legislation, that is to say: the *Qur'ān*, tradition transmitted by authentic means and the consensus of the *ummah*, founded on the traditions that have been supported for generations together by numerous authorities, forming one uninterrupted chain (*isnād*). The subjective, personal element is thus absolutely excluded, that he calls the *gawā*, hypothesis, opinion, which we must add *ḥal* under the form of the consensus of the *ummah* necessarily formed a part of the regular *ḥal* of the law from the very beginning of juridical speculation in Islam (cp. Goldziher, *l.c.*, p. 44).

As for the traditional *qall* of which he approves of Ibn Tūmār yet prefers those of the Medinaites and he says: "All that the scholars of Medina have banded down and all that has guided their action, that is the straight path (Islam), the laws, the Prophet and his companions acted in Medina at a time when in no other part of the earth was there found either religion, or prayer, or call to prayer or a trace of the law for this epoch the true religion existed neither in Irak nor in the other countries. So the people of

Medina can justly serve us as proofs against all others that if common sense forward saying: Yet we have received from the Companions some sayings by the Prophet which do not agree with the Medinaites' practice; why then have the Medinaites gone away from these traditions in the application of the law? If anyone puts this question we may answer him that this consideration can be explained in three different ways: 1. either the Medinaites have shown with regard to these traditions a conscientious and intentional opposition; 2. or they have acted in ignorance (i.e. involuntarily); 3. or, lastly, they have been led to it by lawful reasons. To suppose the first would be an absolving for that would mean that the people of Medina are just the opposite of what God has declared them to be, viz. the people of the Prophet walking in the straight path. It is just as impossible to accept the second explanation, for we know how zealous the Medinaites have shown themselves for religion; moreover they all were in the company of the Prophet (and must therefore have known his wishes).—There remains only the third explanation. There may be a lawful reason for opposition, either when the contents of the tradition under consideration have been legally abrogated, or when the tradition in question are suspected of being false or interpolated or do not create sufficient confidence. Without any doubt the practitioners of the Medinaites gave enough arguments against everything opposed to them" (cf. *Omnes al-Baṭṭānī*, Goldziher, *l.c.*, pp. 48-49).

In short, Ibn Tūmār excludes from his legislation the *qall*, formally condemns the *ḥal* and *ḥal* and admits the speculative use of analogy (*qiyās*) as a source of the law. For the only sources from which *ḥal* and *ḥal* are the *Qur'ān*, the *ḥal* and the consent of the Companions of the Prophet (*ijmāʿ al-ḥal*). In theology he follows the strict dogmatism of the pure uncompromising of the Ash'arite schools. A very strict follower of *ḥal*, Ibn Tūmār was brought to look upon the religious opinions of his contemporaries of the Maghribi as *ḥal*. Whether follows, he said, the literal interpretation of the *Qur'ān*, must inevitably come to *ḥal* as anthropomorphism, to the materialistic conception of God existing in his material attributes; this person certainly is a *ḥal*, and because of this fact should be under the *ḥal* of religion and be expelled from Muslim society. This was the case with the inhabitants of Spain and the Maghrib under the reign of the Almohads.

Ibn Tūmār, apostle of the *ḥal*, according to the material definition of the essence of God and His attributes, makes the sovereign responsible for the faults of the people and declares the *ḥal* *ḥal* against the Almohads.

*The difference existing between Ibn Tūmār and other theologians who had already tried before *ḥal* to combat anthropomorphism by the allegorical interpretation, called *ḥal*, was that he lifted his doctrinal difference with the anthropomorphism to the height of a sacred faith. He regarded anthropomorphism as infidelity (*kufr*) and as infidelity favoured by the highest authority in the country (the Almohads); he was of opinion that this was a sufficient reason for fighting this authority in the name of religion and for overthrowing it. The holy war against the

Almoravids was 1044 as much a religious obligation (fajr) as a war against any other infidels. Therefore the war was necessary to the individual de-nomination of the Almoravids on the lips of Ibn Tūmart and the Almoravids.

Anthropomorphism and Christism (Alamī) are the enemies whom the Almoravids were bound to fight especially. The war against Christism they waged in common with the whole of Islam of that period as well as with their political predecessors, but the struggle against *crispin* and its partisans was their special domain, in which no other dynasty had gone before them with such energy as was with him and around. As it is their particular property: "scarcely throughout the whole of the Almoravid dynasty the paper and ink freely faced in their traditions" (cf. Goldziher, *Die Zeitschr. d. Deutsch. Morgenl. Gesellsch.* xl. pp. 67-68; quoted in Alfred Lablitz, *Die Fiktion Götter* pp. 34-35).

Before he openly declared war on the Almoravids, Ibn Tūmart passed on a course of public morality as *Amīr al-Mu'minīn* (the Almoravids); he broke the wine-jars and musical instruments wherever he found them, he openly blamed civilised authority. One day in Marrakech he violently admonishes the pious Sultan, who in the religious overstep, because he had been in the town with him uncovered. At the same time he publicly teaching his theological theories to whoever wishes to hear them. He is every where expelled, especially from Bougie, Tlemcen, Fez, Marrakech and Agades and he finally refuge with his tribe the Maghribis to whom he teaches the Koran and the principles of the true faith. The author of the *Kitāb al-Mawā'id* (the book of the words forming the first chapter of the Koran) as a name for each one of his pupils in a branch of the Maghribis, in order to make them hear it by heart. It was in these mountains of the Maghribis in 515 (1121-22) after having received the homage of the principal Arab tribes, that he took the title of *Mahdi*, i.e. he who is called by the divine will to stop injustice and put an end to error, that order, justice and the true faith may reign. As Mahdi he regarded to himself the right to use violent means in order to establish the reign of pure orthodoxy. From this moment the Tūmart's political rule really begins; from 515, the Almoravid empire is said to date, although the Almoravid capital was not taken till about twenty-five years later.

The first of the companions to whom Ibn Tūmart gave his discipleship after his return from the East was 'Abd al-Mu'min, the same who had in later years himself the direction of the Almoravid affairs after the death of the founder of the empire. Owing to this he must be mentioned here. 'Abd al-Mu'min, a Berber of the tribe of the Kūfāya, was the son of a pastor of Nedrum but he had distinguished himself as a student at Flenem. The meeting between him and Ibn Tūmart, which came about accidentally according to some indications, according to others took place without doubt somewhere near Bougie from which even the young Maghribis preaching had been compelled to flee just before in order to save his life.

Having become Ibn Tūmart's intimate companion, 'Abd al-Mu'min received the teaching of this master, who laid before him the details of his

doctrine, the purpose of his preachings and perhaps his future plans.

When Ibn Tūmart took the title of Mahdi he is said to have already succeeded in converting round him numerous Berbers whose chiefs were his companions and disciples. In these he gave the name of *Falās* (students seeking the true knowledge); of others, i.e. to the people who regarded him as their spiritual and temporal leader, the name of *Mo'addin* (followers the disciples of Tūmart) whence Almoravids.

Thenceforward his policy was to win over followers enough that he might begin open war against the Almoravids, in order to give them their authority in the name of religion and to substitute his own.

On the Berber mountains he had already made a great impression by the reputation of wisdom and by the austere life he led, but he had to convince the poor and uneducated people by facts more palpable than theological theories, which they grasped or understood which they could not understand at all in a country where materialism has been a success at all times and under all forms. Ibn Tūmart posed as a possessor of miracles, he was credited by these people in convincing the masses of the superior and supernatural power he would command.

While he convincingly criticised the Almoravid administration he showed the Berbers round him how much exposed they were to the variations of the government, in particular of the tax-farmers, and how easily they could resist the attacks of the sovereign of Marrakech in their almost inaccessible mountains.

The result of the Mahdi's exhortations was that several tribes committed acts of hostility against the Almoravids; they refused to pay taxes and and threatened or put to death the agents charged with collecting them.

The Almoravid governor of Seville who meant to attack against the Berghon and Christian Spain, was beaten in them and shamefully fled with the poor remains of his army. This first victory gave the Berbers confidence and the number of tribes rallying round the Mahdi increased rapidly. Then Ibn Tūmart moved definitely in the country of the Thawal, which was very difficult for the enemy to enter; there he built a house and a mosque near the source of the river Nakti where he fixed his residence. This was the beginning of the town of Tūmal, the first capital of the Almoravids; on this very spot were also located the Mahdi and the Almoravid sovereigns. (The mosque of Tūmal and the ruins of the town have been discovered by Edmund Douce during his exploration of 1901 in Morocco, *cf. Journ. R. G. Soc.* xix. 1901-2, p. 1).

After 527 (1133-34) the Mahdi, thinking that he was strong enough not to be always on the defensive, decided to come forth with a strong armed force against Marrakech. His army commanded by 'Abd al-Mu'min, who then took for the first time the title of *Amīr al-Mu'minīn* — according to 'Abd al-Wahid al-Marrakushi — was completely routed by the Almoravid army that marched against it. Then Ibn Tūmart proclaimed, just like the Prophet after the defeat of Uhud, that all his partisans killed in this battle had died the death of martyrs; he was greeted by his clever proclamations in common.

acting the dismay which such a calamity might have caused.

The contradictory dates given by the authors, makes it difficult to state accurately the several periods of the struggle between the Mahad and the Almohads up to the death of Ibn Tūmart. Even the date of his death varies in the different sources mentioning it. According to Ibn Khaldūn the Mahad died in 522 (1128), according to others — and they are in the majority. — in 534 (1139). These divergences may easily be explained by the fact that Ibn Tūmart's death was kept a secret for a long time by his intimate companions. The Mahad himself, feeling that the end was near, or that he had recommended society and the Berbers should be prepared for receiving this important intelligence calmly and proclaim as leader the man chosen by the Community, it was 'Abd al-Mu'min whom the Almohads recognized as leader of the Community, under the title of *Ḥafīẓa* or of *ḥafīẓ al-Mu'minin*. The new chief of the Almohads had a glorious reign (see *Abd al-Mu'min*); he realized beyond expectation the ambitious projects of the Mahad, destroying the Almohad empire and introducing by main force into the whole of North Africa and into Spain the doctrines so ardently preached by the Tūmart.

The politico-religious organization of the Almohads established by the Mahad was as follows: 1° The people of the Almohads formed the Community, the members of which were regarded as the only true believers; except themselves all other men were infidel; against whom they had in wage war without mercy. 2° At the head of the Community was the infallible Imam, first the Mahad, subsequently the Caliph, his successors. It was in the name of this leader of the Community that the public prayer had to be said. 3° The Mahad was surrounded by 10 councillors, chosen from among his oldest disciples. This council was simply designated by the name of *al-ḥuṣnā*, the assembly. It was the Great Council of the Government and the members of this assembly besides having a voice in the important matters of State, could take the Mahad's place at the head of the army or for instance preside in the public at the Friday prayers. 4° Another council composed of 50 members represented the Berber branches forming part of the Almohad Community. This was the council of 50 called *al-ḥuṣnā* by Ibn Khaldūn.

This organization was modified by 'Abd al-Mu'min and the two assemblies seem to have been fused into one.

When the Mahad died his successor as chief of the Community, 'Abd al-Mu'min, was first agreed upon as chosen by the council of Ten, next this choice was ratified by the council of Fifty and finally by the People.

From this epoch the Almohad power always remained in the family of 'Abd al-Mu'min, until the conquest of Marrakech by the Marabuts in 683 (1289), eleven descendants of 'Abd al-Mu'min's

succeeded one another on the Almohad throne.

The numerous provinces of this vast Almohad empire were always held by members of the reigning family, and its descendants of the famous ḥafīẓ *Abd al-Ḥafīẓ* in order to understand this system employed by the latter we must observe that *Abd al-Ḥafīẓ* was chief of the *ḥafīẓa*, one of the most powerful branches of the Ma'mūnids in the Mahad's time had been one of the first to receive from the Tūmart's name, by thus giving the banner of the Almohad empire the valuable support of his tribe he had rendered him a considerable service. He rendered 'Abd al-Mu'min and the Almohads some other service one of the Mahad's death. The latter having already shown his preference for *Abd al-Mu'min*, the ḥafīẓ *Abd al-Ḥafīẓ* not only refused an offering, but according to Ibn Khaldūn it was he who had the Tūmart's death kept a secret in order to have time for himself preparing the Ma'mūnids for the acceptance of *Abd al-Mu'min* as Caliph, because he saw that the latter was a stranger in the tribe would not have failed to unite against him. For this same reason 'Abd al-Mu'min always treated *Abd al-Ḥafīẓ* absolutely on his equal.

When *Abd al-Ḥafīẓ* died 1578 = 1195-1196, his children and grand-children were always treated as considerably and with the same honour as the descendants of 'Abd al-Mu'min himself.

Abd al-Nāṣir reports that the fourth Almohad Caliph *Abd al-Nāṣir*, wishing to leave the province of *Ḥafīẓa* in the hands of a trustworthy governor, did not choose him from among his own family; he sent to seek *Abd al-Mu'min*, son of ḥafīẓ *Abd al-Ḥafīẓ*, to say that he regarded him as his equal and if he did not choose to remain in authority over *Ḥafīẓa* then it would be the himself, *Abd al-Nāṣir*, who would take that place but then he could call upon him to go to Marrakech and reign there in his stead. *Abd al-Mu'min* remained in *Ḥafīẓa* and afterwards his successors made themselves independent at the decline of the Almohad dynasty, reigning in Tunis under the name of *Ḥafīẓa*.

It must be observed that the princes of the house of 'Abd al-Mu'min are called *Sayyids* while those of the house of *Abd al-Ḥafīẓ* are called *ḥafīẓs* which makes it easy to distinguish them in the history of the Almohad empire even if they have the same names.

The Almohad empire was the best state since the establishment of Islam in the West, uniting under one single authority the whole of North Africa from the gulf of Gabes in the Atlantic Ocean together with Muslim Spain.

The break-up of this immense empire began, however, less than a century and a half after its foundation, in 633 (1235-1236) *Yaghmurīn* b. *Zayn* rose at Tlemcen against the Almohad authority and founded the *Abdal* kingdom of central Maghrib. In 634 *Abd al-Zakariya*, the Almohad governor of *Ḥafīẓa* had himself proclaimed as an independent sovereign met took Tunis as his capital.

CHRONOLOGICAL TABLE OF THE ALMOHAD SOVEREIGNS.

1. *Muḥammad* b. *Tūmart*, *al-Mahad* 515 (1121-1122) to 522 or 523 (1128 or 1130).
2. 'Abd al-Mu'min, *ḥafīẓ al-Mu'minin* 522 (1128) to 538 (1163).
3. *Abd al-Ḥafīẓ* *ḥafīẓ*, *ḥafīẓ al-Mu'minin* 538 (1163) to 580 (1184).
4. *Abd al-Ḥafīẓ* *ḥafīẓ*, *ḥafīẓ al-Mu'minin* 580 (1184) to 593 (1195-1196).
5. *Muḥammad* al-Nāṣir, *ḥafīẓ al-Mu'minin* 593 (1195-1196) to 610 (1213-1214).

of his kingdom, perished in a battle and his capital was taken (447 = 1035-1036).

The death of Yahya b. Yusuf which took place at about 447 or 448 (1035-1037), his brother Abu Bekr became commander-in-chief and marching northwest continued the conquest begun in the south of the extreme Maghrib. The cities of Sids and their capital Tadmert were subjugated, next Agghust and on previous submission to the power of the Almoravid conquerors Abu Bekr married the widow of the king of Agghust, the beautiful Zarah, of the tribe of the Nafzawa, who was destined to play a certain part in the establishment of the Almoravid empire.

Subsequently Abu Bekr and Abu Yusuf attacked the Berghwaja Berbers, whose territories extended as far as the Atlantic Ocean. The Berghwaja professed the subversive doctrines of their prophet Sidi, it would be a good work to bring them to Islam. But these Berbers energetically resisted the attack of the Almoravids and the Yafsa, taking an active part in the military operations, found his death in a battle (451 = 1039). Perhaps Abu Yusuf appointed a spiritual leader to take his place at the head of the Almoravids. Abu Bakr b. Yahya was such an 'Abid who, if he did exist at all, played a very subordinate part compared with Abu Bekr b. Yusuf. The latter appears as the real chief of the Almoravids and had calm strength in his nature; he continued the war against the Berghwaja and subjugated them (452 = 1040). Shortly afterwards he was informed that Balagha, lord of the Galla of the Great Hamad, was marching with a large force against the countries of the extreme Maghrib, and at the same time that those portions of the Saharja who had remained in the desert were carrying on war with one another. He took advantage of the latter fact to leave the Maghrib for the time being and go back to the desert in order to re-establish peace among the Almoravids. Before leaving, Abu Bekr gave the command over the troops in the Maghrib and the direction of affairs to Yusuf b. Tashfin (q.v.); he also abandoned to him, after divorcing her, his wife Zarah, who thus became the wife of Yusuf b. Tashfin (453 = 1041). This woman of remarkable intelligence, rare energy and great beauty acquired considerable ascendancy over her new husband's mind and had a happy influence on the fate of the young empire. Yusuf b. Tashfin continued the conquest in the extreme and in the central Maghrib. Abu Bekr, after having re-established order in the desert and having received the news of his lieutenant's success, returned to the North to take again command over the Almoravids. But following Zarah's advice Yusuf b. Tashfin loaded him with presents and made him understand clearly that he was not at all disposed to give up the supreme authority. Abu Bekr judged it wise not to insist; he retired to the Sahara and in the Sahel where he died in 480 (1037-1038).

In his quality of supreme chief of the Almoravids Yusuf b. Tashfin founded Marrakech which became his capital and that of his government; then he went on with his conquests in the extreme and in the central Maghrib as far as Algeria. In 475 (1032-1033) he came back to Marrakech after having left Almoravid officers in the conquered countries as governors.

Crushed by the Muslim princes of Andalusia (referred

to *Fuqes*), and to particular by al-Muhammad b. Abbad, king of Seville, Yusuf decided to cross to Spain with a strong army in order to make war against the Christians under Alfonso VI, king of Leon and Castile. He gained over the Christians under the great victory of Zalaca (12 August 479 = October 23, 1086) which was for the Almoravids the prelude to the conquest of Spain. Certain authors maintain that from this day Yusuf took the title of *Imam al-Muhammadi*. This assertion is doubtful, as many of these authors say that the great Almoravid conqueror long retained this title denoting temporal and spiritual authority at the same time. We can know as a fact beyond dispute that the Almoravid sovereigns, while maintaining for themselves temporal authority with the title of *Imam al-Muhammadi*, attributed supreme authority and supremacy in matters spiritual to the *Abbasids* in the East with the title of *Imam al-Muhammadi*, given to the Caliph.

The party Muslim kings of Andalusia, al-Muhammad included, were afraid not less the Christians, their authority and their riches ran through the Almoravid chief, were much more formidable than those they feared from the Christians. They were even jealous of their dignities and troubled by Yusuf b. Tashfin, who left in Spain Almoravid troops and governors, chosen from among his relatives.

When Yusuf b. Tashfin died in 500 (1086-1087) he bequeathed to his son 'Abd al-Rahman, comprising the countries of the Maghrib, a part of Ifriqiya and Muslim Spain (extending to the north as far as Pange). His descendants succeeded each other as the lords of Morocco for more than half a century and the Almoravid dynasty was destroyed in Africa when the Almohads, led by 'Abd al-Muhammadi, conquered Marrakech (531 = 1146-1147) and killed the last Almoravid king of the house of Yusuf, 'Abd al-Rahman b. 'Abd al-Rahman. Soon after the Almohads conquered Spain with the help of the Andalusian Muslims, who had been tired of the cruel Almoravid yoke for a long time. Since 530 (1144-1145) Almohads armies had crossed over to Spain and at the death of the Almoravid governor of Spain, Yahya b. Qhantya (543 = 1148-1149), the authority of the Almoravids in Spain gradually was at an end. (See 'Abd al-Rahman).

In short, if we do not count the resistance of the last representatives of the Almoravids in Spain and on the Balearic Isles nor the existence of the Banu Qhantya — what is properly called the Almoravid empire had become extinct at the death of the last king of the house of Yusuf b. Tashfin in 543 (1146-1147). The rough Saharja men and the privations and fatigues of desert life and suddenly transported by the whims of fortune to the fertile regions of the East and Andalusia, were brought into a new environment through contact with these riches, this life of luxury that they had not known with them. They came to Spain at a period when literature, poetry and intellectual pleasures had long since replaced the love of war and the thirst for conquest. Doubtless this state of things facilitated their settling in the country but it was the cause of their ruin as well. The sudden contact with a civilization so advanced, for which they were in no wise prepared, ruined them just as it had ruined, some eight centuries before, the

without any of a copyist), was a Turkish slave, later general to the Khawarizm Shāh, Tegin and to his two successors. From within under Shāh Tegin he attained the highest rank in the body-guard of his sovereign, that of a "Gizān" (body-guard). Under Shāh Tegin he commanded the right wing in the great battle against the Khawarizmīds (22 Rabi' II 398 = 4 Jan. 1008; in 401 (1010-1011) he is mentioned as Governor of Herat. After the conquest of Khawarizm in 408 (1017) he was appointed Governor of this province with the title of Khawarizmshāh and maintained himself in this position until his death in 423 (1032). Al-Buhārī seems to have administered the advanced border-province with energy and foresight and to have effectively guarded it against the neighbouring Turkish tribes; yet by this means he secured his own rule rather than that of his Sultan, for which reason his measures were always regarded with suspicion by Al-Buhārī or by Shāh Tegin; both rulers made attempts, it is said, to remove the troublesome Governor by treachery. In the spring of 423 (1032) Al-Buhārī, by order of Sultan Mahmūd undertook a campaign against Al-Buhārī (q. v.) and received a mortal wound at the battle of Dabūsh; his son Mahmūd succeeded him as Governor, although Mahmūd retained for his own son Bāzī the title of Khawarizmshāh, and only continued the administration of the country to Mahmūd as the Sultan's representative. In Rabi' II 425 (Aug. 1034) Mahmūd proclaimed himself independent, but in the very next year he was killed at the instigation of the Khawarizmīds; his brother and successor Jamsīd Khwandār ruled the land till 433 (1041), when he was supplanted by Shāh Malik, the Prince of Ghazni, by order of the Khawarizmīds. Thus ended the dynasty founded by Al-Buhārī.

Bibliography: 'Ota, *Yamūt* (Gardai, *Yamūt al-Buhārī*) (Excerpta in Herbold, *Turkica* = *opella arabica*, *enclitica*, part I, 15-15) and particularly Bahārī (on Mas'ūd, pp. 52 et seq., 91 et seq., 389 et seq., 419 et seq., 499 et seq., 834 et seq.); the dates in the al-Buhārī are to be rectified by these sources. Cf. also the anecdotes which are probably taken from the last portions of Bahārī's great work in *Al-Buhārī al-Muḥīṭ* (Sijar al-Nawā, ed. Schefer, p. 206) and 'Awā' in Herbold, *Turkica* etc., part I, p. 80. (W. HAUERDORF.)

ALUDEL (from Arabic *al-Uḍḍī*, *al-Uḍḍī*) is also found. It is the Greek *alūda*, which came to the Arabs through Syriac, an apparatus for the sublimation of quicksilver, sulphur etc. It was composed of glass or clay and had the shape of a basket with a lid and a tube. It was an ell long and a span broad.

Bibliography: Muhammad al-Khwarizmi, *Maḥṣūn al-ḥisāb* (ed. van Vloten), p. 257; R. Duret, in *Journ. asiat.* (vol. 9, II, 308, 309); E. Wiedemann, *Über chemische Apparate der Araber* (Beitr. z. d. Gesch. d. Chem. des Mittelalters in Arabien), p. 238-243.

ALUK (A.), a kind of demon (See AL-UKH).

ALUSŪ-ḌADE is the name of a learned family of Baghdad, whose ablest representative Mahmūd b. 'Abd Allāh Ḥabīb al-Dīn Abu 'l-Thamīn al-Buhārī al-Baghdādī, was born in 1218 (1803); he was a prolific writer, who in his clerical career rose to the post of Mufti of Baghdad. In this position, however, he came into conflict

with the Pasha of the town and was deprived of his office. He wrote to plant the cause in person in the capital, but set out in Jumādī 1268 (March 1851), passed through Mosul and Diyar-Bihar to Samarra, and there embarked for Ummayyiyah. But he did not find the reception he expected from the Grand Wazir and was compelled to return home without having fulfilled his purpose, and died at Baghdad in 1270 (1853). He wrote an account of his journey for his son in Ummayyiyah 'Abd Allāh Muḥṣī entitled *Maḥṣūn al-Buhārī* (q. v.) and *al-Buhārī al-Baghdādī* (q. v.). In London (Ch. Rien, *Supplement to the Catalogue of Arab. Mus. in the British Museum*, London 1894, no. 623) and Cairo (Fihrist al-Kutub al-Masriyyah, vol. 1, p. 1081). His principal work is a commentary on the *Ḥikāyat al-Buhārī*, composed in the years 1250-1267 (1836-1850), printed in 8 parts, 1268 (1301-1310 (1883-1892)). In his youth (1257 = 1842) he also wrote *al-Buhārī*, which he published shortly before his death in 1270 (1853), and which appeared (M. S.) in Baghdad in 1273 (1856). 'Abd al-Buhārī Muḥṣī edited a *Ḥikāyat al-Buhārī al-Buhārī* with a commentary at Fihrist al-Masriyyah, vol. 1, p. 1313 (1895). Finally he also wrote a commentary to the *Ḥikāyat* upon the south, entitled *Ḥikāyat al-Buhārī al-Buhārī* (q. v.) and a commentary on a *Ḥikāyat* of Muhammad al-Buhārī on the death of Abu 'l-Bahār Khālīd al-Buhārī (q. v.). (Cairo 1270 = 1857), M. S. Cairo 1278 (1863), printed 1287 (1870).

A relative of his, Ḥusayn Khān al-Dīn al-Buhārī, also resided in Baghdad, wrote an eulogy for the Taimiyah, entitled *Uḍḍī al-Aḥmad al-Buhārī* (q. v.) and a commentary on a *Ḥikāyat* of Muhammad al-Buhārī on the death of Abu 'l-Bahār Khālīd al-Buhārī (q. v.). (Cairo 1278 = 1863), M. S. Cairo 1278 (1863), printed 1287 (1870).

A third member of this family, Mahmūd Allāh 'Abd al-Buhārī Muḥṣī, competed with an essay on the evolution of the pre-Islamic Arabs for the prize offered by King Oscar of Sweden on the occasion of the Congress of Copenhagen at Stockholm in 1899; his attempt appeared under the title *Uḍḍī al-Aḥmad al-Buhārī* (q. v.). (Cairo 1278 = 1863), M. S. Cairo 1278 (1863), printed 1287 (1870).

Bibliography: Herbold, *Turkica*, p. 80. (W. HAUERDORF.)

ALWAND-KÖH (KAWAN),

ALWAND-KÖH (KAWAN), is an isolated mountain-group lying to the west and southwest of Hamadan in al-Lijlān (Media), rising to a height of 3745 metres according to the latest calculations of Stahl. For the rest the accounts of travellers and maps differ considerably in the statement of the actual height (3400, 3270 metres and so on). To the north and northwest the Alwand-Köh steeply descends to the plain by some rocky spurs and more rounded foothills. To the northwest it is joined to the Kelāgh, a continuation of equal height, which is joined to the Arzaghān or Abundāgh by lower mountain-chains. The latter forms the north-western extremity of the entire Alwand system. The core of the peak Alwand consists of granite, judging from the geological formations only at the base is there to be found

moist red clay of salt formation. With rocky precipices, bare cliffs and gorges alternate with fertile mountain pastures, but no single tree now grows there. The Alwand-Köh is noted for its abundant water-supply. Mutschlitz describes in his geography, written in 740 (1240), the *Alwand al-Küh* (Pömbay 1311 = 1844), p. 152, that in addition to the spring which rises on the highest peak, no fewer than 42 streams flow from this central portion of the mountain chain, some of which are tributaries of the Tigris, others turning seawards, flow to the interior of Iraq. As the result of the plentiful irrigation by the Alwand stream the plain of Hamadân has always been considered as the most highly favoured region of Asia. Hamadân itself, the old Rhodana, which is built to ~~the south~~ along the foot of the mountain was a favourite residence for the Achaemenid kings on account of its cool, lofty position (1886 ~~map~~). Two cuneiform inscriptions dating from Darius I and Xerxes I still testify to the riches of ancient Persian times at a place named *Gard-Nahush* (= treasure-house) on the slope of the Alwand-Köh. Olivier was the first European to climb the summit which he crossed with snow for eight months of the year; this feat was accomplished in 1796.

Oriental writers relate many legends but few facts concerning the Alwand-Köh. Kasimî (Vol. 88 = 1883) gives the best account, he names it *Köh Armanî*. Yâqût also uses the form *Armanî*, whereas other Arabic writers employ the later term *Alwand* (Biswawî: *Alwand-Köh*). The Old Persian name *Armanî* (*Armanî* and *Plamî*: *Armanî*) appears in Greek writers (Polybius, Plutarch, Diodorus) in the form *Armanî*. In Old Armenian the word is found as the name of persons in the form *Armanî* (*Armanî*); cp. H. Hübner, *Armenische Grammatik*, Leipzig 1897, I, 40, and in the *Indogermanische Sprachwissenschaft*, 261. (Grunberg, 1904), p. 426. The "white mountains" mentioned in the cuneiform inscriptions are probably to be identified with the Alwand-Köh; cp. Streck in *Zeitschrift für Assyriologie*, ix (1900), p. 371. Perhaps moreover, the "white mountains" of the Old Babylonian Gûgûmish epic refers to the Alwand-Köh, as Jensen has conjectured in Schröder's *König von Elam. Biblioth.*, vol. VI, part 1 (Berlin 1900), p. 573.

Bibliography: Yâqût, *Alwand* (ed. Wasmuth), I, 225; Kaserer (ed. Wasmuth), II, 230, 311; Voller, *Lexicon Persico-Latinum*, I, 83 (s. v. *Armanî*); G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), pp. 22, 195; K. Ritter, *Erdbkunde*, VIII, pp. 48 ff. 83-98, II. Kiepert, *Lehrbuch der alten Geographie* (Berlin, 1878), p. 69; E. Reclus, *Nouv. géogr. anc.*, in 1883 et seq.; Fr. Spiegel, *Iranische Altertumskunde*, I, (1871) 103, 104 et seq., *Iran*, in *Grundriss der iranischen Philologie*, II, 427 (on the places of worship of old Persian deities on the Alwand); S. Hübner, *Der Zagera und der Voller = Die alte Orient*, ix, 28, 34. Leipzig, 1908, pp. 26-28 (calculates the height of the Alwand-Köh quite inaccurately); L. Olivier, *Voyage dans l'empire Ottoman, l'Égypte et en Perse* (Paris, 1881) I, II, 163; H. Petersen, *Reisen in Orient* (Leipzig, 1856), II, 252, S. F. Stahl, in *Petersen's Geograph.*, *Altiranische*, 1907, p. 205 (geological observations) and also 1909, p. 6. (Ed. Streck.)

ALWAR (*Alwar* according to English orthography), a native name in Great East India (Kodjohana) founded in 1772 and named after the capital Alwar. The state (314 150 sq. miles) contains 480,000 inhabitants (about one-fourth are Mohammedans), the town 38,000. Among the Mohammedan buildings the mausoleum of Balh-tamir Singh and Patai Dzing are worthy of mention (see Ferguson, *Indian Architecture*); in the Palace of the Mahadja there are splendid collections of books, precious stones, armour etc.

Bibliography: Imperial Gazetteer, *Indo-Persian Gazetteer*.

AMA (A.), female slave, maid. [cp. 'Amr]
'AMADIYA, a town in Kurdistan, 18 hours north of Mosul (Mosul) on the slope of the Tigris mountains [4. v.], Lat. 37° N. and long. about 43° E. (Greenwich). European travellers use the form 'Amadiya, Amadî, Amadî and Amadiya. Although there is good authority for the form *al-Amadiya* in Arabic writers (cp. i. 2. Vâqût s. v.) the pronunciation 'Amadiya, 'Amadiya seems now to prevail. According to Muzawir 'Amadiya takes its name from the Sassanid prince 'Amid al-Dawla (ob. 338 = 949); others, e. g. Vâqût ascribe the foundation or restoration to 'Imad al-Din Zengi, who is said to have built the town in the year 537 (1142) on the site of a ruined Kurdish fort named *Aglib*. The town is situated on a hill, and is dominated by the citadel, built on a steep rock and long held to be impregnable. The water-supply of the citadel is furnished by cisterns hewn in the rock. In spite of its high exposed position, the climate of 'Amadiya is proverbially unhealthy, in summer the air is so hot, that the inhabitants are accustomed to leave the town in this season and take up their abode on the mountain-heights at a distance of 2-4 hours, where even in summer snow still lies. The principal valley of 'Amadiya is connected with the valley of Rawandiz (Rawandiz). As the result of its favourable geographical situation, near the watershed between the heads of the *Shabûr* and that of the greater *Zâb*, 'Amadiya was for long a commercial centre and residence of the mountain Kurds for barter with the merchants of Mesopotamia. A Jewish colony of 1000 souls recalls this commercial period. The majority of the 5000 inhabitants are Kurds of the tribe of the *Ukân* (*Ukân*), which has its head quarters here. The administration of the town was formerly in the hands of hereditary princes who traced their descent to the 'Abdallî; at present it belongs to the Turks, who maintain there a strong garrison, for 'Amadiya possesses a strategic importance as the key of Kurdistan. The Turkish administration has attached the *Kaza* 'Amadiya which belongs to the *Ukân* district, formerly to the Wilâyet Wan, sometimes to the Wilâyet Diyar in the last few decades.

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p. 82, note 1, p. 107. (M. Roussieu), *Description du Pachalik de Tripoli* (Paris, 1809), p. 198 and elsewhere (see Index, p. 235). H. A. Layard, *Nimrod and his Successors*, German translation by Mettner (Leipzig, 1854), pp. 37—98; Sandars, *Excursion in Syria and Palestine*, iii. 275 et seq.; Thielmann, *Streifzüge im Libanon* (1875), p. 329; Collett, *Le Tour du Liban*, ii. 795. (S. J. J. J.)

AMAL (A.; plural *amāl*), action, administration, plan, detail, result; hence 'variable, tax-collector'; *amālān*, current, patent etc. In German *amal* denotes rather the influence of one word on another. Cf. dictionaries, especially *Dory*, *Supplement*.

AMALIK (or **AMALIGA**) the Amalekites of the Bible. Muslim historians differ as to the genealogy of 'Amalik' according to some he was descended from Lul, according to others from Arphaxad, while others consider him a Hamite. The 'Amalik' are generally considered to be the remains of one of the most ancient Arab tribes, of the same descent as 'Fara, Qadila and Himsil. The Arabs say that after the entrance of tongue, God himself taught the 'Amalik the Arabic language. The great antiquity attributed to them has led the Arabs to identify them with other biblical peoples. According to them, the Canaanites and the Philistines, (hence also Goliath, or Goliath), were 'Amalik, as were also the Pharaohs of Egypt; Heliopolis was moreover inhabited by this people, and it was against the 'Amalik of Yathrib that Moses sent a body of Israelites with the orders to exterminate them (cp. Exodus, XVII, 8 et seq.).

Bibliography: Tabari, i. 223 et seq., 727, 1231; Mas'udi, *Murûs* (Paris), iii. 273—274; *Agbari*, iii. 12; *Abi*, 109; *Abi*, 111; Noldeke, *Die Araber*, in *Orient und Occident*, ii. 614 et seq. (separately printed Göttingen, 1864). (M. S. J. J.)

AMAN (A.), security, protection, inviolability. Infidels in the dominions of Islam have a legal claim to the protection of the Muslim authorities, if they are either recognized as 'dhimmis' (q. v.) or if a Muslim has granted them this status. According to the religious law every Muslim, not only freemen but even slaves and women, is entitled to offer security to an infidel. The Prophet has said: "All Muslims are bound to protect an infidel if security has been expressly guaranteed to him (though it were by the lowest of the Muslims). According to the Malikites and Hanbalites, even infidels are authorized to grant the amān if they have attained years of discretion.

Bibliography: Al-Sarakhsi, *Commentary on the Khat al-Siyar al-Kabir* of Shafi'i, *Lahl. Cod. Arab.*, no. 373, folio 55 v.—128 v.; al-Haghwat, *Majma' al-Sunna* (Bihar, 1291), ii. 55 et seq.; A. K. Matthews, *History of Islam*, ii. 275—277; Shawkhat, *Na'il al-Afkar*, vii. 232—234; Mawardi (ed. Singer), p. 83; Shafi'i, *al-Milla al-Islamiyya* (Cairo, 1279), ii. 199; Karamat, in the *Zikr al-Din al-Dawlati*, *Majma' al-Ghulab*, vol. 88, A. J. Wendrich, *Muhammad in the Sudan*, pp. 37—49. (M. W. J. J.)

AMARA, the capital of the sanjak of Amara (vilayet of Hamy); it is a modern town on the left bank of the Tigris, and was only founded in the second half of the 19th century; it has 4300 inhabitants.

Bibliography: Collett, *Le Tour du Liban*, iii. 279.

AM-A'MASH (Salim bin al-Muharrir Abu al-Muhammed), an Arabic traditionalist, born in 60 (879), or according to others in Aghlabi Bay 61 (882 to 886) the day of Husayn's death. He was the son of an Iranian of Tabaristan according to others of Umayyad, heard traditions in Hama from the lips of al-Zuhri and Abu al-Muharrir, lived as a client of the Banu Kahil b. Asad in the quarter of the Banu 'Awi, a sept of the Banu Sa'ad, at Kufa. There he died in Rabi' I 146 (May 763, according to others 147 or 149). — He was a great admirer of Ali and furnished the poet al-Buhārī al-Himyari with the materials for his panegyric on Ali.

Bibliography: *Tabari* (suppl. iii. 250); *Ibn al-Khalikan* (Bihar, 1293), i. 267, no. 257. *Agbari*, iii. 2d, vii. 15; *Abi*, vii. 14.

(M. S. J. J.)

AMASIA, a very ancient town, the capital of the kingdom of the same name in the vilayet of Erzurum; it lies on the Yeşil Irnak, was known by the name Amasia already in antiquity, and contains 30,000 inhabitants (about one third of whom are Armenians). The ruins of the citadel (Acropolis) built on a rock, the old walls which surrounded the town and the so-called Royal Palace, date from antiquity. The mosques, *imams* and medresas, which were erected by 'Abd al-Khalik and are still partly preserved, belong to the Middle Ages. The most beautiful mosque in the town is that founded by Bayezid I, after the town had been incorporated in the Ottoman dominions under Bayezid I. The modern town owes many improvements to the German *Reza Paşa* (q. v.) and is renowned for its orchards and excellent fruit.

Bibliography: K. Ritter, *Reisekunde*, vol. 12, part 1, pp. 154 et seq.; Collett, *Le Tour du Liban*, i. 741 et seq.

AMAZIGH, Berber tribal name meaning 'free man' (pl. *Amazighin*) and used in this sense in the Koran, in Sura, in Shari'a, at Damask, in the Koran of South Oranais, at Ghadames and in the *Libra* of Nefusa. The *Amazigh* (*Amazighin*) denotes the Berber language in the same dialect. In accordance with the rules of the pronunciation of consonants, the *z* is represented by an *h* in most of the *Teher* dialects (hence *Amazigh*, pl. *Amazighin* in *Amazigh*), or by a *gh* or a *z*. These distinctions can be traced in antiquity: in the name of *Mazighana*, a Berber tribe which invaded Egypt under the 12th dynasty, or recognize the present *Amazigh*, which is the name borne by the *Amazigh* and the southern tribes. The *Amazigh*, who ravaged the borders of Egypt at the time of the late Empire, before the Arab conquest, are related to the tribes which are today called *Amazigh*. (K. Ritter.)

AMBALA (Amrāla), the capital of the district of the same name in the Division of Ambala, Punjab Province, British India. The town was founded in the 12th century, and has 70,000 inhabitants of whom 32,147 are Muhammadans.

Bibliography: *Imperial Gazetteer*.

AMBRA. [See **AMBAR**.]

AMEDJIL (A.), the title of the Grand Secretary and Chief of the Cabinet of the Sultan, who directs the correspondence with the Sublime Porte.

pothesis is the more plausible. The Jacob 'Amila are said to have formed part of the tribes settled at Hama and also of the subjects of the legendary Zuhra-Zenobia (Jahrb. f. d. O. 1883. *Nachtr.* xl. 163; xv. 274; *Monatsh.* iii. 189; At the time of the Muslim invasion we find them settled in E. of the Dead Sea; they are mentioned among the Syro-Arabian tribes which joined Heraclius (the *Lebanon*, ed. de Guize, p. 59; Tahari, l. 2341); but do not appear again in the history of the conquest. Shortly afterwards we find them established in Upper Galilee, which is named after them *Lijbel Amila* (Yahia, ed. de Guize, p. 162; Hamdan, pp. 129, 132). They play a very unimportant part and are almost completely absorbed by the Banu Ishak. 'Abd b. al-Rika', the poet of al-Walid I, was their chief poet; he celebrated the *Umayyad* *Rashid* *al-Mahdi*, as the saviour of his tribe (*al-Mahdi*, viii. 179, 182); and thereby gave a further proof of their small importance. The *Qasid* (*al-Mahdi*, pp. 222-225; cp. *ibid.* l. 17) finds few *Umayyad* men among them, and rarely deals with them (e.g. *ibid.* l. 12). After the 11th century A. D. the 'Amila seem to have spread S. of the Lebanon, in the present district of *Wadi al-Shaikh* which is still called *Djebel Amila* (*Abu l-Fida*, p. 218; *Dimshki*, p. 211).

According to *Yahia* (*al-Mahdi*, l. 291), they also occupied a part of the country of the *Isma'iliya*, a day's journey to the S. of Aleppo, which in 225 was named *Amila* Mountain. This isolated reference (cp. *Yahia*, l. 1855, l. 48) is the more surprising in that the corresponding text of the *Al-Bihar* gives 'Amila instead of 'Amila. To avoid the difficulty, *al-Isma'iliya* (*al-Bihar*, p. 75) suggests an emigration towards the N. during the crusades, but without giving references. The Arabic historians of this period are ignorant of this change of place, and continue to use the synonymy 'Amila-Djebel (*al-Bihar* in *historia* in *cruciatu*, *ibid.* vi. 11, for *al-Bihar* read *al-Bihar*, l. 491, 243). The application to the 'Amila of the passage *al-Kamil*, lxxviii, 1, by the poet *Qasid* is only a case of the *Amila* who was jealous of the favours enjoyed by the *al-Rika*. (H. LAMBERT.)

AL-'AMIL MUHAMMAD b. HIZAN BANU AL-AMIL with the pseudonym *Shahid*, the author of a number of writings both in Arabic and in Persian on different subjects. (H. LAMBERT.) In 953 (1537), he died in 1030 (1621). He was a native of *Lijbel Amila* in Syria, travelled to Persia and finally obtained an honourable post in the court of *Shah 'Abbas*. He is best known for his *Anthology al-Nasab* ('the beggar's bowl'), which has often been printed in the East; in addition he wrote a work on *Shi'a* dogmatics (in Persian) entitled *Qasid* *al-'Abbas* and several mathematical and astronomical treatises. He acquired a reputation as a Persian poet by his *Al-Bihar* entitled *Al-Bihar* *al-Mahdi*, which according to *ibid.* forms a kind of introduction to the *Al-Bihar* of *al-Bihar* *al-Mahdi*. His second *Al-Bihar* entitled *Al-Bihar* *al-Mahdi* is not so well known.

Biography (7: *al-Bihar*, *al-Bihar* *al-Mahdi*, l. 440 et seq.; Goldhahn, in *Sitzungsber. d. Kaiserl. Akademie der Wissenschaften in Wien, phil.-hist. Kl.*, lxxviii, 138 et seq.; *Reichle*, *Geogr. d. Arab. Literatur*, II. 414; *ibid.* *Grundriss der Arab. Philologie*, p. 301.

AMIN (A.), signifies 'ama'. cp. Goldhahn, *Arabische Namen-Formen in Kairo seit 1800* (1881) 1.

AMIN (A., pl. *amin*), trustworthy; whence al-Amin with the article or an epithet of Muhammad in his youth as a noun of respect. In its whom something is trusted, administrator, overseer: e.g. *Amir al-Mahdi*, he who is entrusted with the revolution, i.e. the sultan. The word also frequently occurs in titles: e.g. *Amir al-Dawla* (see *al-Mahdi*) and other names, *Amir al-Mahdi* (see *al-Mahdi*), *Amir al-Mahdi*, *Amir al-Sultan*.

AL-AMIN (Muhammad b. Hisham al-Bakri), a Caliph. His mother was the famous *Zuhra* (and *Djafer* b. al-Mahdi), and he was born shortly after Hisham's accession to the throne. By reason of his illustrious origin he was preferred to his brother *Abd al-Mahdi*, who was born a few months earlier — the son of a Persian slave-girl, and as early as 173 (789-790) or 175 (791-792) Hisham ordered him to be put to him at *Qasid* under the name of al-Amin. A few years later *Abd al-Mahdi* was appointed successor to al-Amin, under the name of al-Mahdi. In addition Hisham handed over to *Abd al-Mahdi* the administration of the eastern provinces from Hamadan to the Indus, and in 180 (795) his third son al-Nasir obtained Mesopotamia and the border provinces belonging thereto. In order to avoid uncertainty the Caliph drew up two documents in one of which *Amir* was expressly excluded from the throne if he should assert the rights of al-Mahdi, while the other contained a solemn promise on the part of al-Mahdi to remain faithful to his brother. The empire was thus virtually divided by these fateful measures and al-Amin's power was reduced to the way of *Irak* and *Syria*, together with *Arabia* and *Africa*. The ill effects soon appeared, and after the death of Hisham at 191, in 193 (809) a violent struggle began between the new Caliph and the Governor of *Khorasan*. The two brothers were very unlike, *Amir* frugal and pleasure-loving, the other cold and calculating. In addition there was the wide contrast both in religion and in nationality between the Shiite Arab and the Shiite Persian to the latter of whom al-Mahdi was chosen by the mere fact of his Persian descent. First of all al-Amin resented the troops which had set out at the command of Hisham. al-Mahdi whom Hisham had sent in advance, irritated at haste to *Shiraz* at the news of his father's death, but took the oath of allegiance to his brother, without creating any difficulties. Then al-Amin deprived his other brother, al-Nasir, of the governorship of Mesopotamia which had been conferred on him and only confirmed him as Governor of *Khorasan* and the border-provinces. The weak *Amir* who too willingly allowed himself to be led by others was being more and more investigated against his brother by the *Wakil* of *al-Bihar* and in 194 (809-810) he ordered that his son *Mahdi* should be mentioned together with al-Mahdi in the Friday prayer, thus signifying his intention of appointing him his brother's successor. Al-Mahdi now broke off all communication with the capital; at the beginning of the year 195 (810), however, al-Amin definitely deposed him, and shortly afterwards sent out an army to the East under 'Abd al-Mahdi. They encountered al-

Muhammad's army under Tahir b. al-Husain at al-Hajir. Ali was slain, and his troops took to flight. A new army dispatched by al-Amin against Salim was likewise defeated, and when the caliph in 836 (837) ordered his troops to take the field for the third time to halt the further advance of the Khawarizmians, the spirit of Tahir succeeded in saving dissimulation in the camp at Shahtin, and the whole army returned to Baghdad without having accomplished anything. In addition there arose dangerous disturbances and disorders in Syria. In the capital ~~838~~ Hunsu, one of the 'Ali who ~~838~~ Salim b. al-Rabi succeeded in setting on foot a conspiracy against the Caliph in March 838 and captured him in person together with his mother and although al-Amin was soon afterwards set at liberty by his partisans, his situation was becoming more and more dangerous, in the sense that the troops of Tahir were approaching nearer and nearer. Shortly afterwards ~~838~~ the holy cities of Mecca and Medina paid homage to Muhammad, to whom the whole of Eastern ~~838~~ had already yielded, and finally the capital alone remained to him. Invested by Tahir and Muhammad b. A'yan, al-Amin's best generals, deserted to the enemy, and some quarters of the city ~~838~~ another was stormed. When the Caliph at last was compelled to submit to negotiations up to the capitulation, it was agreed that he should be taken away from his palace at night in a boat to Humsa, and that the officials of his office should be handed over to Tahir. The boat however was attacked by Tahir's men. Muhammad and al-Amin escaped by swimming. ~~838~~ on reaching the land the Caliph was captured and put to death the same night, at the end of Muhammad 298 (September 833).

Bibliography. Jahari, ii. 803 et seq.; Ya'qubi (ed. Heintze), ii. 401 et seq.; Ibn al-Athir (ed. Torab.), ii. 74 et seq.; Well, *Geogr. d. Chalifen*, ii. 163 et seq.; Müller, *Der Islam im Morgen und Abendland*, i. 498 et seq.; Muir, *The Caliphate, its rise, decline, and fall* (3rd ed.), p. 472 et seq.

AMIR is **AMIR** **AL-AWAMI** AL-MADANI an Arab traveller; he was first Minister of the mosque of the Prophet in his native town of Medina. It was here that he published in 1092 (1075) a pamphlet against the veneration of idols, especially the hair of the Prophet. Afterwards he travelled in the Muslim East and in Europe as a ~~838~~. In 1053 he even came to Amsterdam and Leiden, where he made an important collection of manuscripts in the Leiden Library. Later we find him in Bombay (where he died), engaged in literary work. Among other works he wrote a history of Dawud Pasha, *Asas al-Dawla* ~~1053~~ *al-Dawla* ~~1053~~ *al-Dawla*, 1504 (1087) and pamphlets against Mirza Zaidin (q. v.), entitled *Asas al-Dawla* ~~1053~~ *al-Dawla* ~~1053~~ *al-Dawla*, Bombay, 1307 (1890) and against the Rifa'i Salihi Ahmad Ahmad entitled *al-Sayid al-muqarrir* ~~1053~~ *al-Dawla* ~~1053~~ *al-Dawla*, 1312 (1895), the last-named under the pseudonym 'Abd al-Malik al-Muniri.

Bibliography. Spence Harpuzje, *Der indische Orientalisten-Congress* (1882); in *Türkische Forschungen* ~~1053~~ *al-Dawla* ~~1053~~ *al-Dawla*, 1312; C. Landberg, *Catalogue des Manuscrits persans de la Bibl. imp. de St. Pétersbourg*, 1894.

AMINA, a legendary wife of Solomon. He one day returned to her the ring, on which his

dominion and his wisdom depended. She gave it to a demon who had assumed the form of Solomon, and it only returned to the king after many adventures.

Bibliography. Grünbaum, *Neue Beiträge zur arabischen Literatur*, pp. 222 et seq.

AMINA, Muhammad's mother. According to the genealogies she was the daughter of Wahb b. Abd. Manal of the family of Zahra and of his wife Harra of the family of 'Abd al-Dar, both families of Mecca. The expression of the poet Ma'ann b. Thabit of Medina: 'we have brought him (Muhammad), forth' (Nasbe, *al-Bihar*, p. 74, 1) would, according to ordinary usage, signify that his mother was of Medina; but according to the traditions of the Arabs this is not possible, and this expression is also the allusion to Muhammad's maternal uncle as living at Medina (the *Highland*, ed. Wüstenf., i. 107; Tabari, i. 980; Ibn Sa'd, iii. 12, 13) only refer to the wife of his grandfather 'Abd al-Shaykh (q. v.). The mention of Amina as a woman of high rank (Tab., i. 1078) is due to the later legends which embellish the facts (the expression in ~~838~~ poem in the *Highland*, i. 30, 1 is probably a later term of politeness, if indeed the poem is authentic). For her marriage with 'Abd al-Malik b. 'Abd al-Muttalib, see the latter. The accounts of her visions during her pregnancy (Ibn Sa'd, i. 60 et seq.; Tab., i. 968, 979) are legendary traits and should not be made use of, as Sprenger does, to give psychological explanations of the prophetic disposition of her son. She died, when Muhammad was 6 years old, at Mecca (q. v.), after taking her son on a visit to Medina (Ibn Sa'd, i. 107; Ibn Sa'd, i. 73; Tab., i. 980).

(*See* **AMIR**.)
AMIR, the name of a South Arabian tribe (*see* **AMIR**).

AMIR I. (al-Malik al-Zahir Salih al-Din) founded in Yemen the dynasty of the House Tahir, after the fall of that of the Rasulids about the year 855 (1431) in conjunction with his brother 'Ali al-Malik al-Mudharid Shams al-Din. He lost his life during an unsuccessful attempt to capture the town of Su'if (870 = 1466), cf. Johannsen, *Historia Yemenitica*, ii. 180 et seq. ~~838~~ the *amir* ~~838~~.

AMIR II. (b. 'Abd al-Wahhab, al-Malik al-Zahir Salih al-Din), the last prince of the house of the Tahirids; ~~838~~ ruled in Yemen 904–923 (1488–1517). Already in 922 (1516), the Egyptian admiral Husayn occupied the capital of Yemen, Zabid, because 'Amir refused to supply the fleet ~~838~~ out against the Portuguese with provisions. Husayn left his brother Barakat behind in the city; and in the following year 'Amir who had taken flight together with his brother 'Abd al-Malik fell in a combat with Barakat. As in the interval the Rasulid dynasty had been overthrown by Selim, the Ottoman Sultan, Yemen also fell into the power of the Ottomans.

Bibliography. Euth al-Din, in *Annuaire Extraord.*, ii. 421; Johannsen, *Historia Yemenitica*, pp. 229 et seq.; Well, *Geogr. d. Chalifen*, i. 398 et seq.

AL-AMIR **AL-DIKR** **AL-AMIR** **AL-DIKR** **AL-AMIR** **AL-DIKR**, the tenth Fatimid, was born the 13th of Muhammad 490 (Dec. 31, 1096). As a mere child of five he was proclaimed caliph on the 14th of Safar 495 (Dec. 8, 1101) by his father al-Mustazzir.

vizier al-Afjal. This one straightway assumed control of the government and was all but its name king of Egypt for the next twenty years. His rule was a mild and just one, and to it, as much as to his energy and firm control, the country owed the internal quiet and prosperity it enjoyed during his viceroyship. It was during this time, indeed, that strife with the crusaders in Palestine raged fiercely. In 489 (1096), the ~~first~~ crusade began its march, in 491 (1098), Sidon, Antioch, and many fortresses were taken; and in 492 (1099), Jerusalem itself fell into the hands of the Christians. Though al-Afjal unflinchingly waged war against the intruders at various times dispatching forces under Sa'd al-Din, al-Fayyaz, Ahmad al-Dabbi his son, Farq al-Agha, & others. Dismal al-Mulk with whom the Atabeg Tugtekin made common cause and Sa'd al-Mulk al-Umawi, and later Mas'ud and al-Aziz b. al-Lahyan, by the year 518 (1124) the greater part of Palestine and of the coast of Syria, Tadmor, Akko, Tripoli, Sidon, and Tyre fell into the hands of the crusaders. Egypt itself, indeed, was invaded in 521 (1127), by Baldwin, part of Faramus being burnt. Arrived at Tinnis, however, he was forced to retreat because of his illness. The Egyptians attempted no reprisals and henceforth until the end of the Fatimid dynasty, defensive diplomacy was the prevailing policy of their rulers. In the meantime the rise and fall of al-Afjal had come to an end. Al-Amir no longer wishing to be constrained and to be a mere figurehead, had ~~the~~ great vizier assassinated in the street at the close of 525 (1131). To his successor, the al-Hafsi al-Mu'izz, fell the task of repelling the Hawsan who invaded Egypt in 527 (1133). His tenure of office soon came to an end. Though a capable financier and tolerant, he could not keep his place. Al-Amir had him imprisoned in 529 (1135) and afterwards executed. The caliph hereupon acted as his own vizier, aided the monk Abu Nudbah b. Kanan as general collector of revenues. Displeased at the airs of his assistant, he had him dragged to death. Oppression of every kind and wanton executions were carried out by the caliph, until he was finally assassinated as he rode back from al-Ismaili on the eve of the 14th of 534 (Oct. 8, 1140).

Biographie p. 30. See also *Index*. Abu al-Fida' (ed. Reiske et Adler), see *Index*. Ibn Khaldun (ed. Wüstenfeld), see 753, 280 (translation de Simon, III, 455); Ibn Khaldun, *Disc.* (C. J. Vornberg, *Die Kämpfe der Kharidjiten* (Leipzig, 1904, 1914), see *Index*; al-Makhluf (ed. Reiske, 1270), I, 468—493; II, 184, 189 et seq.; al-Suyuti, *Urus al-muhtasara* (Cairo), II, 16 et 17, 215; Ibn Is'haq, *Kitab al-ahbar* (Leipzig, 1312—1314), I, 33 et seq.; idem, *Tarikh al-Fir* (Cairo); Wüstenfeld, *Einleitung zur Geographie und Vorkenntnis von Ägypten* (Leipzig, 1812, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 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quest at the approach of the Muhammedan army. In the battle on the meadow of Bikit they fought for Ibn al-Zuhair together with other Kaisties and also took part in the subsequent deeds. In the 4th (10th) century "Amirlik" appeared in the Kaimukh name. (HARRINGTON.)

AMIR is AL-TURAK, leader of the Banu 'Amir b. Sa'ida, was born in 555 on the day of the battle of Jabbala, and died towards the year 611 = 632; he is especially known for his enmity against Muhammad, whose envoys he put to death at the well Ma'ina. An allusion in the throno brought upon him by Muhammad's cause is given as the cause of his death; the allusion fell upon him when he met the prophet in person and persisted on refusal to accept Islam. — 'Amir, a cousin of the poet Labid [q.v.], also enjoyed the fame of a poet; his large poems of his do not survive; fragments are to be found in the *Shamsa* of Abd Tammam and in that of al-Rohar as also in Ibn Kutila. *Arabia al-Shar.* pp. 191 et seq.

Bibliography: Abu 'U-Fida' (ed. Reiske), I. 100, and Notes p. 22; Ibn Hisham (ed. Wailentz), I. 648—652, 659 et seq.; Tabari, I. 1441 et seq., 1745 et seq.; Wackensell, *Register zu den vornehmsten Teil-ten*, p. 68; Ibn al-Athir (ed. Tornik), I. 474—476, 482 et seq., II. 431—433, 528; Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'Islamisme*, II. 401, 484, 537, et seq., 564—568, 633 et seq., III. 109—111, 595—597. (A. HARRINGTON.)

AMIR (ay pl. *Amir*), Emir, leader, commander, in Greek transcription *Amir*, *Amir*, *Amir*, *Amir*, *Amir* (whence the word Admiral) etc. In Persian pronunciation often abbreviated to *Amir* [q.v.]. During the rule of the Seljuks there was a chief Amir who bore the title of Amir-i-Aranda or Amir-i-Aranda. The commoner combinations are as follows:

AMIR ARHUR, Persian *Amir Arhur*, High Equester, one of the highest officials in the court of Oriental princes. Among the Egyptian Mamluks he held the fifth place. Cp. *al-Arthur* *al-Arthur*.

AMIR DAD, Emir of Justice, Minister of Justice during the dominion of the Seljuks, especially in Asia Minor; at other periods certain Emirs bore this title permanently. Cp. Ibn al-Athir (ed. Tornik), Index s.v.

AMIR AL-HADID, leader of the caravan of pilgrims to Mecca. The first to bear this title in Islam was Abd Sids (in 9—530). Under the later Caliphs governors of the ruling dynasty were charged with this function of honour, to come where the caliph did not undertake it himself (a custom which soon fell out of use). The duties of the office did not merely consist in conducting the caravans to and from Mecca, but they also included the moral and police supervision of the pilgrims during the journey, the leading of the ceremonies at Mecca, 'Arafa and the other holy places. During the troubled times of the second civil war it happened that some leaders of the faithful planted their banners at 'Arafa, because there were that number of pilgrims in the throng, as in the year 68 (685): Muhammad b. al-Mansur, Ibn al-Zuhair, Khalid b. 'Araf and Marwan, the Umayyad. After the fall of the caliphate the most powerful Muhammedan princes, e.g. the Mamluks of Egypt and the Ottoman Sultans, each appointed an Amir

al-hadid, who had to conduct the caravans of pilgrims from Cairo and Constantinople (via Damascus) to Mecca. For the festivities which take place annually at the departure of these caravans, see *Amir al-hadid* and *Qurra*. According to Barrois, *A pilgrimage to al-Masjid al-Aqsa*, I. 402 notes, the office of Amir al-hadid was not only honourable, but also profitable, because those who held it, legally inherited the provisions of pilgrims who died on the way (the right of *shahada*, *shahada* d'habib).

Bibliography: A. von Kremer, *Culture-protector*, I. 452.

AMIR AL-KABIR was originally the title of the oldest Emir at the Mamluk court, later, after Baibars al-Qasbi had borne it 1752 = 1352, it was the designation of that Emir who stood nearest to the Sultan. After the Amir al-Kabir there came (cp. Khalid al-Zuhair, ed. Reiske, I. 1143): 1. the Amir al-Salt, 2. the Amir al-Madina, 3. the Amir al-Dawla, 4. the Amir al-Dawla, 5. the Amir al-Dawla, 6. the Amir al-Dawla, 7. the Amir al-Dawla, 8. the Amir al-Dawla, 9. the Amir al-Dawla. The bearers of this title were always chosen from among the leaders of 1000 (*al-Masjid al-Aqsa*), cp. *Maqrizi*, *Histoire des sultans Mameluks* (transl. by Quatremère), I. 3.

AMIR KHAN, was the first Nawab of Tonk, of Afghan origin, and was born in Rohilkhand in 1182 (1768—1769). In his twentieth year he began an adventurous life as leader of a band of brigands, entered the service of the ruler of Malwa, Bhopal, Indore and Nagpur and caused great mischief in Malwa lands by his ravages and plundering. Finally driven into a corner by the English, he concluded a treaty with them in 1817, binding himself to disband his troops, in return for which he was confirmed in possession of the territory which Rao Hulees of Indore had allotted him; thus the Nawab of Tonk was founded, in which his successors have since ruled. He died in 1834; and his life has been written by one of his officials under the title of *Biography*.

Bibliography: Harsanyi, *La Mamluk* of the Pathan collection of letters, the Nawab Amir and Danish Mamluk Amir compiled in Persian, translated into English by H. T. Prinsep (Calcutta, 1833); H. T. Prinsep, *History of the political and military transactions in India during the administration of the Marquis of Hastings* (London, 1825).

(J. HARRINGTON.)

AMIR MADJLIK (or AL-MADJLIK), Minister of Justice or Censor, one of the highest dignitaries at the court of the Seljuks of Asia Minor. Under the Egyptian Mamluks he held the third place among the Great-Emirs (see *AL-AMIR AL-KABIR*) and had the supervision of surgeons and physicians. In Egypt he has formerly been named *Amir al-Madjar* cp. *Maqrizi*, *Histoire des sultans Mameluks* (transl. by Quatremère, I. 12, 97; M. van Berchem, *Mameluks pour un corpus inscript.* *arab.*, pp. 274, 585).

AMIR AL-MUMININ, i. e. lord of the faithful. 'Omar was the first to bear this title. In the East the Umayyad and 'Abbasid caliphs followed his example, as did those of their opponents who thought themselves entitled to claim the Caliphate (Aids, Karmay, Pishida). It was not till the fall of Baghdad (656 = 1258)

that the smaller rulers in the East also styled themselves Amir al-Mu'minin.

In the West the title occurs more frequently; it was borne by the Rasmids, Aghlabids, Fatimids, Hammūdids, the Umayyads after 319 (928) and some of the petty Spanish kings. On the other hand those dynasties which recognized the supremacy of the Abbāsid, contented themselves with the title *Amir al-Musannifin* (q. v.), e. g. the Almoravids. Their opponents, the Almohades, founded again the independent African Caliphate and called themselves 'lords of the faithful', as also in part the Almoravids, Marinids and Zayyanids. At present the Sherifs of Morocco and the sultans of Turkey are still styled Amir al-Mu'minin. — It may be added that as early as the year 2 of the Hijra 'Abd Allāh b. 'Ubayy took this title during his expedition to Najd.

Bibliography: M. van Berchem, *Titles califaux d'Orient* (Journ. As. Berlin 10, xi, 245—335), where complete bibliographical references are given. (A. J. WATKINS.)

AMIR AL-MU'IMIN, i. e. lord of the Muslims, a title which the Almoravids first assumed, in contradistinction to *Amir al-Mu'minin* (q. v.). The latter title was borne by the independent dynasties; the Almoravids, however, recognized the supremacy of the 'Abbāsids and did not wish to arrogate to themselves this title of the Caliph. So they established a kind of sub-caliphate with a title of their own. Afterwards the African and Spanish princes bore either the one or the other of these titles, according as they sought after the independent caliphate or recognized its supremacy.

Bibliography: M. van Berchem, *Titles califaux d'Orient* (Journ. As. Berlin 10, xi, 245—335). (A. J. WATKINS.)

AMIR BILĀH, the title of one of the highest dignitaries at the court of the Egyptian Mamluks, who supervised the royal arsenal (*Silāh-khān*) and the armed men (*Silāh-dār*). He occupied the second place among the Great-Emirs (cp. *AL-AMĪ AL-KADĪM*).

AMIR AL-UMARĀ, chief Emir, commander-in-chief of the army. As the name shows this dignity was originally confined to the military command, but the position continued to become more powerful, and already the last holder of the title, the sultan Bilāl, soon became the real ruler, for it was to him that the weak and incapable Caliph al-Mustadīr owed his rescue on the occasion of the conspiracy on behalf of 'Abd Allāh b. al-Mu'tazz in 908 (908). After the appointment of 'Ubayy b. 'Ubayy the governor of Wasil in 325 (Nov. 950) as Amir al-Umarā' by the 'Abbasid al-Rāfi, this desperate ruler could not but hand over to him the entire civil authority, and his name was even mentioned in the public prayers together with that of the Caliph. So the Emir became in reality virtual ruler, while the Caliph sank more and more to mere shadow of his former power.

Bibliography: Ibn al-Athir (ed. Toros), vii, 10 ff. esp. Weil, *Gesch. d. Califaten*, ii, 543 ff. esp. Müller, *Die Islam in Afriken und Arabien*, i, 532 ff. esp. Müller, *The Caliphate in its origin, decline and fall* (3d ed.), p. 568; De Rémery, *Almoravides et sultans de Tunis*. (A. J. WATKINS.)

AMIRQHANĪYA (cp. *AL-MU'IMIN*).

AMIRIDS, the descendants (and successors; also clients and feudatories) of the great regent of the last Umayyads in Spain, al-Sayyid al-Abī 'Amir (i. e. Almoravids, q. v.; died in 392 = 1002) of the Yemima family of 'Abd al-Malik al-Ma'ālī, who had come to Spain with 'Ubayy. 'Amir's sons 'Abd al-Malik and 'Abd al-Qāsim (Sancho), i. e. al-Ma'ālī (q. v.). 'Abd al-Qāsim al-Ma'ālī (q. v.), the son of the last mentioned, was the founder of the dynasty of the Amirids in Valencia, where he ruled, 412—453 (1021—1061). He was succeeded by his son 'Abd al-Malik al-Ma'ālī (q. v.) 453—457 (1061—1065). After the ten years' interregnum of al-Ma'ālī (of Toledo), 'Abd al-Malik's brother 'Abd al-Qāsim al-Ma'ālī ruled in Valencia, 458—478 (1065—1083). In this year the city was wrested from 'Abd al-Qāsim, the 'Abd al-Qāsim b. 'Abd al-Qāsim and fell into the hands of al-Qāsim who had been stationed at Toledo. Among the former clients of the house the slave Moḥammad al-'Amir, who raised himself to be ruler of Denia and the Islamic ruler of the mentioned. (C. F. SCHACHT.)

'AMĪ (or *AL-'AMĪ*) a vast plain of southern Syria, surrounded on all sides by mountains and situated at an elevation of 121 m. above the level of the sea. It is bounded on the west by the Amanus (Alma-Dagh, q. v.), and on the east by the most southerly spur of the Kurd-Dagh ('Kurd mountain'). Numerous water-courses, belonging to the basin of the 'Aḥsā ('Aḥsā, Taurus) and to that of the Kar-Sā ('black mountain'), drain this plain, which in one of the most fertile and densely cultivated districts in Syria and infected with malaria. Volcanic phenomena of all kinds make the 'Amī noteworthy; geologically it represents, according to Schaeffer, a depression which matches in the continuation of the Orontes valley as far as the mountains of the Taurus. A layer of blue clay, sand and gravel covers the surface of the plain to a depth of 60 m. According to Schaeffer (*Revue de Géographie*, 1908, p. 460), the soil has not the appearance of a swamp but the character of a meadow, such as is sometimes found on the banks of rivers, where the surface of the ground consists of a thin layer of soil of little thickness so that it is possible to stomp in and under certain conditions to disappear entirely. Towards the edges of the plain the ground becomes firmer and there are a few villages. Here and there isolated groups of house columns rise up here among the reeds and the green meadows; and on them the wretched dwellings are perched like storks' nests. The inhabitants are Arabs and live on their isolated which lend a contemplative solitude to the moor. Besides the 'Amī serve as pasture land to nomadic Beduins, Kurds and Turcomans. In the midst of the low-lying country stretches the smooth surface of a lake called by the Arabs Bahūrah, 'Aḥsāyah (the 'lake of Amīyah') or simply al-Bahūrah, by the Turks Ah Dehis (the 'white lake'). Until the 19th century the name 'lake of 'Aḥsāyah' was also in use after a locality of that name situated to the north of the lake. 'Aḥsāyah signifies in Aramaic 'hill'. With this name Arabic writers of the Middle Ages were already familiar (cp. for example Yāqūt, *Ma'ādhim*, i, 516); they also use the name Bahūrah al-Sayyid or Bahūrah ('red lake'). The Kar-Sā and the Bahūrah which proceeds from the Bahūrah-Jaf (which

eye, the conjunctiva, cornea, the pupil, the albuginea and the visual nerve. The descriptions of diseases and of their treatment etc. in general very clear, often, of dramatic vividness especially when he describes operations that he performed himself. That is especially the case in the six cases of operation for cataract which Ammar describes. His principal significance lies in the radical operation for cataract constructed by section through a hollow metal tube invented by him. Ṣalāḥ al-Dīn of Hama (end of 12th c. = 13th century) has borrowed this part of this subject almost verbatim in his *Maḥ al-Ḍaym*. An earlier date al-Ghaffār (7th c. = 10th century) had made considerable use of Ammar's book in his medical work *al-Mawṣiṭ*.

(Of the Arabic original) the first two thirds are preserved in ms. 889 of the Escorial (Catal. I, p. 317). The manuscript is mutilated, and breaks off in the middle of a sentence. The last third is almost completely preserved in the third part of the MS. donated by Casiri as "anonymous" = Cod. Res. no. 894. The Hebrew translation of the work is completely preserved; the work of Nathan ha-Meleḥ, who lived at Rome in the 13th century A. D. and who also translated the *Kanôn* of Ibn Sīnā (Avicenna) into Hebrew 'Yidū translation of Nathan' is excellently done, it is much more intelligible than the hitherto mutilated translations of Arabic medical works into Latin. Short chapters and sentences, which occur only in the Hebrew translation show that Nathan's copy represents a later recension of the text than the Arabic MS. which . . .

The Latin translation *de oculis Casimirus* of David Hermann in David Ammann (printed Venice 1497, 1498, 1500; newly edited by Kanner, Paris 1904) pretends to go back to 'Ammar al-Mawṣilī' (first recognized by Steinschneider, *Die Hebräischen Übersetzungen des Mittelalters*, p. 607), but it is a crude forgery, has nothing to do with the original of 'Ammar and is therefore of no value for forming a judgment of the merits of his work.

The German version 'Ammar's *Almanach* is in vol. II of the work *Die arabischen Augenärzte nach den Quellen bearbeitet* by J. Hirschberg, J. Lippert and F. Minnich (Leipzig, 1905). Bibliography: cf. Introduction of the latest work with Ibn al-Qayṣarī (cf. A. Miller), II, 89. (E. Hirschberg.)

AMMAR n. YASIN n. AMR n. MARR of the Madhāḥijī tribe (son = possessor of 'Alī, His house is Abū 'I-Yahyā, he is also called Ibn Samiyya [cf. below]). His father came to Mecca in the 6th century A. D. with two brothers, in order to seek another brother of his and he there came under the protection of the Mahomedite Abū Hudhaifa, who gave him one of his female slaves named Samiyya to wife. She was then manumitted, but the family remained with Abū Hudhaifa till his death. They accepted Islam rather early. 'Ammar, it appears, in Abū Ḥanīfa's house. Father, mother and son are said to have been put in the torture for religion. 'Alī, the mother, the first female martyr of Islam is even said to have been stabbed. (She is occasionally confounded with a free woman Samiyya, the mother of the famous Zayd 'Alī Abī Ṣaffiyya, commonly known as Ibn Abī Ḥāshim). 'Ammar is reckoned among those

who denied their faith under torture, and received pardon from Mahomed. He was one of the converts to Islam and took part in the Hijra. At Medina he remained near at the building of the first mosque, took part in the early and campaigns e.g. in the numerous expeditions to Najd, then in the battles of Badr, Uhud and in almost all of Mahomed's expeditions. When Mahomed established the bond of brotherhood between the men of Mecca and Medina, he entered into that relation with Hudhaifa b. al-Yaman. Under Abū Bakr he fought bravely on the day of Yamama, when he lost an ear "thou hast called against my better ear", he is reported to have since remarked to some one who called him "one-eyed". In 22 'Ammar appointed him successor of 'Alī b. Abī Wakkāḥ in the governorship of Kufa, and he was given a share in the command of the conquest of Khuzistan; the battle of Suddawud took place at this period. As the people of Kufa were so little satisfied with him as they had been with his predecessor, he was replaced by al-Mughira b. Shu'ba after a year or two. He subsequently opposed the election of 'Uthman; then during the rule of this Caliph, he belonged to the opposition, offered the Egyptian party his moral assistance at Medina, and during the open rebellion against 'Uthman he played at least an ambiguous part. He had from the outset declared for 'Alī and according to tradition, withheld his aid from 'Uthman (from paying homage to Abū Bakr, for this reason; and after 'Alī's election to the caliphate (35 = 656) he was an ardent partisan of his and enjoyed his special confidence. When the war with Talha and al-Zubayr had become inevitable, 'Alī sent him to accompany his son al-Muḥanna in Kufa there to carry on his propaganda among the inhabitants, and the decision of Kufa for 'Alī is principally to be attributed to his efforts. In the 'Battle of the Camel' (36 = 656) he was among those who dragged 'Alī's horse from his litter, thus his camel had been brought to the ground, and through his aid a prisoner to Baza. In the battle of Jiffin (37 = 657) the old man of 81 or 94 fought like a youth for 'Alī against Mu'awiya and died a hero's death at the head of the infantry of Kufa (which cavalry was commanded by al-Aghar). Counting that his tomb was still pointed out at Jiffin, 'Alī left in him "one of his two right hands" (the other was al-Aghar who shortly afterwards was poisoned).

'Ammar passed on to one who possessed accurate knowledge of the traditions concerning the Prophet, and upon the esteem to which he was held principally to his great piety, trustworthiness and devotion. In the end. The Ahlul-Bayt historians, however, did not fail to glorify the memory of the latter enemy of the other 'Umayyads, who lost his life in fighting against them, with legendary touches, inventing occurrences of importance concerning him, and discovering allusion to him in the Koran, in order to exalt his energy, disengagement etc. In the brightest colours. The following passages in the Kor'an are referred to him, mostly on account of his persecution by the heathens: 2, 177; 3, 102; 4, 117 and 118, and 28, 2, 27, 29, 1; 30, 20. The Prophet is said to have declared that if ever infernal wars were to break out, the truth would be on Ammar's side, and the Mecc. The legends died at length with him

circumstances co-operation in the creation of the first mosque at Medina and the remarks made by Muhammad on this occasion. The Prophet even wrought a miracle for him on one occasion: when he was being burned in the fire by the heathens, or Muhammad's command the flames were changed into a refreshing coolness, as in the case of Abraham. Moreover an exact prophecy is attributed to the Prophet concerning 'Amr's death by the "rebel-lious mob", whom he consigned to hell, and al-Zuhair is said to have become successful as to the righteousness of his own sake, when he heard that 'Amr was in the camp of the enemy. The news of his death is said to have produced a most gloomy impression in al-Madīna's camp e.g. on 'Amr b. al-'As. Many pious sayings are attributed to him, which were uttered, as we are told, on the day of his death.

'Amr had a son Muhammad, who also passed on authority for traditions, and a daughter Umm al-Hakam. (II. REFERENCES.)

'AMMARIYA, an order of Dervishes in Algeria, which takes its name from 'Amr b. al-Samit, born about the year 1717. 'Amr's tomb is at BG Hammam in the province of Constantine, where also is the head quarters (the *Madīna*) of the order. The order was really founded (in 1822) by al-Hajj al-Bukhari al-Maghribi al-Buhārī. According to Depout and Coppolani, *Les mœurs religieuses musulmanes* (Algiers, 1897), p. 356 ff. 109, the order numbers in Algeria 20 *Madīnas* and 6435 members. — Rina does not mention it.

AMORUM, according to Arabic pronunciation, 'Amurriya, a well-known Egyptian city in Ancient Phrygia, on the great road from Constantinople to Cilicia. Its exact situation had for long been unknown, until Hamilton discovered it in 1848 (p. 11) 1/2 an hour from the present village of Irbid. Amorium was repeatedly besieged by Arab military leaders (among others by Maslama in 189—805) and in 223 (838) it was captured by the Caliph al-Mu'tasim after a siege of 55 days and levelled to the ground. Complete details are given in Arabic historians, especially al-Jahiz (ed. Goeje), iii. 123 ff. 129. *Bibliography*: Hamilton, *Researches in Asia Minor*, i. 431 ff. 437.

AMR (A), signifies command; affairs. *Al-Asas wa-l-hady* means unlimited authority. — In Grammar *Amr* denotes the imperative.

'AMR b. al-ANAN al-TAMIMI al-MINKARI, a member of a politically gifted family; and himself fond of using satire and rhyme. He must have been born shortly before the Hijra, for in the year 4 (630) when he came to Medina with the embassy of his tribe, he is said to have been a youth. In the year 11 (637) he followed the prophet Sa'd, but was later converted to Islam and took part in the wars of conquest. He informed 'Umar in verse of the capture of Hadya. — Little of his poetry is preserved; according to a contemporary judgement they had more outward brilliancy than depth of idea. He was famous on account of his physical beauty, which was like the *amr* al-Mukhmal ('the polished').

Bibliography: Ibn Jarir, *Kitāb al-Sayr*, pp. 401—403; *al-Asas*, (ed. al-H. p. 9 ff. 10; xii. 44; xxi. (ed. Brumfiel), 174; Tabari (ed. Goeje), i. 1711—1716, 1919; Belkhat (ed. Goeje), p. 357; Muhammad, *Kitāb al-Sayr*, i. 476 ff. 477; *al-Asas* (ed. Freytag), i. 723; Ibn al-Athir, *Kitāb al-Ishāra* (Cairo, 1886), iv. 27 ff. 28; Ibn al-Jawzi, *Kitāb al-Ishāra*, ii. 1247; Ibn al-Nadīm, *Kitāb al-Fihrist* (ed. al-Risala al-Makmura), 1290; pp. 77 ff. 78.

(A. J. WESSING.)

'AMR b. al-'As (al-'As) al-SAMMI, a contemporary of Muhammad al-Kuraishi's birth. The part which he played in Islamic history begins with his conversion in the year 8 (630). At that time he must already have been of considerable age, for at his death which took place circa 43—665 he was over ninety years old. He passed for one of the most witty politicians of his time, and we must endorse this verdict. The more clear-sighted inhabitants of Mecca already foresaw shortly after the unsuccessful siege of Medina that this fact was the turning-point in Muhammad's career. It is not strange therefore that men like Khalid b. al-Walid, 'Uthman b. Talha and 'Amr b. al-'As went over to Islam even before the capture of Mecca. Not much importance is to be attached to the story of their conversion. That of 'Amr is said to have taken place in Abyssinia under the influence of the Christian Negus — Muhammad at once made use of his newly-gained assistance; after a few small expeditions he sent 'Amr to 'Abyssinia, where he entered into negotiations with the two brothers who ruled there, Djabar and 'Aldad b. al-Harith, and they accepted Islam. He was not to see the Prophet again. The news of the latter's death reached him in 'Abyssinia, and occasioned his return to Medina. But he did not remain there long. Probably in the year 13 (633) Abu Bakr sent him with an army into Tabaristan. The accounts of the conquest of this country (p. 11) are known to be somewhat confused (cp. also Cantani, *Amr al-'As*, p. 11, 12), but this is certain, that in this undertaking 'Amr played a most prominent part. The subjection of the country west of the Jordan especially was his achievement, and he was also present at the battle of al-Jiddat and the Yarmuk as at the capture of Transjordan.

Yet his real fame is due to his conquest of Egypt. According to some sources he bore with himself there with his troops, on his own responsibility. It is more probable, however, that 'Amr was informed of the matter (cp. Wellhausen, *Skizzen und Vorarbeiten*, vi. p. 93) or even that it was undertaken under his orders. It is certain that reinforcements were soon sent out to him, under al-Zuhair. For the history of the conquest cp. the article *EGYPT*; only the following need to be mentioned here: In the summer of 29 (646) the Greeks were defeated at Heliopolis; in 30 (647) Babylon was occupied by the Arabs; in 31 (648) Alexandria lay in their power; in 32 (649) Egypt was the work of the genius of 'Amr; he regulated the government of the country, administration of justice, the imposition of taxes. He founded Fustat, which was later called *Amr* and in the 10th century al-Qahir.

We can understand, that 'Amr felt himself wronged, when the Caliph 'Umar recalled him in favour of Abd Allah b. Sa'd, shortly after his accession to the throne. He retired in disgust from active life, occasionally giving audience to his mortification. When circumstances became thir-

each good under his government for a long time so there was under his government a number of years as under some the equality of all subjects under the power of a military despot was effectively established; the great were rigorously supervised by specially appointed spies and were not allowed to molest their slaves, in the original source. And is frequently depicted as a man, a wise, elderly and therefore loved ruler, yet both in his residence in Stedden and in his own country Stedden the erection of many buildings of public utility is attributed to him.

Bibliography: Im Kallikón (ed. W. C. Laf.),
nº 535 (chiefly from Sallustius, *Tristis Fatale*
Kyros); Gerdies, *Zain al-Akbar* (from the
same source); cp. the excerpts in Barthold.
Turkistan = *epistolae arabice scriptae*, I: 4
et seq.; Tabari (ed. de Goeje), III, 193-2208;
Macridi, *Musnad* (Paris), VIII, 46, 125, 144,
180, 193, 200 et seq., 205 et seq. — cp. Nol-
deke, *Orientalische Studien* (Berlin, 1932), pp.
187-219. (V. Barthold.)

AMR b. LUQAIE, legendary chiefdom of the Naqā Khawāṣ, who, according to Muslim historians, held the sovereign power at Mekka. 'Amr is accused of having corrupted the religion of Abraham (al-ḡanīṣya) by introducing idolatry into Mekka. He is said to have ~~introduced~~ the Ka'ba with idols, among which was the famous Huhlāḥ, which some historians declare him to have received from Ma'ab (Mushā) as a present from the 'Amīlik, or according to al-Amālī (Wattasī, *Die Chroniken der Stadt Mekka*, i. 133), from Meccan polytheists. Historians also attribute to 'Amr the introduction of certain superstitious customs relating to animals, which under certain circumstances become sacred, al-Shāhrazādī (cited Carsten, ii. 439 et seq.) asserts that 'Amr b. Luqaie brought Hābal to Mekka at the time of Sābiḥ Ughl-Abūḥ, i. e. in the first half of the third century A. D. He however according to the same authority (see *ib.*, p. 59). 'Amr ~~was~~ his descendant reigned for ~~100~~ years, and according to Mās'ūdī, 'Amr himself lived 345 years, it would be sufficient, in determining the precise date at which this event was supposed to have taken place.

Botanographie; Das Kiefern (ed. Wilmsh.),
1. 30 ff. 103. Weyenfeld, Die Kiefern der
Stadt Alster, h. 56, 58, 72, 74, 83, 402; II.
6; *Agnes* in ed. xiii. 109; *Agnes*, Murag,
(Hans), in. 114-115, 118; IV. 36; *Cassin* de
Petersen, *Essai sur l'Hist. des Arbres*, t. 215
ff. 12. (M. Schwenke.)

"AMR" a Minabian (Abdullah) and "Abdullah," chief of an Arab tribe and poet, said to have been born about 300 A. D., and died about A. D. 642. He was descended from a family of the tribe Zuhrah in Yemen; he is described as a man of quite exceptional bodily strength, and is said to have distinguished himself in the battle of Badiaz, although he must have been over a hundred years old at that time. He had accepted Islam after a personal interview with Muhammad. No long poems of his are extant.

Bibliotheca: Aegypti, 14 ed. xiv. 25—
47; the *Itinera* (ed. Wustenf.), 1. 951 !

(A. HAFSEL.)
'AMR' is Sa'ib al-Ashmar, governor of Medina
at the time of Fakhri al-Mu'awiyah's accession to
the throne in this year 60 (680). In the same
year he was appointed governor of Medina.

and at the command of Yazid sent an army to Makkah against 'Abdallah b. al-Zubair, the rival caliph. He entrusted the command of this expedition to a brother of 'Abdallah, 'Amr b. al-Zubair, who was taken prisoner and, with the consent of his brother, flogged to death at Makkah by his personal execution. 'Amr b. Sa'ad was disposed at the end of the following year. Later he accompanied the caliph Marwan on his expedition to Egypt, and when Mu'awiyah b. al-Zubair attempted to regain Syria during the absence of the caliph, and invaded Palestine, 'Amr was sent by Marwan to oppose him and forced him to retire. Already after the death of Yazid, when the question of the succession was under discussion, 'Amr had been mentioned as a possible successor to Marwan. He was very popular in Syria, being a nephew of the caliph on the mother's side and, as a member of the Umayyad family, also related to him on the father's side. Under these circumstances he might easily have become dangerous, but when Marwan had established his authority, he designated his two sons 'Abd al-Malik and 'Abd al-'Aziz as heirs to the throne, and the oath of allegiance was taken to them in spite of this fact: 'Abd al-Malik was afraid of 'Amr even after his accession to the throne and, as events showed, not without reason. For when the caliph undertook an expedition to Isfah in 689, 'Amr made use of his opportunity to put forward his old claims to the caliphate, and stirred up a dangerous insurrection at Damascus. 'Abd al-Malik was forced to return, and by the promise of life and liberty caused his rebellious cousin to submit. Very soon after, however, the caliph resolved to rid himself for ever of this danger, and in the year 70 (690/91) he summoned 'Amr to the palace, and according to the customary tradition, blotted him with his own hands.

Abhängigkeits; Ibn Seld. v. 270 et seq.; Ya'qubi, (ed. Houtsma), II. 81 et seq.; Tabari, I. 2774 et seq.; Ibn el-Athir (ed. Toraluz), II. 318 et seq.; Weil, *Geschichte der Califen*, I. 303 et seq.; Müller, *der Islam im Morgen- und Abendland*, I. 359 et seq.; Muhl., *The caliphate in Islam, decline and fall*, 3rd ed., p. 341 et seq.

(K. V. ZETTERSTEN.)

AMR II, ~~BRAND~~ AND OTHERS, one of the earliest Ma'axillies. Originally a follower of the secret school of Hassan al-Bayr, he adopted the opinion of Wadī h. 'Agha' on the question as to the status of the Moslem who has fallen into sin. We have no information about his literary activity, but it is known that he was distinguished among his contemporaries through moral earnestness and piety. It is in keeping with this character that he joined the party of Yāzīd III, who claimed the throne at a rival of the first-mentioned Wadīd II. Later on 'Amr was in very friendly terms with the 'Abbasid caliph al-Muqawwim. He died in 125 (762) at Marrāq on his return from the pilgrimage to Mecca.

Bibliography: Im Kotsiba, *Ma'arif* (ed. Winkler), p. 244; Im Kotsiba (ed. Winkler), No. 316; Arnold, *al-Ma'arif*, p. 22 ff. 1907; *Ma'arif* (ed. Winkler), v. 1, p. 312; *Ma'arif*, No. 316; *Ma'arif* (ed. Winkler), p. 31 ff. 1907.

AMRA (Sugar) AMRA, the little castle of 'A), an old Umayyad castle, situated in the country east of the Jordan, about $36^{\circ} 31'$ E. of Greenwich and $31^{\circ} 50'$ N. lat., due east of the river.

thern edge of the sand sea and beyond the water-bed of that depression. Kusair 'Amra was discovered in June 1898 by Alois Musil, who revisited it in 1900 and 1901 accompanied by the painter A. L. Mellich and under the auspices of the Vienna Imperial Academy of Sciences, and made a complete survey.

It is a building of moderate size, the rooms of which are arranged in the following manner: coming from the North the visitor first enters the westernmost hall of rectangular shape, which is divided into three aisles by two semi-circular wall-ribs which support three longitudinal barrel-vaults. The centre aisle ends in a spacious recess which, although ending in a right angle, resembles an apse and is roofed with a barrel-vault. From this recess two small doors lead into two square-like cells situated in the continuation of the side-aisles. From the east wall of the large hall a door gives access to three small rooms, the first two of these communicate with one another and occupy together the same depth as the large hall; the third adjoins the second on the East. The first of these rooms is rectangular and has a barrel-vaulted roof; there are benches along the south and east walls, and beneath the bench on the south is a hole in the ground for the discharge of water. The adjoining room is square with a groined vaulting, and is enlarged by a rectangular niche with a small window. It has this characteristic feature: about six feet above the floor, the upper parts of the wall jut out about 4 inches, and beneath this projection there are four clay water-pipes amounting about $2\frac{1}{2}$ inches in diameter. The water was conducted along the roof to cemented channels. In the pediments of the groined vaulting there are four clay pipes which served to ventilate the room. The third room, of great architectural perfection, it also square but roofed with a cupola rising on pendentives. A ~~small~~ decorated with a strip of zigzag ornament, forms the cornice of the cupola, in which there are four small semi-circular windows. In the north and south walls of the room there are deep recesses of semi-circular shape with ledges which resemble benches. Another ledge consisting of two steps and resembling a seat, leans against the plain east wall. In this room also the upper part of the walls juts out over four water-pipes. Another room adjoins these three in the East, though now no longer communicating with them by any door; it is a narrow vaulted chamber, as wide as the east wall of the third room, and opens out with its whole width on a larger rectangular room. The roof of this apartment, which no longer survives, was obviously flat. Here was a tank for water and apparently a heating apparatus. As for the decoration, the large hall and the three rooms have marble floors, which in room 2 and 3 are hollow after the fashion of the ancient hypocausts. The two cells south of the large hall have mosaic floors. The lower surface of the walls of the large hall and the three rooms was faced with slabs of marble; the two small rooms adjoining the large hall are plastered. The surfaces of the upper parts of the walls and of the vaults are without architectural decoration, but covered entirely with paintings.

No comparison with similar buildings in the neighbourhood, such as Kubba al-Bir, is needed

to show that Kusair 'Amra is a bath-house. Oriental baths, as is well known, can be traced back to the ancient Assyrians; here we see clearly that the first room with its two benches, without water-pipes, but furnished only with an outlet for water represents the apodyterium; the second room is shown to be the tepidarium by its water-pipes, and the hollow heated flooring, while the third and most richly decorated apartment situated near the heating apparatus is the caldarium. The arrangement is similar to that at Khirbat al-Bir, where the entrance hall represents the apodyterium and the fourth and last room the caldarium; but while it is easy to fix the purpose of these two rooms it is uncertain whether the two intermediate apartments served as frigidarium and tepidarium respectively, or were both tepidaria. At Kusair 'Amra the large hall served as entrance to the bath and may also, with its two closets, have been used for some domestic purpose. Musil thinks that a door communicating between the third of the smaller rooms and the eastern ones was the original entrance, but that it was subsequently closed; he founds this theory on the style of vaulting in the different rooms as compared e. g. with that of Kubba al-Bir, the first (1) having a cupola, the second (2) groined vaulting. But this hypothesis does not accord with several facts: the survey gives no space for assuming that any such re-building has ever taken place, and makes it even less probable that the door leading from the large hall into the first small room should have been added at a later stage. Nor do other parts of the building show any signs of different periods of construction. It seems moreover that the arrangement of the bath, which necessarily begins with the apodyterium and ends with the caldarium, excludes the possibility of such an alteration and I am convinced that the entrance to the bath was always through the large hall.

The outward architecture of the building is a mere reproduction of the structure of the interior, the extrados of the vaults showing the same bare rubble-walls. This feature of the construction has its explanation in the climate of the country, and as similar climatic conditions are frequently found in the East but hardly ever in the West, the complete harmony between the structure of the interior and the outward appearance gives the building a typically Oriental character. The technical construction of the walls is as follows: they are about $2\frac{1}{2}$ feet thick, and built of large blocks of lime-stone of double chiseling-grain, except for the door-lintels and window casements which are fashioned blocks of black basalt. The colour of these materials is very vivid. The masonry is not very solid, but a compact mortar has given it a stability enabling it to last more than a thousand years without suffering serious injury. For the roof and the water-conduits cement has been used.

A distinguishing feature of Kusair 'Amra, in which it equals all similar monuments of the neighbouring country and of the more distant regions of Egypt Syria, is its rich pictorial decoration; nowhere else have pictures been preserved in such perfect condition; another interesting feature (of very common occurrence elsewhere) is the presence of inscriptions which enable us to fix the date of the building and by means of comparison of several other monuments as well. Frescoes are found in all the rooms, the large

hall and the hall itself, being absent only from the east chamber. Their state of preservation corresponds to their age; that, that, the smoke of fire and graffiti have done considerable damage. In painting the pictures, the colours were laid broadly in flat tones on the white smooth surface without much care in the treatment of the half tones; these were partly aided in a way similar to that found in the Egyptian tomb-paintings of late Egyptian art. The careful finish of the details and of the drawing betrays an unusual certainty of touch and considerable skill in the use of colours. The white surface is frequently scratched at local colour, but coats of white paint are also laid on. No part of the paintings is drawn by rule and compass, but they are all sketched on the wall with a free and sure touch; yet the work on the walls was very laborious. This freedom of treatment is clear evidence of a long-established practice, and the painters of these pictures followed an old tradition. Besides black, white, their colours include blue, dark-brown, red, light-brown, pale yellow and sometimes green. — The blue is natural ultra marine; the red oxide of iron; the dark brown is red covered with a thin coat of ultramarine; the light brown is ochre; the yellow this same ochre mixed with chalk; the green ochre with a coat of ultramarine.

The subjects of the pictures are bathing-scenes, gymnastic exercises, shooting of all sorts of game, with jacks of boards, as nets, or from boats; coats of pictures represent trades, there are also some symbolic figures, such as the Ages of Man, History, Philosophy, Poetry, a catfish as his throne represented as Pontifex, the enemies of Islam, and a rich man. Of a more decorative nature are the numerous female figures in the niches, heads in oval frames surrounded by foliage, figures of men and animals in torques. The ornament consists of draperies, foliage growing out of vases, vines, laurel, palm-trees with clusters of fruit, and borders with birds of the desert. — Some detached parts of these frescoes, viz. a nude female figure with a rich head-dress interwoven with pearls, and the fragment of an inscription, are now in the Kaiser Friedrich Museum at Berlin. — The pictures are arranged in rectangular borders, or in lozenges, circles and in circles, as in a picture-book; the composition is of an epic-narrative character; and both in form and contents the gyro-hellenistic tradition is predominant. Certain features, especially the epic style and perhaps the type of some of the female figures, seem to be derived from old Oriental art, while the aquatic scenes and the clouds with oars remind us of the art of the Sassanid period. Other elements, such as the acanthiform of the dark-green and niches with their spiral columns, give a definitely Byzantine impression; while the laurel-panels and draperies recall western classical art; some features, finally, such as the birds of the desert and the palm-trees are copied directly from surrounding nature. The more architectural too corresponds to the style of the pictures: the groined vaulting seems to be of western origin, while the vaulting of the large hall and the shape of the apse in the caldarium appear to be of the Syrian type: the general character of the building as a whole is hellenistic, and the outward appearance typically oriental.

It would therefore have been very difficult to date the monument by the aid of criteria furnished

by the history of art. The building presented an altogether new type, and it is not surprising, that the pictures were at first taken for classical works of the 14. or at most the 5. century A.D., and that the Christian kings were thought of as hellenists. The case of the other famous Daphnion chapel, at Hagia Sophia, was similar: it was thought to be of post-classical, Sassanid or Sassanid origin. In the case of Kasir Amra some pictures of the large hall, which bear inscriptions, definitely fix the date: these are the pictures of the easternmost caliph and that of the emperor of Islam. The first has a long Arabic inscription, unfortunately so damaged that it has not been possible hitherto to decipher it; in the second the figures have bilingual inscriptions in Greek and Arabic; in the third place there are Greek inscriptions on the allegorical pictures representing History, Poetry and Philosophy (wisdom). The fact that the inscriptions are bilingual as well as the shape of the earlier Arabic letters indicated from the outset that they belonged to the end of the 1. or the beginning of the 11. century of the Hijra; the interpretation of the pictures representing the enemies of Islam, which was worked out successfully by C. H. Becker with the assistance of Th. Noldeke and K. H. Rieu, fixed this date with conclusive certainty. (Munich had already arrived at the true date by means of detailed historical arguments and by a correct appreciation of the inscriptions and pictures; but he was unable to put forward the reasons for his view in the great book published by the Vienna Imperial Academy, because the historical part of the work had been entrusted to other hands.) The important pictures in question represent, besides ten uncertain figures, the emperor of Byzantium, Roderick the Visigoth, the Sassanid Vahagard III, and the Negus of Abyssinia, with the following bilingual inscriptions:

[KASIR AMRA] KASIR AMRA KASIR AMRA

كاسر أمرا كاسر أمرا كاسر أمرا

(The underlined letters are considerably damaged.)

Kasir Amra was built therefore in the first half of the 11th century, between the years 711, when the Arabs fought against the last king of the Goths, and 750, the date of the fall of the Daphnion dynasty. Within these limits the fact that direct relations existed between Roderick and Walid I speaks for this caliph, while the historical accounts, collected by Muhl, which speak of Walid II's passion for building and of his residence in the district of Kasir Amra favour the claim of the latter.

Some new and important suggestions are found in a recently published study by M. Van Berchem. Starting from the fact that the six figures of the pictures representing the enemies of Islam are arranged in two groups, he points out 1. that the figures in the first group are those of the sovereigns of great empires, while the second group contains none; 2. that the arrangement of the three figures in each group from left to right corresponds to their geographical situation from West to East. Hence it follows that the third figure of the first group must represent some great Asiatic sovereign dwelling in the East of Persia, while the third figure of the second group must stand for a monarch of the second

cent to the East of Abyssinia. Van Berchem draws attention to the fact that the death of Rudatich coincides in point of time with the following events: in the year 722 Kotalla was victorious over a war of the Khazars under the walls of Samarkand; five years earlier the Arab general had won a battle against the Eastern Turks between Meru and Bukhara. It is possible that in both battles the Turkish armies were led by Koltogai who is mentioned in the Uyghur inscriptions as nephew of Metshun, supreme chief of the Eastern Turks. Van Berchem asks whether the third figure of the first group may not represent Koltogai or Metshun, or perhaps the emperor of China himself. The last figure of the second group may thus stand either for one of the Turkish chiefs involved in Kotalla's wars, or for one of the Hindu kings, who at that time were crushed by the general Mohammed on the Indus near Multan, e.g. the king Dahi who was killed in 712. By combining all the historical data supplied by this picture and by the whole building, van Berchem arrives at the very plausible conclusion, that so far as the date of Kusair Amra is concerned, probability is in favour of Wallat's and the years 712-715.

Bibliography: *Europe's Amra* (published by the Kaiserliche Akademie der Wissenschaften; Vienna, 1907), C. H. Becken, *Wiener Quater Amra-Werk* (*Zeitschr. f. Assyriologie*, 12); A. Muall, *Kaiser Amra und andere Schlösser östlich von Moskau* (Vienna, 1902), *Die Steingebäude d. Kaiserl. Akad. d. Wissensch.*, 22. Wien, coliv.; J. von Kurbadok, *Über die Auffindung eines Geschloßes in der umherziehenden Wüste* (Vienna, 1903), in the *Abhandl. der Kaiserl. Akad. d. Wissensch.*, III, 341 et seq.; J. Strzygowski, in the *Zeitschr. f. Arch. u. d. Architekt.*, I, 1903, No. 3, and in the *Zeitschr. f. indische Kunst*, new series, xviii, No. 9; Th. Noldeke, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, vol. 27, 2 et seq.; M. van Berchem, *Sur les ruines de l'Amra* in the *Journal des Savants*, July, August, September 1909. (R. HARTMAN.)

AMRAM. [see 'AMRA.]

AMRITSAR, capital of the division of the Panjab (Panjab), ਅਮਰਿਤਸਰ the same name. Population: 162,429 in 1901, of whom 77,793 were Muhammadans, and 17,860 Sikhs. It owes its foundation to Rana Dita, the fourth guru of the Sikhs (1574), successor Arjan (Arjun) conquered the 'golden temple' (Darbar Sahib) of the Sikhs, which stands on an island in the 'sacred tank' (Amrita varas), whence the name of the town is probably derived. The Sikhs of Arjan were obliged to leave the town; and the last guru died ੧੬੦੬ until 1708. The golden temple was taken up by Nadir Shah in 1762, but was restored when Nadir left India, and Amritsar became the capital of the independent Sikh state. It passed under British rule in 1849, together with the rest of the Panjab, and is now important for its carpet and silk industry.

Bibliography: *Imperial Gazetteer*, 7, 349 ff. (J. HANOVERZ.)

'**AMS** (pronounced 'amra, *Bahara* p. 23) cabalistic word used by the Muslims; it is formed from the initials of the three names 'Alī, Muhammad and Salim al-Fāṭimī, and symbolizes the manifestation of the Trinity of *muḥam*, *wa* *muḥ* *wa*, in the

merito and last era, the era of Muhammad; 'Alī is the incarnation of *wa*, Muhammad of *mu*, and Salim of that of *am*. It is called the 'triple of right and justice' by the *Ṣaḥīḥ* *Ḥadīth*, and plays a great part in the ceremony of initiation. It is called the mystery (*raḥ*) of *wa*, and its meaning is revealed to the initiate only by degrees.

Bibliography: Woll, in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, III, 307, quotation 74; Cl. Hout, *Poésie religieuse des Arabes* (*Journal Asiatique*, xvi, 196, 224); R. Dozy, *Histoire et Religion des Arabes*, p. 65.

(C. HUART.)

AMSELPELD [see KOSOVA.]

AMTHAL (A.), plural of *Maḥal* (q.v.).

'**AMUD** (A.), pillar, club; in mathematics technical term for the vertical line.

AMU-DARYA, one of the two principal rivers of Russian Turkestan. The old name 'Amu' (Am) is derived from an Iranian form *Wakhshu*. As late as the x. (xi.) century *al-Biruni*; *Wakhsh* is mentioned as the *gradus* (*valley*) of water in general and of the 'Amu' in particular; in modern maps the name *Wakhsh* (in medieval geography *Wakhshid*) is confined to a tributary rising on the Alai, which is also called *Sarkhad* and *Rail-Su*; the natives are said to apply it also to the *Fanaj* and other head-waters. Other names are: *Pahlowi*, *Wakhsh*; Chinese *Kel-shan*, *Wu-shan*, *Po-shan* and *Fo-shan*; Arabic and Hind. Persian *Djakhsh* (a word used in Persian sources — by *Gardizi* as early as the v.-xi. century — to denote large rivers in general.) The modern name is derived from the name of the town of Amu (which like Amul in *Taharistan* has been traced back to the pre-aryan people of the Amud; cp. J. Marquart, *Untersuchungen zur Geschichte von Iran*, II, 57) later *Amu* and *Amu* (the modern *Chirchik*), hence *Amu Amu* or *Daryā Amu* (the river of A.). Owing to its situation on the chief route from Khorezm to *al-Nahr al-A.* was a town of such importance, that it could give its name to the whole river.

Modern geography regards as the principal head-water the *Al-Su* rising on the *Lesser Pamir*; the natives (as well as the medieval geographers) suppose it to be the *Fanaj* (medieval name *Jaryal*) which rises on the *Greater Pamir* and in its upper course bears the name *Wakhsh*; *Pandjsh* was originally the name of the place where the *Wakhsh* joins the other streams and the 'Amu' head-waters become a single river, (thus mentioned to the beginning of the vi.-xiii. century; *Iskhar* (ed. de Goeje, p. 296) mentions as head-waters besides the *Fanaj* and *Wakhsh* the *River of Harkak* (the names *Akhsh* and *Raksh* or *Rakhs*, perhaps to be read *Talsh*, occur in spite of *Iskhar*'s view to have denoted the same river, now called *Kulab-Darya*), the *Farghar* or *Farghar*, the modern *Kirghiz* or *Kirghiz* and the *Andkhar* or *Andkhar*, (this confusion in the spelling hints, as is well known, at the sound *ā*, hence *Andkhar*, modern name *Tajik*). The only tributaries of the *Pandj* on the left, mentioned by Arabic authors, are the *Kakir* and *Al-Sami*; the pronunciation of the old names cannot yet be established with certainty. The main river is further joined on the right by the *Kash-Nil* (in the Middle Ages *Kash* which is now the name of a head-water) and the *Sarkhad* (called in the Middle Ages and as late

at the time of Timur Caghan-Röghni the *Zafar-Nāma* gives it as *Biyaḡ-koḡ*).

The district through which the head-waters flow consisted of the following countries: The Fānāq, after leaving the country of Wakhshān, separated Barakshān from Shuk-ru (also written Shukman, Shikman and Shikina) and Kaserān (probably the modern Keshan and Kaserān; the latter name is mentioned under Timur and his successors). Between Fānāq and Wakhsh were devoted the mountain district Khastal or Khastalan and the plain Wakhsh (the modern Kurgan-Tube). The Wakhsh flowed through the districts Fānāq written Fānir and Nānāq; the name apparently included the Aba-valley, Kashi (called Kāsh-Tegān at the time of Timur; modern name Karakotān), Kāsh-ūlā (written Kāshūlā as Karakūlā, the *Sayyās* form of the Ancient). Between the Wakhsh and the Kāsh-Nihān (the modern Kurgan-Tube) was the district, the modern Fāidābād (the district) and Kāsh-ūlā (now called Kāsh-ūlā). The mountain-country containing the head-waters of the Kāsh-Nihān and the Barakshān was inhabited by the people of the Kūmāsh (as we ought to read up, *al-Bihar* ed. de Goeje, p. 283; cf. the passages from Balhār quoted in Barthold, *Travels* p. 10). In his valley of the upper Kāsh-Nihān (the district of the modern towns Dzhambā and Kipār) were situated (from East to West) Shukman and Kharqan or Akharān; the valley of the Kurgan formed the kingdom of Caghanlyān (Arab. *Saghiniyan*); the country of Gūshān referred to in the history of the Arab conquest is probably identical with the district of the modern town Shikān. On the left bank between Barakshān and Kipār lay Tokharistan in the narrower sense (also written Tokharistan); in its wider sense this name (derived from the people Tokhar who appear first in the 11. century B.C.) comprises all the mountain-districts on the right and left banks of the upper Amu-Darya which was dependent on Balkh.

In these districts only the water of the mountain streams which flow into the Amu-Darya was used for purposes of irrigation; the canals derived from the Amu-Darya itself only began near Zhetysay on the left bank, the modern Karkit; today the irrigation-channels start further up-stream near Karkit. From Aral (the modern Carak) onwards a strip of cultivated land followed the left bank without interruption, although its breadth was subject to many changes; to-day the greater part of the bank between Carak and the frontier of Shikān is filled up with sand; and from Hamid Allah Karkit it appears that as early as the 11. (xiv.) century the strip of cultivated ground was no longer continuous. Karkit = Carak, the country irrigated by the lower Amu-Darya, began in the 11. (x.) century near Tashkent, 5 days journey below Aral; from the 7. (xi.) century up to most recent times the town of Darghan (called by Arab-Geogr. Darghān; now ruins of Darghan-Ara) which according to Hamid Allah Karkit lay 16 parasangs below Tashkent, was regarded as the southern frontier-town of Khwarezm. The modern frontier above the town of Pishan was only determined after the Russian campaign of 1873; near this spot the mountains slope down close to the bank, so that the riverbed is narrowed down to a third of its ordinary width, this 'gate' is about 100 feet wide, and is called Darghan-i

Shik (the Iron Mouth), then already in Hamid Allah Karkit and Pishan. According to a legend about a jump of Pishan, the town hidden by the valley Aral. On the right bank the cultivated land only began 4 parasangs below these rapids near the town of Shikān (leaving out account the old town Pishan or Pishan situated opposite Carak).

The formation of the soil in Karkit = Carak covers the first to split up into several branches in its lower course. The delta slopes down in two directions, in the North to the lake Aral, and in the West to the basin of Sāi-Kamish, which is now almost completely dry, though at its deepest point (about 50 feet under the level of the Caspian Sea) several lakes still exist. The Sāi-Kamish basin is connected with the Caspian Sea by the Ushat, a depression, which was formerly thought to be the bed of a dried-up river, though now opinions as to its origin are divided; it does not extend to the present shore of the Caspian Sea; at the time when the delta still carried water, the low land on the banks to the S. of the railway-station Nela-Tubā must have been submerged.

Owing to several causes, both natural and artificial, the precise nature of which has not yet been sufficiently explained, the water of the Amu-Darya was directed into several branches on the right to lake Aral, sometimes on the left to the Sāi-Kamish; this circumstance caused considerable changes in the direction of the lower course even in historical times (there is no historical evidence for changes in the upper course above the southern frontier of Khwarezm). The accounts of the Arab writers who only knew the Caspian Sea, and of the Chinese who were only acquainted with lake Aral, do not allow us to discover the conditions of their time with any certainty; many precise descriptions are given by the Arabic geographers of the 11. (x.) century. The gradual destruction of the outlet of Karkit on the right bank (the old capital of Khwarezm, now Karkit 'Ardak Wall'), which happened at that time, seems to indicate that the riverbed was diverted to the right; at the same time however a tradition of a previous diversion in an opposite direction had been preserved, and the eastern branch Karkit (not once more the main channel) was regarded as the old bed of the river. The earliest detailed description of the lower course is found in the *Rote* (end of the 12. = 13. century. *Murqat*, *Intervall*... *Strassburg*, p. 25) in fact the 12. = 13. = 14. as the *freedom* part given for the *Rote*'s work; but his arguments are not convincing, but it only deals with the left channel, which was then of secondary importance. According to the *Rote* the branch left the main river at a point below the town of Darghan (Arab. *traveller* of the Persian *Gargān*, and the modern Karkit-Vergat); at a distance of 4 parasangs from this town it reached the mountain-chain Siyāh-Kōh (i.e. the Ark, the margin of the plateau *Ust-Ust*), also referred to in the description of the western shore of lake Aral; and near its mouth formed a number of small lakes (called *Kharak*). The opening of the main river into lake Aral is only referred to in general terms; it appears that the *Rote* (ed. de Goeje, p. 91) or his authority knew from personal observation only the left arm here described. As

this branch is said to have reached the Cink and then to have flown on some distance further, it seems clear that the group of lakes called *Yulghun* must not, as 1397 been misinterpreted, be sought at the *Shingir*, but at the *Sait-Kamish*. None of the later geographers seems to have known the delta from personal observation; al-Buhārī and the *Haraj* place the fishing-village *Khajalish* at the spot where the river enters lake *Arak*. At the time of al-Buhārī, who wrote in the year 375 = 985-986, or his authority (for there is no doubt that he himself never visited *Khajalish*) the left arm of the river west of *Gurgandj* seems already to have been dry; and the building of a dyke for the protection of the town of *Gurgandj* is given as an explanation for the drying-up of this river-bed. The writer is then said to have traced 'eastward', and to have flowed 'in one direction only'. (*Mus.*, p. 288, 289-301). No details are given as to the direction in which the main stream, after being dammed off at *Gurgandj*, flowed in lake *Arak*, nor was we told whether the *Kashgar* joined it or reached the lake independently.

Al-Mukhammad already knows the *Labot* as a dried-up river-bed, which even at his time was regarded as the old bed of the *Amu-Darya*; the drying-up of this river-bed and the desiccation of the region near the *Balkhan* mountains were connected with the rising prosperity of *Khwarezm*, although the river could have reached the *Sait-Kamish* and the sea only by way of *Khwarezm*, (traces of a course farther south have not as yet been identified with any certainty). That the view given by Al-Mukhammad was universally prevalent, is proved by the *Ush* *Khwarezm* as applied to the *Balkhan* district in the *al-Atlas* (ed. *Tornh.*, II, 267). It is still impossible to say with certainty, whether the report that a town existed at the *Belghun*, rests on any basis of historical fact; the suggestion made by *Tommichok* (*Seydiana*, p. 94 and 112) and *Marquart* (*Erden-Nama*, p. 35) to identify *Belghun* with the Chinese *Po-lo* and the town *Kashgar* mentioned by *Ptolemy* (V, century A. D.) cannot be accepted without reservation.

In the VII (XIII) century after the Mongol invasion and perhaps in consequence of the devastation of the country and the destruction of almost all the dykes, the course of the river seems to have been diverted towards the left. We are told that several towns on the left bank, among them already *Kharazm*, were flooded, and that the Mongols at the capture of *Gurgandj*, which was then the capital, (*Safar* 618 = April 1232) destroyed the dyke and thereby completed their work of devastation. A few years later the town (called *Urgent* by the Mongols and later by the *Chaghs*), was rebuilt; but it then lay (like the modern *Kunya-Urgend*) on the right bank of the branch which flows past it. During a space of 330 years this branch which flows towards the *Cink* mountains and the *Sait-Kamish*, is referred to in all descriptions of travel and historical accounts (that in the history of Timur's campaigns) as the main river, while the *Arak* branches are mentioned under various names as merely subsidiary. It seems probable a priori that after filling the basin of *Sait-Kamish*, the water found its way to the *Caspian* Sea through the channel of the *Labot*, and *Hamid Allah Kharizmi* (630 = 1239-1240) and *Hasan Ali* (820 = 1417) state expressly that this

was the case. De Goeje (*Dez-El-Ha* *Dez-Dez*, Leiden, 1875) and others have impugned the statements of these two writers on the ground that the other geographers of the same century all speak of the *Amu-Darya* as flowing into lake *Arak* only; closer investigation however shows that all these geographers, including *Yaqut* (2. 381-1446) and so forth, regard as particularly trustworthy, were completely dependent on the written sources of the preceding centuries; in addition to the Arabic geographers of the IX, X, XI century *Yunghun* used, and sometimes copied verbatim, the Persian *Yuzan-Nama*, composed only in the VII (XIII) century for the *Khwarezmshah* *Muhammad*. Even the remark that 'the desert between *Khwarezm* and *Shirvan* is so well known that no detailed description of it is needed', is taken word by word from the *Yuzan-Nama*, (cp. the text in *North's* *Iranian* *Geography*, *ed. North*, I, 81), and can therefore not be taken as referring to *Yunghun*'s own observation. The statements of *Hamid Allah* and *Hasan Ali* on the other hand cannot be traced to any written sources known to us; and the trustworthiness of the former is particularly supported by the fact that he mentions a large waterfall on the *Labot*, for the modern dry bed actually shows traces of falls of considerable height (up to 26 feet). *Abu* *Abdullah* in such a waterfall are also found in ancient authors (*Herodotus* quoted by *Strabo* and *Polybius*); but the assumption, that *Hamid Allah*'s statement may go back to those or similar sources, is made impossible by the fact that he mentions the Turkish name of the fall (*Gharat*, III, 1008, 1009, 1010, 1011). In the account of 1184 *Ali* the statement that the *Labot* joined the *Amu-Darya* and that the combined river flowed into the *Caspian* Sea, deserves special notice; for this there is no other literary authority, but *Abu* *Abdullah* such a junction of the two rivers are preserved both in old riverbeds and in local tradition; the statement has certainly nothing to do with the opinion of the *Amu* which regarded the *Jesartes* as an independent tributary of the *Caspian* Sea. *Hasan Ali* wrote his historical and geographical works at the court of *al-Nasir* *Shah*, at a time when *Khwarezm* belonged to the dominions of the *Mongol* monarch. This fact alone makes it hardly probable that his information on the lower course of the *Amu-Darya* should have been incomplete. At the same time it must be admitted that neither *Hamid Allah* nor *Hasan Ali* knew the *Labot* from personal observation. A more important source (not used by de Goeje) are some contemporary accounts of historical events (campaigns etc.) which took place in the region of the *Labot*, especially the following two: 1. *Zafar al-Din al-Iraqi* (ed. *Don*, text p. 236, 237, 238, 239) narrates how at the command of *Timur* the sultan of *Masandaran* sent in 794 (1392) brought in a ship to *Aghr*, (this is in *Khak* *Arak* and later in *Abul-Ghar* the name of the place where the river enters the *Caspian* Sea), and thence up-stream as far as the *Belghun* as far as a certain place (belonging as far as the waterfall); the author's father, then twelve years old, is said to have accompanied them on this journey. 2. *Khondamir* in the *Asatir al-Siyar* (ed. *Talbot*, III, 241-246) describes the campaigns of *Hasan* *Bagdar* (who later became sultan) from *Astrakhan* to the *Uzbek* in 824 (1420) and 828 (1424); in the year 824 *Hasan* goes

from Astrakhan to 'Aghra and Adak' (a fortress of this name is also frequently mentioned in the accounts of the campaigns of Khān Muḥammad Shāhshāh; it is to be sought on the left bank of the Volga on the chief route between Khān Aḥmad and the cultivated district on the northern slope of the Kizil-Dagh and Kopet-Dagh; perhaps where the well of Kurkūsh now is), after seven days he reaches the Amu-Daryā which he crosses on horseback; in 868 he leaves Astrakhan in the same direction, loses his way, and suffers much 'owing to the proximity of the sea and the great quantity of clay and mud', he reaches Adak, whence he crosses the Amu-Daryā, his army encamps on the bank of the river Agha-Ḥisār and later occupies the recently founded town of West (situated according to Abū'l-Ḥisār in the foot of the Ust-Urt, at a distance of 6 parasangs from Urgent). Both narratives prove very clearly, that the Volga at that time carried water in its lower course, and that it was regarded as a continuation of the Amu-Daryā. There is no reason to assume an alteration of the historical accounts under the influence of pre-conceived geographical opinions (such as might have been gathered from Isma'il Al-Jah and Hah, especially not in the case of Khondemir, who in the edition on geography appended to his grandfather Shāhshāh's *Kawāṣir al-Jafā* and his own *Ḥaḥḥ al-Sayr*, uses only the geographical authors of the 10th (x.) century, and still makes the Amu-Daryā flow into Lake Aral only).

We do not possess a detailed description of the course of the river for the time from 868 to 11th (xii.) to the 16th (xvi.) century. According to Abū'l-Ḥisār both banks of the Volga down to the Caspian Sea were not only inhabited, but also under cultivation; the road from Urgent to the bend at the Balkhān is said to have led 'from end to end', and we are told that fields and vineyards ran along both banks (though not 'in an uninterrupted line' as the French translation has it); the occupiers are said to have been semi-nomadic Turkomans (such as now inhabit the district on the Gorgon). Considering that at the time of Abū'l-Ḥisār the banks of the Volga had long been desolate, it is probable that his contemporaries had an exaggerated idea of the splendour of this past prosperity; in Hah's *Alam* account the course of the Amu-Daryā is given to the Caspian Sea goes for the greater part through desert country. From the present state of exploration of the bed of the Volga and the surrounding district it appears that only the water of the Sārt-Kamīsh and the upper Volga were used for the purpose of irrigation; further down stream the water probably contained salt, owing to the obdurate constituents of the soil, as is now the case in the Atrek. The fact that Sārt-Kamīsh was connected with the Caspian Sea was therefore hardly of great importance either for navigation (because of the large falls) or for the spread of cultivation. In the 16th (xvi.) century the course of the river was again diverted towards the right. In A.D. 1558 the district was visited by the English traveller Jonhinson, who regarded the Sārt-Kamīsh as a gulf of the Caspian Sea. Although describing it as a freshwater lake, there is no doubt that the Sārt-Kamīsh is referred to, as the editors E. Delmar Morgan and C. H. Coote rightly saw, and not the Atrek as had been assumed by Leach and de Goeje). At that time the water was being diverted more and more into

the right branch — the Kurdaṣ of the Asiatic geographers (called by Jonhinson *Ardauch* prob. for the Turkish *Artik*) although the left branch flowing past Urgent and West was still regarded as the main proper feeder by Jonhinson Oughet. We are told that the river at that time no longer reached the Caspian Sea.

Soon afterwards the water definitely diverted into the right branch, and in spite of a few isolated attempts (during floods) at breaking through in the opposite direction (such as took place as late as 1879) the river has since then flown in that direction. Abū'l-Ḥisār (born A.D. 1603 according to the cyclic reckoning; the year of the Hijra is erroneously given as 1014 instead of 1015) states that the event which ruined Urgent, then the capital, and its water-supply and resulted in the gradual destruction of the whole district took place 30 years before his birth; and it is already referred to by the Tatarish Sult who wrote in 990 (1582). In the 16th (xvi.) century Khān takes the place of Urgent as the capital of the country; later on the towns of Urgent and West are founded in the same district, obviously in place of the deserted towns on the dried-up dry bed; the island in the delta Arak (which has given its name to the lake) belongs to the most recent history of Khānism an importance which had never belonged to it before. It was not until the last century that some canals were again directed to the left, and that the town of Kuyay-Urgent (prop. Kulma-Urgent, 'old Urgent' to distinguish it from Urgent near Khān) was rebuilt except for a few years these canals have no longer been able to reach even the Sārt-Kamīsh. The project of constructing an artificial connection between the course of the river and the Sārt-Kamīsh and the Caspian Sea, has been under discussion, but the enterprise would be of no advantage in any respect, it has been given up since.

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(W. BARTHOLD).

AMUL, name of two towns:

1. A town north of the Hamāwand, situated at 36° 25' N. Lat. and about 52' east of Greenwich, at a distance of about 12 miles from the northern shore of the Caspian Sea, in the district which, according to the accounts of the Arabs, was the home of the *Malayā* (*Amulān*); Amul is the regular Hind. Persian form of the (hypothetical) old Persian *Amurtha*. In the period of the Sassanid Amal together with Gōlān (the modern Gilan) formed a Neastorian episcopal see, cp. *Ziṣṭār*, *W. B. Morgan*, *Göteborg*, *SLIB*, 407. The town is also mentioned several times in the *Khān-Nāma*, in the Muslim period Amul became an important seat of commerce, and under the last 'Abbasids took the place of Sīrīya (the modern Sir) as capital of Tabaristan. Ibn Hawqal describes

Amul in the year 367 (973) as a very populous city, larger even than Keshik. The town was also a centre of active industrial life (carpet-weaving; and of scholarship; it is said to have possessed 70 madrasas (academies) in the 18th (18th) century. The famous historian al-Buhārī was born here in 309 (921). The prosperity of the town was seriously impaired through Timur's devastations in the end of the 15th (15th) century. To-day Amul is the capital of a large district of the province Khwarezm (corresponding more or less to the old Tabaristan). The rapid stream of the Herkhes which leaves the mountain-glens of the Alburz just before reaching Amul, flows in several branches through the town, which for the greater part is built on its left bank. The old town was situated to the west of the modern Amul; it is said to have been destroyed in an inundation, and extensive ruins (especially of an old fort) still indicate its site. The number of inhabitants, estimated by Pevsner at from 35,000—40,000 in 1873, is stated by Molgouof at 10,000 in 1860, and more recent estimates give somewhere 8,000, somewhere 20,000. These fluctuations find their explanation in the large diminution of the population during the summer, when a considerable number of the inhabitants go to the mountains with their herds. Amul lies to the centre of an open, well cultivated district, still characterized as already in the Middle Ages, by extensive orchards and rich orchards (famous plums). The small town of Herkhes, the 'Ala alom of the Arabic geographers (Vāḡat, I, 409; Al-Buhārī) situated where the Herkhes enters the Caspian Sea, serves as harbour of Amul.

Hydrography. Vāḡat, *Madison* (ed. Wüstenf.), I, 68; H. Le Strange, *The Lands of the Eastern Steppe* (Cambridge, 1905), p. 370; W. Churchill, *Travels in various countries of the East* (London, 1819) etc., III, 300 et seq.; K. Riez, *Erdkunde*, VIII, 500 et seq., 539 et seq.; Dorn, *Asien und Mohammedan.* Sch. *Handbuch, Geschichte der Arab. und Pers. Länder*, I, 100; *Handbuch der Geschichte der Karakum Desert* (St. Petersburg, 1878), p. 583; G. Molgouof, in *Zeitschr. f. Ostasien.* *Asienkunde*, VII, 231; Fr. Springer, *Asienkunde* (Leipzig, 1874) etc., I, 303; B. Reuter, *Nomen Geogr.*, I, 235, 237; Pauli-Wilgen, *Handbuch der Arab. Länderkunde*, I, 601, 773 (article *Amur* by Andreas) and 774 (article *Amur* by Tomenchek); Marquart, *Erkenntnis u. d. Geogr. d. Pers. Mittel-Nordwest* in *Abhandl. d. Kgl. Geogr. u. Hist. Mus.*, N. F., Vol. III, N° 2 (Berlin, 1901), p. 129 et seq., 136; H., *Unterwanga u. Grsch. von Iran* (Leipzig, 1905), II, 57.

A small town, south-west of Tikhvsk, situated at 37° N. Lat. and 62° 33' east of Greenwich, at a distance of about 3 miles from the left bank of the Oxus (Amu Darya). In the Arabic Middle Ages Amul belonged to the large province of Khwarezm, now it is (under the name of Chirchik) a part of Russian Turkestan. Although surrounded on all sides by the desert it once was of great importance for the caravan-trade as meeting-place of the route leading from Khorezm to Transoxiana. It was near Amul that in 237 (900) the 'Alid Muhammad b. al-Buhārī and his army were routed by the Samanid forces, who put Muhammad to death. The town is frequently

mentioned in the official records dealing with the fiscal taxation and the campaigns of Timur. The name Amul (like that of Amul N° 1) is probably connected with the people of the Marsh (Amud), more especially with an eastern branch (Cp. Vāḡat, VI, 47). In order to distinguish the town from the place of the same name in Fakhri districts definitions were sometimes added to the name, as Vāḡat reads, and it was called either Amul Zamm (Cp. e.g. Beladkhan, ed. de Goeje, p. 416, 420) i.e. the Amul near Zama (south-east of Amul), and the nearest fort, or Amul Darya, i.e. the Amul on the Darya (Oxus), or Amul al-Sharq i.e. the Amul of the river (the Oxus). Yet another name of the town, which occurs already in the Middle Ages, is Amul (Cp. e.g. Beladkhan, p. 416, Vāḡat, I, 365) or Amul (Cp. e.g. Wüstenf., I, 70), this is perhaps a more dialectal form of Amul, from which the later medieval name of the Oxus, Amu-Darya (river of Amul) may have been derived (Cp. Barthold, op. the article *Amu-Darya*); it may be questioned, however, whether Amul may not rather be derived from Amul, an ancient local name of the Oxus. The earliest name of the town, Chirchik (for Chirchik) the four rivers' refers to the important fact that the Oxus is the neighbourhood.

Hydrography. Vāḡat, *Madison* (ed. Wüstenf.), I, 69, 365; G. Le Strange, *The Lands of the Eastern Steppe* (Cambridge, 1905), p. 403 et seq., 434; Marquart, *Erkenntnis u. d. Geogr. d. Pers. Mittel-Nordwest* in *Abhandl. d. Kgl. Geogr. u. Hist. Mus.*, N. F., Vol. III, N° 2 (Berlin, 1901), p. 129, 131, 136; *Unterwanga u. Grsch. von Iran* (Leipzig, 1905), II, 57.

AMULET (See HAMAZIL)

AMUR (Hijab) a mountain range of Southern Algeria, situated between the Kab mountains to the S. W. and the mountains of the Aoudj Nadj to the N. E. (see *AMUR*, 414). It is an elevation stretching from N. E. to S. W. at a length of about 80 and a breadth of about 37 miles, and covers an area of about 3700 square miles. Its height is only from 650 to 975 feet above the plateau from which it rises in gentle slopes, towards the Sahara, however, it slopes down fairly abruptly. The structure of the massif is rather irregular, though several ridges and a few dominant peaks can be distinguished; to the north the *Amur* (5005 feet); the *Djebel Sah* (5544 feet); the *Urru* (5345); the *Djebel Naga* (4606); the *Djebel Sid el Madi* (4505); to the south, the *Djebel Sid el Madi* (5014), the *Djebel Sid el Madi*, the *Djebel Urru* (5014), the *Djebel Sid el Madi*. A characteristic feature of the eastern part of the *Djebel Amur* are the 'gates', vast plateaus of sandstone cliffs, bordered by escarpments and surrounded by terraces with steep walls of a height from 460 to 500 feet. These 'gates' are covered with pasture and forests; accessible only by means of steep, narrow paths they serve as natural fortresses to which the inhabitants can retire with their herds. The most important one is the *Gate of Kufra*, situated between the two branches of the *Urru* Mts, the *Gate of Kufra*, and the *Gate of Mada*.

Owing to its high elevation the *Djebel Amur* receives abundant rain and, in winter, snow; it is an important hydrographic centre from which

water-courses descend in all directions, forming nothing more than deep, open valleys, which, after leaving the massif, lose themselves in the sands of the Sahara or in the closed basins of the high plateaus. Such are, in the S. E. the Oued Melah, the valley of which, narrowed by the gorge of the Khroug al-Melah is one of the ways of access to the Sahara; in the South the Oued Ma which, after flowing through the South of Algeria under the name of Oued Mess and Oued Saïk, loses itself in the Shari; Melghir; in the North the various streams forming the Oued Seloug, which flows into the basin of Tugata whence the chief rivers in the Northwest the Oued Mili al-Najer flowing towards the Shari al-Bahr.

The high situation, the comparatively freshness of the climate and the abundance of water have favoured the development of agriculture and of vegetation in general. Fields of barley and wheat deep down in the valleys, in the depressions which extend between the mountain-chains, yield in normal years sufficient grain for the needs of the population. There are also meadows and orchards full of fruit-trees. In these regions are situated the villages which are inhabited by the sedentary part of the population and serve as winter-homes for the nomads. The following are the most important of these villages, the largest of which contain hardly a hundred households: in the north, Sidj Bu Zid, and the administrative centre of the district, and Talmassa; in the South al-Rigla, Tawila, al-Hamida, and al-'Alam. The mountain-slopes and the heights of the 'gades' are covered with trees (cyclobaths, thuyas, Aleppo pines, ilexes, and oaks with edible acorns), which grow so thick as to give the country the appearance of a real forest. Altogether the Djebel 'Amur is a very different country from the regions adjoining it to the South and North. It is a real belt of the Sahara... It always surprised the natives as a fairy-country which their imagination has painted in speckling colours. The Djebel 'Amur, as is proved by drawings scratched in the rocks, and by the tombs found everywhere in the massif, has been inhabited since a very ancient period; at the time of the first Muslim invasion it was occupied by the Waghar, a group of Berber tribes belonging to the Zaouia. Towards the S. country of our era the Rashid, a sub-tribe of the Beni Wafin, settled in the mountains, and gave them their name (Jebel Rashid); they were driven forth however by the Beni Hilal. An Arab tribe belonging to the Al-Bedl group, the 'Amur who later on were joined by the 'Uraw, settled towards the end of the 11. century on the eastern slopes and the surrounding plateaus; thence they advanced gradually, displacing the Rashid on the North and South, until in the 15. century they became master of the whole district as far as the high mountains. The name Djebel 'Amur was then substituted for that of Djebel Rashid.

Owing to the protection afforded by their mountain the 'Amur practically preserved their independence until the French conquest. The Turks were unable to subjugate them, and the bey of Oran never succeeded in gaining possession of Tawila, the principal Kyar of the country. They therefore had to content themselves with a nominal suzerainty, and the Djebel 'Amur was in

possession of but a kind of hereditary Bey held by the family of the Beni Yahya. In 1830 Abd al-Kader, the head of this family, succeeded in putting an end to the intestine wars, which had devastated the country, and established his own authority over the whole massif. The 'Amur were at that time divided into seven septes: Awlad Mouta, to which the Beni Yahya belonged; Awlad Beni 'Amur; Awlad Rahmoun; Amara; Awlad Ya'kub; Makna; and Hachet; they were capable of putting in the field 6000 horses and 3000 men. To them must be added the Xenam, a Berber tribe, of whom the chiefs only spoke Arabic.

The 'Amur preserved their independence until 1845, when they submitted to General Marry-Fongt; after 30 years of tranquillity, however, they rose at the instigation of the Awlad Sidj Shakh and took part in the insurrection of 1864-1867. — Even before the French conquest a fraction had separated from the rest and constituted as far as the district of Sigat; they were called 'Amur Sahara to distinguish them from the Djebaltia, the inhabitants of the massif. In the treaty of Talle Moghnia concluded in 1845, the 'Amur Sahara were recognized as subjects of Morocco.

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(O. YVES.)

AMURATH (see MURAD.)

AMWAS (or 'AMAWA), the ancient Emmeusa mentioned several times in the time of the Maccabees and in Josephus; situated in the plain of Judaea, right at the foot of the mountains, and called *Nikopolis* since the 11. century A.D. The town was taken by 'Amr ibn al-'As; formerly the chief place of a toparchy it remained a provincial capital under the Arab domination, until the seat of administration was transferred to al-Ramla (q.v.). The modern 'Amwas is a miserable village with few old remains. The Castellum Emmeusa mentioned by the Crusaders may perhaps be identified, as Robinson has done, with the ruin of the castle of Laram at a distance of little over a mile. 'Amwas is especially known for the fact that it was a chief centre of the plague of the year 18 (which already 17) A.H. (638-639), which for this reason was called the plague of 'Amwas (or plague of 'Amwas and al-Jabal). Sabat, ed. 1800, page 1, 2316, n. 10. Its victims are said to have been 25,000, among whom were 'Abd 'Uddin, Mu'adh ibn al-Jadid, and Yaqub ibn al-Sufjan.

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ANA (see ANAK.)

ANA, town in the Diocese (Mesopotamia), near the frontier of Irak, situated at N. Lat. 34° 27' and E. Long. (Greenwich) 41° 18'. It is a very old town known already to the cuneiform

inscriptions as Anai (Khanat), and to the Ancients as Anathia (Anath); cp. Frenkel, in *Real-Encyclop. der class. Altertumswissenschaft.*, a 2009. Munich, 1904, Supplement, v. N° 1, col. 77, and in the *Zeitschr. f. Assyriol.*, xix, 251, and in *Nhr.*, xi, 197. In Sumerian inscriptions 'Ana is referred to as a military station (cp. *Zeitschr. f. Assyriol.*, xxxviii, 1913, 201). In antiquity and during the Middle Ages (cp. cp. the Septuagint, 190—203, the *Hebr.*, 367—378) 'Ana was the name of a settlement on an island in the Euphrates; the modern 'Ana is situated on the right bank of the Euphrates, stretching alongside the river at a length of about 2 hours; this length is due to the fact that gardens are situated between the separate houses, and that the mountainsides which come very close to the river prevent an expansion in another direction. The modern 'Ana ends near the old town on the island with which it is connected by means of a stone-bridge. The population (consisting almost entirely of Arabs) was estimated by Gurney (1873) at 4000, whose chief means of support is industry; their principal produce is cotton, out of which they manufacture Arab cloaks (about 3000 annually); the commerce is also considerable, as 'Ana is the principal market for the caravan's dwelling between Syria and the Euphrates. The zone of palm-trees extends on the Euphrates as far north as 'Ana; the town was famous for its date plantations already in the Middle Ages, and even now it resembles a large grove of palm-trees. The Arabs also praise the local wine; cp. S. Frenkel, *Die arabischen Formeln der Arab. Lit.* (Leiden, 1886), p. 157; G. Jacob, *Arab. Beduinendicht.* (Leipzig, 1897), p. 93, 218. Besides 'Ana Arabic authors (e.g. Beladhorst, ed. de Goeje, p. 179, n. 182, 3) occasionally use the form 'Anai derived from the Aramaic (Syriac) 'Anath. The modern official spelling is 'Ana P.), cp. M. Hartmann in the *Zeitschr. der Deutsch. Ost. Ges.*, cxlii, 122. If the name is derived from the Aramaic it may be explained as (place of) goats'; cp. Frenkel, *loc. cit.* Under the Turkish administration the base 'Ana belongs to the liwa Bagdadli, cp. M. Hartmann, *loc. cit.*, cxlii, 2.

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ANADOLI, Anatolia or Asia Minor, originally the name of the largest military district (Armenia) in the Asiatic portion of the Byzantine empire (Anatolia, the Khandaqchik has al-Nizhar) extending from Mesopotamia to Cilicia. Under Ottoman rule Anatolia comprised all Asia Minor west of the Kizil-irmak (Halys) and north of Karaman (corresponding more or less to the present Wilayet of Konia), with the exception of the provinces Konya, Sil, Bigla and Sogha (Smyrna) which were under the jurisdiction of the Kapaduk-Pasha. Kütahya was the capital of this large province and the residence of the Pasha. In a wider sense all Asia Minor was called Anatoli, and

this usage still prevails (Cp. the art. TURKEY.)

ANADOLI HİSAR, a castle erected by Bayezid I in 1398 (1399) on the Asiatic coast at the northwest part of the Bosphorus. Its original name was Güzelçe Hisar. It has now fallen into neglect. On the opposite coast Muhammad the Conqueror built in 1456 (1457) the castle of Rumeli Hisar, in order to bring Constantinople completely in his power.

ANARID (Anarid), Persian name of the planet Venus (Arab. Zuhra).

ANĀK, the karakal (from the Turkish Kara Kalib, 'Black Zay' in Persian. Sogh. Gush), a kind of lyra which was supposed to ward off evil of the lion, in order to announce its approach. In Assyrian 'Anā; in the name of the star ζ in the great bear and of γ in Andromeda (cp. Ideler, *Ursur.*, after also *Ursprung*, etc., v. der Sternnamen, p. 19, 126).

ANĀM (a.), plural of nām, cattle (also the name of a river).

ANĀMÜR, the ancient 'Anamur, a promontory and harbour in Asia Minor; now only a landing place (Scaia) and chief town of a kaza in the cağakli İli, vilâyet Adana. The ruins of the ancient 'Anamur still exist under the name of Eski Anamur).

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ANANIYA (a.; derived from ana, I, I-am; cognate).

ANAPA, Harbour on the Black Sea, in the district of Kuba (Russian Caucasus), with an old fortress captured by the Turks in 1751; belongs to Russia since 1825.

ANAS a. HANSA HANSA, one of the most prominent traditionalists. After the Hajj he another gave him to the prophet as servant; according to his own statement he was then ten years of age. He was present at Badr, but took no part in the battle, and is therefore not counted among the combatants. He remained in Muhammad's service up to the time of the prophet's death, later he took part in the wars of conquest. He also played small parts in the civil wars. In the year 63 (684) he officiated as imam of the salat at Umayy, acting on behalf of the real caliph 'Abd Allah b. al-Zubair. At the invitation of 'Abd al-Rahman b. al-Ash'ath he was represented by al-Harithi with being a partisan of the rebel just as he had formerly taken the part of the enemies of the Umayyads, 'Ali and Ibn al-Zubair; and although he was highly respected as a companion of the prophet al-Harithi had some people reporting round his neck a cord with his seal (72 = 691). It is said however that the caliph 'Abd al-Malik asked his pardon for al-Harithi's disapproval. ana died at Umayy at a very advanced age, which is variously given at from 97 to 107 years. His dates most frequently found are 91—93 = 708—711). — His reputation as a traditionalist is one of the highest. 'Abd Hanita, it is said, refused to acknowledge his authority in matters of tradition; and his version of the *so'fat* (Muhammad's ascension to heaven) as well as others of his traditions prove that he did not shrink from fantastic stories. A large collection of his traditions is found together in the *Mustad* of Ahmed b. Hanbal.

Bibliography: Ibn Hanbal, *Mustad*, II, 92 et seq.; Beladhorst (ed. de Goeje), p. 381.

the Syrian desert, the 'Anaza also advanced from the Nejd; the few tribes to have been to have been the Fedan and Wazem, who with the assistance of some of the Hadrami drove them from their seats by the Euphrates, forced the Euphrates to cross the Euphrates; they were followed, as it seems, by the Haddad, Sabs and Wadai. At last came the Anaza towards the end of the 17th century, and in the second half of the 18th century the Tawf and Erudat. At the Turkish government were powerless to interfere in these nomadic movements, the Anaza became undisputed masters of the Syrian desert as far as the Euphrates, where they stopped all traffic and commerce. Down to the second half of the 18th century, the district on the Euphrates was in their undisputed possession, and therefore a desolated and almost impassable country; in the last decade of the 18th century they made a raid on Aleppo and looted the town. Early in the 19th century 'Ali Pasha, the governor of Baghdad who was then fighting the Persians (Shummar) called upon the 'Anaza for assistance against the Shummar; they came in such numbers that the governor who scarcely had disposed of the Shummar soon began to be afraid of his friends and allies; he vainly attempted to persuade them to return, on the plea that they were no longer wanted: they demanded a reward for having come to his help from such a distance and settled on the pasture-lands near Baghdad. 'Ali Pasha now incited the Shummar against them, but when war broke out the 'Anaza were victorious, and ravaged the Shummar country; they also gained a decisive victory over the government troops and besieged Baghdad which was full of refugees, but retired before the savage Zuhdi whom 'Ali Pasha had summoned against them. The troubled condition of the Syrian desert and the Euphrates district, for which the 'Anaza were responsible, began to improve slowly after 1865 in consequence of the vigorously conducted campaigns of 'Umar Pasha, the governor of Aleppo, and later of Midhat Pasha who at that time was governor of Baghdad. There is much ill feeling between the 'Anaza and the tribes of the Haddad, not only because they have put a check on their predatory raids, but because the protection which they afford other nomadic tribes enables the latter to remain on raids against the much more powerful Anaza. It is for this reason that during the great rising of the Hawran Druses (1896), the 'Anaza remained loyal to the Turkish government and took part in the suppression of the insurrection. — They seem to be very negligent in observing the Muhammedan religious law (e. g. prayer). When the Wahhab movement spread in Syria they were obliged to receive the pious Wahhabis and to submit at least outwardly to the strict observance of Wahhabism; but after the fall of the Wahhab power in Syria they were quick to throw off this ignominious yoke of strict piety.

Bibliography: Dutchman, *Rechtspraak over de Hadrami and Wahabi* (1875); A. Blunt, *Rechtspraak over de Euphrates* (1879); E. Sachau, *Rechtspraak in Syrien und Mesopotamien* (1883); M. v. Oppenheim, *Vom Mittelmeer zum Persischen Golf*. (Hamburg 1897).

ANBAR (A.), ambergris (ambergris) is a substance to distinguish it from *ambra* (amber), a substance of sweet musk-like smell, rarely fa-

table and burning with a bright flame; highly valued in the East as a perfume and in a medicine. It is found floating on the water in tropical seas, (spec. gravity 0.92–0.93), or on the shore, sometimes in large lumps. Ambergris probably is a morbid secretion of the glandular system of the sperm-whale in whose intestines it is found. Various theories are together with sulphur, asphalt, mineral tar and naphtha, and states in addition to various marvellous theories of its origin that it is secreted by an animal and found in the body of sea-fish. There is, to say, no difference of opinion as to its origin in the sea; the Sea of Zangé especially (i.e. the part of the Indian Ocean stretching along the east coast of Africa) washes it ashore at certain places in big lumps, usually of the size of a head, the largest lumps weighing 2000 *maunds*. — Its uses further, that it strengthens the brain, the senses and the heart in a wonderful way; it increases the cerebral substance, and is of the greatest use to old men owing to its subtle warming effect. — The false economy of the medicinal effects of ambergris are found in the al-Baithi, the most detailed account of its origin of the various commercial varieties and their proveniences in the *Encyclopaedia of Natural History* who follows Ahmed in Vahidi and Muhammad b. Ahmed al-Tamimi co-operatively. There is an interesting reference to varieties called 'fish-ambergris' and 'beak-ambergris': the former also called 'swallowed ambergris' (*al-madhi*) is said to be got from the belly of a large fish called *al-fish* or *ambar* who swallows the ambergris floating on the sea and dies in consequence; the body is cut above and burning open gives forth the ambergris which it contains. The 'beak-ambergris' (*al-madhi*) contains the claws and beak of a bird which alights on the lumps and being unable to get away perishes on them. This fable is obviously founded on the fact (pointed out by Dr. Swinhoe) that ambergris frequently contains the hard mandibles (beaks) of a cattle-fish which serves as food to the sperm-whale.

Bibliography: Vahidi, *Al-Baithi* (Ambar) ed. de Gouge, vii, 356 et seq.; *Wahidi, Madhi* (Paris), 3 335 et seq.; 356 *Ambar*, transl. by Jahari, I. 63; *Al-Baithi*, transl. by Jahari, *Wahidi et al-Baithi*, xvii, 459 et seq.; *Encyclopaedia of Natural History*, i, 245; *Encyclopaedia of Natural History*, (1894), ii, 486; — *Ambar* al-Karimi, i, 130; *Ambar*, I. 141.

(J. Kenna.)

'ANBAR (A.), ANBAR, an Arab tribe whose name is derived from ambergris or the sperm-whale (see the preceding article). The grammatical construction *al-anbar* = an abbreviation of the name, but this form occurs only very rarely in literature. *Khayman* is also given as the name of their ancestor.

The genealogy is: *al-Anbar*, *Abu al-Tahiri*, the Hadrami, *Umayyid* and others were brother-tribes, the *Yahudi*, *Kadi*, *Mali*, and *Hadrami* sept of the 'Anbar. The 'Anbar and *Hadrami* belonged to the *Yahudi*. A numerous genealogical entry about the many marriages of their ancestors from *Sham* is found in *Yahudi* I. ed., vii, 79; 2. ed., vii, 75; *Ambar* (ed. Wright) I. 265. Their seats were in the Yamama. Of modern tribes, belonging to them there are mentioned *al-Wahabi*, *Yamya*; of *Wadi* and *Wadi*:

al-A'ala, al-Fak' (occupied since its inhabitants had previous with Mesilima), Fa'ih, al-Khall, al-Khamisi, al-Lahiyān, Miswiya (in the valley of Fakh), Marwāhūn, Mundadji, al-Furghūba, Thirāk, Uaila; of localities: Dhi Salsā, al-Fak' (inhabited by the Qabāh and 'Anbar), Ilay-dhi-tamawāh (palm-plantations), Laylāh (inhabited by the Mabitāh and 'Anbar), Ma'ashū, al-Kāgha (palm-plantations), al-Kahmāh, Shūh Fīrā (palm-plantations and fields) History. When Muḥammad made war against the Tamīm in consequence of the refusal of one of their tribes to pay the tax on their cattle, he sent the Qabāh against the 'Anbar. The latter were beaten and had to leave a considerable number of captives in the hands of the Musilmān. This induced the whole group of Tamīm tribes to render their submission through their sheikhs. In the inscription of the year 11 (632) the 'Anbar seem to have been among the loyal Tamīm, and later they took part in the expedition of 'Ikrima.

(REMARKS.)

ANBAR, a town on the left bank of the Euphrates, in the north-east of Irak (Babylonian), situated under 33° 40' E. long. (Greenwich) and 33° 43' N. lat. According to the Arabic geographers the distance between Anbar and Bagdad on the main route was 12 (Yāqūt: 10) parasangs (= about 68 km. = ca. 42 miles, reckoning the parasang = 5.7 km.) (Cp. Streck, *Entstehung und Entwicklung der Gegend von Bagdad*, Leiden 1900, I. 9). The town is said to have been built by the Sāsānid king Shāpūr II (Arab. Shābūr) who migrated from A.D. 310—379; this statement however in all probability does not refer to an actual new foundation, but to the rebuilding and fortification of an older settlement already existing on the spot, especially as the survey of the ruins still extant on the site, which was undertaken by Ward and Illingworth, has furnished definite grounds for assuming the existence of a pre-Sāsānid town. Anbar soon became one of the principal towns of the Sāsānid empire, and already in the time of Ammianus it was regarded as the most important town of Babylonia after Ktesiphon. As a strong military station intended to protect the capital in case of attack from the side of the Eastern Roman Empire, it was of pre-eminent strategical importance, and thus played a considerable part in the emperor Julian's well-known campaign against Persia. The importance of the geographical position of Anbar was chiefly due to the fact that the first large navigable canal of Babylonia which served as a communication with the Tigris, branched off from the Euphrates at a short distance below the town. This canal called Nahr 'Isā in the Arabic sources (cp. Streck, *loc. cit.*, I. 23 et seq.; G. de Sazege, *Bagdad during the Abbasid caliphate*, Oxford 1900, p. 71 et seq.) undoubtedly belongs to the pre-Islamic period, and seems to have been cut by one of the Sāsānid kings, most probably Shāpūr II. Being situated in the midst of the most fruitful provinces of the Persian empire and connected with the capital Ktesiphon by a short and convenient waterway the strongly fortified town was chosen by the later Persian kings for their ornamental palaces. It is to this circumstance that the town owes its name; for the word Anbar, which the Arabs regarded as a plural, is derived from the Persian (Old Iran. hypoch. *anbarā*, Mod.

Pers. *anbar*, *anbar* *anbar*) and signifies a store-house or treasury; cp. Müldner, *Grammatische vergleichende Sprachlehre* (Leipzig, 1868), p. 495; S. Frankel, *Die aramäischen Formenwörter im Arabischen* (Leiden, 1886), p. 136; Hübner, *Armenische Grammatik* (Leipzig, 1897), I. 278; Schiefelowski in *Die Sprache der Völker des Morgenlandes*, Grönlitz, II. 699. Among the Arabs this appellative almost entirely supplanted the official name of the town *Pardisāpūr* (Arab. *Fairā-Sābūr*) = *Victorious* (cp. Shāpūr, derived from the name of its second founder, the Sāsānid king. The Persians were always to have used the name *Pardisāpūr*, by which it was also known to the Romans: *Ammianus Marcellinus*: *Historiae*: *Ammonius* *Berytensis*); it is also used by the Syrians who had a Nestorian bishop residing in the town (cp. Gohl in *Die Zeitschrift der Deutsch. Morgenl. Gesellsch.*, XLII. 413). The Byzantine knew only the form *Ἀνβαρ* (*Ἀνβαρ*, *Ἀνβαρ*) which they first heard from the Arabs. The latter retained the name *Fairā-Sābūr* only as the designation of a district (*ḥaṣṣa*) in the province (*amṣar*) al-'Alī, of which Anbar was the chief town; cp. Streck, *loc. cit.*, I. 16, 19.

Anbar remained a flourishing town during the early centuries of Islam. It was taken as early as the year 12 (634) under the caliphate of Abū Bakr, by Khalīd who defeated the allied Persians and Byzantines in a sharp conflict near the town. For a short time it even was the seat of the caliphate; the first ruler of the 'Abbāsī dynasty, Abū 'Abdillāh al-Saffār (132—136 = 750—754) made Anbar his residence and was buried there in the palace which he had built; and his successor, Abū 'Isḥāq al-Mansūr, resided in the town until the foundation of Bagdad in the year 145 (762). After that the importance of Anbar gradually diminished; its capture and devastation by Abū Tāhir, the leader of the Fātimians in 315 (927) accelerated the process of decay. In the time of al-Muḥaddad (375—385) the number of inhabitants was already small. The palace of the caliphs was still extant in the days of al-Muḥaddad (340—351), though in a partly ruined condition; it is mentioned once more in Rashīd al-Dīn's account of the Mongol advance against Bagdad in the year 656 (1258).

Today the site of Anbar is quite waste; the situation of the town is indicated by the ruins of Tell 'Akbar ('Akbar, 'Akbar) and Anbar (Chusay; Omān Harāb), in which latter form it has already recognised the old name of the town.

The Nahr Salsāwān which leaves the Euphrates to the west of these ruins cannot (at any rate in the earlier part of its course) be identical with the above-mentioned Nahr 'Isā (differently H. and R. Kämpf; cp. the map in H. v. Oppenheim's *Vom Mittelmeer zum Pers. Golf*, Berlin 1899). The very extensive remains of ruins which indicate a town of considerable size, have recently been visited and described by J. B. Bawden and Ward (together with Illingworth).

Bibliography: *Rihl* *Geogr. Arab.* (ed. de Goeje), I. 77; II. 155; III. 123; *Yāqūt, Muḥallam* (ed. Wüstenfeld), I. 367; III. 949; *Belkhor* (ed. de Goeje), p. 246; *Rashīd al-Dīn, Hist. des Mongols de la Perse* (ed. Quatremère) = 380; G. Weil, *Gesch. d. Califat* (Stuttgart, 1846) 199, 203, 244; II. 609; III. 276; R. Ritter, *Erdbau*, 2. 145 et seq. 144 et seq.;

in the power of the Muslims, and finally limited to the eastern kingdom of Granada. The Christians of Northern Spain did not know it at all, but used the old name *Hispania* or *Spain* for the Arab South, while calling their own country by specific names like *Autania*, *León*, *Castile*, *Aragon* etc. This is pointed out in a similar way by al-Idrisi (p. 174). Cp. Dozy, *Recherches sur l'Histoire et la Géographie de l'Espagne* (3. ed.), I. 301—303; Abu 'l-Idrisi, *Taqwīm al-Ard*, transl. by Kieffer, II. 254; Goetze, *Die Araber*, p. 83; *Maršid al-Fihri* (ed. Juybaili), IV. 178.

Following the unknown and distorted map of Volney, beyond whom they did not easily venture in tracing the exterior boundaries, the Arabs frequently describe Spain as an irregular triangle with the following points: Punta Martor (or) Tarrifa (Marat Tarrif) on the Straits of Gibralter which is called *al-Zuhayr*, the road 'ear' (Kaysir, in the South, Finisterre in the North West, Cabo de Gata and Port Venados (Katum Venados = Hekal al-Zuhara) in the (North) East. Similarly the whole coast from Tarrifa to Gata (cp. al-Manskhah, *al-Bihar*, p. 4) or at any rate as far as Tarragona and Barcelona is sometimes regarded as the southern frontier, while the chain of the Pyrenees summed in two almost due north to north and thus drawn in the map appears as the frontier up the east. Later on however 'Shark al-Andalus' (East Spain) is of course also used more correctly to denote the later Kingdoms of Valencia and Murcia. The western frontier on the Atlantic (Shar al-Zuhara or al-Zuhara, al-Bahr al-maghrib = more benevolent; al-Bahr al-maghrib al-azim, *Ar-Rub al-Hamra*, al-Bahr al-Sharq contrasted with al-Sharq, al-Sham, al-Shamal, al-Madina, the Mediterranean) is also frequently reckoned only from Tarrifa to Cape St. Vincent as to Cabo de Gata near Lisbon; the northern frontier beginning there is made to turn round the corner of Galicia and to reach the West Pyrenees near Fontenay. The Pyrenees are usually called *Jabal al-Bihar*, mountain of the purities (mountain-passes) or *al-Jabal al-Bihar* or *al-Bihar*, the separating mountains (*al-Bihar* = *al-Bihar* or *al-Bihar*), the mountain ranges of Castile bear the name *Jabal al-Bihar*, mountains of the Sierras, and the Sierra Nevada is called *Jabal al-Bihar*, snow-mountain, or *Jabal al-Bihar*, moon Solotus.

As regards the descriptions and maps of Arab Spain which have hitherto been published, e.g. in the atlases of Spruner and Mevius (2. ed. 1880) and Dreyer (1894) cp. also the maps in August Müller's *Der Islam im Morgen und Abendland*, II. and especially in Stanley Lane-Poole's *The Arabs in Spain*, 1. ed. (1887). It must unfortunately be said that all without exception are inaccurate and full of errors which are handed down almost uncorrected from the unhappy times of Casiri, Conde, Lebeau, Jaubert, Gayangos, Hammer, Mehren etc.; even the labours of a Dozy seem to have left almost no trace in the geographical exploration of Arab Spain, and that great critic and historian himself was not nearly critical enough in dealing with the impossible names and distorted forms in the section on Spain of the *Description de l'Afrique et de l'Espagne* par Edrisi (text and arabic text and translation, des notes et un glossaire, par R. Dozy et M. J. de Guignes, Leyde 1845; cp. on this

work E. Saevedra, *La geografía de España del Edrisi*, Madrid 1882—1883), though the responsibility for the mistakes probably rests with the original text of al-Idrisi. Apart from such sporadic corrections of details, and identifications of names and sites as are found scattered throughout the works of Dozy (op. especially *Observations géographiques sur quelques anciennes localités de l'Andalousie* in the *Recherches*, 3. ed., I. 295—347) and in the writings of Saevedra, Esnassary, Egmont, Codera and Raset, very little has hitherto been done for a scientific treatment of the geography of Muslim Spain. It will therefore be necessary to collect from all accessible printed and unprinted sources all the notices referring to this large subject, which Arabic geographers and historians, as well as the biographical dictionaries and anthologies, material thus brought together will have to be compared, arranged and subjected to critical analysis, and to be used as the basis of an entirely new geographical description and for the preparation of new maps, which all can be derived from the strictly historical and unscientific identifications of Casiri and Conde down to those of Hammer and Mehren; it will be sufficient to compare only the unprinted work of 833 place-names of the Iberian peninsula, put down without all critical selection in the most arbitrary forms, pronunciation and circumstances, which Hammer's blind encyclopaedia has compiled chiefly from Casiri, Conde, Jaubert and Gayangos and on which he wasted 47 pages of the *Sitzungsberichte der Wiener Akademie* (1854). In the field of history the great Dozy seemed to throw overboard all the old material (Conde etc.), before he could write his monumental *Histoire des Musulmans d'Espagne* by the help of the Arabic sources, first critically edited and exploited by himself; in the same way it will be necessary for geographical research in turn even an entirely new leaf, before a really critical exploration and description of Arab Spain — *al-Andalus* — is possible. I have shown in isolated examples the method to be followed (involving of course, where necessary, the comparative study of the Medieval sources, both Latin and Spanish, and even of ancient classical literature); and I have indicated, how from the study of Arabic sources results can be gained even for determining and identifying ancient classical place-names and for fixing the corresponding sites; cp. *Olbia* = *Albia* = *Ulpia* = *Albia* = *Al-Bia*, *de Cádiz* = *Onuba* in *Homages à Don Francisco Codera* (Saragossa, 1904), p. 115—119; *Almoghara* et *derivées d'Almogara* (in *les auteurs arabes et O. Archéologie Portugaise*, VIII. (1903); *Zur spanisch-arabischen Geographie*, *Die Provinz Cádiz* in R. Haupt's *Korale* II (1905); *Die geographische Lage von Cádiz-Saragossa* (1906) und *Alarcos* (1908) in the *Revue Hispanique* for 1906; cp. also David Lopez, *Toponymie arabe de Portugal* in the *Revue Hispanique* for 1902. Owing to the fact that during the Reconquest especially after the capture of Granada (1492) invaluable treasures of historical and geographical literature, especially dealing with Spain, were sacrificed to blind fanaticism and irretrievably destroyed, the material about Spain which still exists scattered in North Africa and the East, should be brought together from all quarters; the whole material should then be made accessible to a wide circle

of scholars, geographers and historians, by means of critical translations accompanied by detailed commentaries. The whole geographical and historical literature of the Arabs, in so far as it contains any reference to Spain, should be treated in this way, beginning with Ibn Khordadbeh's short notice written in A. D. 846, and the works of al-Ya'qubi, al-Buhārī, etc. (cp. especially the monumental *Bibliotheca Geographorum Arabicorum* ed. de Goeje, 1870-1894) down to the last gigantic compilation which the Maghribī al-Muḥarrir collected at Damascus in the years 1625-30 out of 100 Arabic sources, and which may be described as an encyclopedia of Muslim Spain, especially as Gayangos' so-called translation of this mine of information, *The History of the Mohammedan Dynasties in Spain* (2 vols. 1840-1843) is most inaccurate, uncritical and obsolete, and avoids difficulties by ignoring them. All geographical references and names should moreover be collected from the vast Arabic dictionaries of learned men and of scholars especially as many of these books treat of a surprisingly large number of Spanish places, thereby giving the flourishing condition of Arabic letters in Spain; the principal work to be used in this way is of course Codrès's *Bibliotheca Arabico-Hispanica*, the ten volumes of which contain biographical works specially dealing with Arab Spain; (it is unfortunate however that false readings and corruptions are particularly frequent in the case of place-names).

The history of Muslim Spain can here be only treated in its outlines. It begins with the marvellously rapid Arab conquest of the Peninsula (from 711 onwards) the story of which has been embellished by many legends; but at first until 755 by the quickly changing governments of the Umayyad caliphs of Damascus (more than 30) the Arabs boldly advanced as far as the heart of France (732 Tours-Poitiers), there followed the civil war between Northern and Southern Arabs and Berbers, and in the year 756 the foundation of the separate emirate of Córdoba (Cordova) or al-Andalus independently of the 'Abbasids by 'Abd al-Rahmān I, the Umayyad who had escaped from the ruin of his family. The rule which he founded reached its highest point of splendour under 'Abd al-Rahmān III (912-961; caliph 929); soon however it began to wane, especially after the death of the pious regent (al-Muḥaddid) al-Ma'mūn (1002) (q. v.), the greatest statesman and general of Arab Spain, who may be called the Hamarok of the 11. century; and in 1031 it disappeared entirely. Out of the ruins of the great caliphate there arose numerous but short-lived petty states under princes (*ḥakims al-ḥawāṣif*, *Reyes de Taifa*) who for the most part were men of high culture. In the years after 1080 (victory of Yusuf b. Tashfin over the Christians at al-Zalāḥa = Santolae north east of Badajoz) these small dynasties were destroyed in a single manner by the rough force of the Almoravids (*al-Murābiṭūn*), Berbers from Morocco, who in their turn were supplanted both in Africa and Spain (1145-1150) by another religious and political sect and dynasty, the Almohads (*al-Muwahhidūn*) = Unitarians. The power of the Almohads in Spain gradually dwindled down after their heavy defeat at Las Navas de Tolosa (al-Bāḥ) in 1212; and after 1230 the Arab domination was restricted to the small, but

industrially active kingdom of Granada which, though protected by the mountains, yet had to acknowledge the suzerainty of Castile. The town of Granada was taken in 1492; there followed the instructions of the Moriscos, especially in 1568-70, and at last in 1609, the final expulsion of the Moriscos, Mudjars and Jews. A detailed treatment of this long history would be out of place here, and we must refer the reader to the special articles dealing with the various subjects. Here we content ourselves with an enumeration of the various dynasties which ruled in al-Andalus, with the names of their capitals:

Umayyads (Cordova)	756-1031.
'Abbasids (Seville)	1031-1091.
Ḥishmīyah (Cordova)	1031-1050.
Ḥammūdīyah (Malaga)	1035-1057.
Zirīdī (Granada)	1015-1090.
Ḥirshīdīyah (Carcass)	1029-1067.
Bakrīdīyah (Almería)	1011-1031.
Banū Vahyā (Níola)	1023-1051.
Banū Maymūn (Sútra)	1008-1051.
Ṣaḥbī b. Ḥabīb and son Muḥammad (Santa Marta de Algarve)	1011-1050.
Afṣarīdīyah (Bisaya)	1022-1091.
Banū Ḥabīb (Toledo)	1036-1085.
'Amrīdīyah (Valencia)	1021-1065.
Banū Ḥabīb (Sagunto)	1039-1110.
Banū Ḥabīb (Almería)	1026-1103.
Banū Ḥabīb (Alpuente)	c. 1025-1092.
Banū Ḥabīb (Almería)	1022-1091.

Cp. the chronological table in Dory's *Historia* (appendix), which is followed in Stanley Lane-Poole, *The Mohammedan Dynasties* (abridged; London 1894); Antonio Vives y Escudero, *Monarquía de las dinastías arábigo-españolas* (Madrid, 1893); Cortés, *Tratado de numismática arábigo-española* (Madrid, 1879), and his smaller special contributions: *Junco de Hierro de la Roda y Delgado, Catálogo de monedas arábigo-españolas que se encuentran en el Museo numismático nacional* (Madrid, 1893); H. Laval, *Catálogo de monedas musulmanas de la Biblioteca Nacional, España y África* (Paris, 1891).

For the period from 711-1150 we have Dory's work, *Historia des Musulmans in Spanien* (Leiden, 1861; German tr.: Leipzig, 1874; Spanish by F. de Castro, 2. ed., Sevilla-Madrid 1877-1878), an abridgement of which is given by A. Müller, *et. c.* For various controversial points and disputed questions recent investigations must of course be consulted e.g. Saavedra's *Historia sobre la invasión de los árabes en España* (Madrid, 1892), where it is made probable that Rodrigo escaped after the first battle against the Arabs and Berbers to the Laguna de la Janda in 711, not put up a brave fight in the North West until 713, in which year he was killed fighting against them in the battle of Segoruela and Tormes, south west of Salamanca, a theory supported by the traditional site of his tomb at Velez in northern Portugal. (Cp. also Saavedra, *Ante. Madrid 1906*; Juan Menéndez, *Legendas del almoravismo* (Madrid 1906)). — The times of the Almoravids, Almohads, and Nasrids or Ahmarids (Banū Nāsir, Banū 'Aḥmar; 1232-1492) of Granada, i.e. the period covered by the 13-15. century, still wait for a second Dory, whose first task it would be to make full use of the Arabic sources. Sporadic contributions like Codrès's *Dynasties y dinastías*

Don de los Almorávides en España = *Crónicas de España* (ed. in Zaragoza, 1890) are of course to be welcomed gratefully as authentic material which ought to be critically analysed. Fagnan's French translations of several Arabic sources for the history of Spain and the Maghrib are also very excellent. *L'histoire des Almorávides d'après l'histoire de l'Espagne* (Algiers, 1893); *Chronique des Almorávides et des Hafsides attribuée à Ibn al-Battûn* (Constantine, 1895); *Ibn al-Athîr, Annals du Maghrib et de l'Espagne* (Algiers, 1898-1901); *Histoire de l'Afrique et de l'Espagne illustrée d'après l'histoire de Ibn al-Athîr*, I. (Algiers, 1901) II. (1903); *En Nedjem et en Aïme: Extrême-orient en Maghrib* (out of Ibn al-Athîr) by Tadjanbardi, Constantine, 1907; unfortunately the place-names do not receive sufficient critical treatment.

It is only the last episode of the chivalrous struggle protracted through 800 years for the possession of the beautiful peninsula, which has again and again inspired historical works either of more or less romantic tendency or of serious purpose, there will have to be given their due share of attention in a final history of Granada and its Almorávids, e.g. L. de Eguíluz Yanguas, *Historia histórica de la Conquista del reino de Granada por los Reyes Católicos según los cronistas árabes* (2. ed. Granada, 1894), one of the latest contributions. For the special geography of the small kingdom of Granada Simon's (*ibid.* 1897) *Descriptión del reino de Granada segun de los antiguos árabes* (Madrid, 1860; 2. ed. 1872) is still the foundation, though even in its second edition it must frequently be used cautiously and critically. The same author's monumental *Historia de los Almorávides de España ilustrada de los mapas y de los antiguos testimonios de los escritores cronistas y árabes* (Madrid, 1897-1903; Tomo xii. of the *Memorias de la Real Academia de la Historia*: 58 pp. preface + 976 pp. of text) is to be consulted for the whole Arab period. Of the many histories of towns and localities, so popular in Spain, only a few are of special historical value, e.g. Alvarez Campaner y Ferraz, *Historia histórica de la dominación islámica en las Islas Baleares* (Palma 1885) on which cp. Codrès, *Estudios críticos de historia árabe española* = *Selección de Estudios árabes*, vii, Zaragoza 1901, p. 249-301; Alfred Bel, *Les Baies d'Alger, les mers représentatives de l'Empire almorávide et leur rôle contre l'empire almorávide*, Paris 1903; Mariano Gaspar Remón, *Historia de Murcia musulmana* (Zaragoza 1905) etc. Alvarado's more recent comprehensive manual *Historia de España y de la civilización española* (8 vols. Barcelona 1900, 1903, 1906 down to the year 1700) is also occasionally useful, although its treatment of the Arab period is based on secondary sources only and must be used cautiously and critically. A good survey (based chiefly on A. Muller) is also given by Th. Lindner, *Weggen und der Islam in Spanien*, in *Zeitschrift-Berlin*, 1902, 102-140. As a valuable geographical contribution must be mentioned: F. Pons Baiget, *Estudio geográfico sobre los Almorávides y conquista andalusí* (Madrid, 1893); Brockelmann in his *Geogr. arab. d. lit.* also deals with the Spanish-Arabic writers, although his accounts (especially in the first volume) are frequently less complete than might be desired.

Schick, *Spain and Islam in Arabic in Spain and Sicily* (2. ed. Stuttgart, 1871) gives the best account of the particularly rich (and as) literature of the song-loving Spaniards as well as of the so-called Moorish, as developed especially in their architecture which is characterized by a wealth of decorative detail (arabesque, arabesque, and ornamental inscriptions) and in which the ornamental element predominates over the constructive; its development is traced by Schick from the great mosque of Cordova (786) to the jewel-mosque, the Alhambra. The best pictorial reproductions — many of them in colour — are in yet Calvert's *Moorish remains in Spain* (Cordoba, Seville, Toledo, Granada; 1900/1907). The manner and the extent of the influence, which the medieval civilization of Arab Spain exercised on the West, has so far been scientifically investigated to a small extent only; this applies e.g. to the still unsolved problem of the so-called school of translators at Toledo and the intermediary rôle played by the Neo-Hebraic literature of the Spanish Jews which reached a high state of development under the influence of the Arabs. Cp. also Schick's annual bibliographical reports (since 1871) in Vollmöller's *Neuzeitliche Zeitschriften*; *id.*, *The Arab. Sprache in der roman. Literatur in Göttingen* *Grundriss der arabischen Philologie*, II (1904), 315-323, *id.*, *Hispano-Arabia in the East*, *Der Deutsche*, *Abhandl. Geogr.*, *ibid.*, 350-364 and article *ARABIA*, besides the article *ARABIA*.

(C. F. SEYMOUR)

ANDARĀB, Khâdic Period (hypothetical) Andar-pak ('Between the waters'), a geographical name occurring several times in connection of Iranian speech to denote rivers and localities.

1. The river on which Andarāb is situated, belonging to the system of the Aras (Araxes), rising on the north slope of the Sawalio chain (the Sahlan of the Arabic geographers, see above p. 134b) it flows in a curve round these mountains, first in a north-easterly, and below Andarāb, in a north-westerly direction. The sudden change of direction is caused by the mountain of Qilan which obstructs the course of the river like a dam and prevent it from flowing into the Caspian Sea. To the north east of the Sawalio-Dagh the Nahr Andarāb joins the river of Alar coming from the west. The united river — the modern name of which is Kāra-Sa — flows northward to join the Aras. The Nahr Andarāb is nowadays called Balī-Sa ('fish-river'); the name Kāra-Sa is also frequently extended to it.

2. Name of a town situated at a distance of a few parangs from Dardānā, the capital of the province of Aras (q. v.); also name of the Iranian district of which Barjān is the center.

3. Town in Khorāsān, 3 parangs from Merv; also called Andarāb.

4. Town and river, five days journey south-east of Simingān (to the south east of Balkh), like No. 3, it is also called Andarāb.

Geography: To 1-4: G. le Strange, *The Road of the Silk*, *Cubana*, p. 168 et seq. 177, 401, 427; to 1: K. Ritter, *Reise in Asien*, II. 790 et seq.; to 2-4: V. G. G. *id.* (ed. W. W. G. G.), 372 et seq., 558; to 4: Ibn Battuta (ed. Dr. Fr. G. G. G.), II. 85; Marquart, *Erzählung u. d. Geogr. d. Pers. d. Merv*, *Revue*, p. 81. (STRANGE.)

ANDIJAN, chief town of the district Farghāna in Russian Turkistan, important commercial town with 49,672 inhabitants (1900). Under the name of Andukhan it is mentioned as early as the 15. (16.) century; it is said to have been rebuilt towards the end of the 17th century by the Mongol rulers Dawa and Kuddū; under the Timurids and later it was the residence of the princes or governors of Farghāna; in Eastern Turkistan all inhabitants of Farghāna are still called Andijānāt. All buildings of the modern town (mosques, madrasas etc.) belong to the last century. In 1898 there was a rising against the Russian government, which was suppressed in a few days; in 1902 occurred a great earthquake, in which nearly all the houses of the natives were destroyed, and which claimed 4500 victims. As in most towns of Turkistan, a Russian quarter has then side by side with the original Moslem town.

(W. BARNHART.)

ANDJUMAN (Turkish pronunciation *Enghuman*), a Persian word the original meaning of which is 'union, assembly, group' (Arabic equivalents: *wasfiyya* and *wasfiyyat*). For a long time however, as Champian points out, the word *andjuman* has been used to denote especially religious or denominational associations such as the Zoroastrian societies of Yezd and Kerman which exercise judicial functions, and the municipalities of *darwishes* founded by Zahir al-Dawla, the governor of Hamadshān. Since the introduction of parliamentary government the word has acquired a new meaning and the political groups which came in great number at first in the provinces and later in Teheran, were called *andjuman's*. In the 19th century the word has frequently been rendered by 'club', a translation which, though incorrect, yet serves to express adequately the character of these societies of modern Persia. Most of them undoubtedly present a striking analogy with the Clubs of the French revolution, and exercise the same kind of political activity. At the same time however they play, according to their importance, the part of provincial parliaments or municipalities. There have also been *andjuman's* formed as philanthropies, clubs for technical societies, or even as professional syndicates; but all these associations, whatever their name, were devoted to liberal and constitutional ideas, and exercised some political activity.

The most famous of these societies is the *Andjuman-i-Milli* (National Club) of Teheran founded on the 1st Ruzdagh 1324 (17th December 1905) by the leaders of the constitutional movement after leaving the British consulate where they had taken sanctuary (see). At first it consisted of twenty merchants and a few 'ulama'; but the number of members increased rapidly and soon included representatives of all classes of the community. From the very beginning its influence was such that the *wafta* 'ulama, Muhammad 'Ali Mirza was represented in it by an accredited deputy. Nor was the growth of its authority impeded by some conflict with the Chamber of Deputies, especially when the latter ordered the recall to Teheran of the called 'ulama', or by the difficulties attending the vote on the law concerning the provincial assemblies which desired to obtain legal recognition at the earliest moment. The club was temporarily dispersed after the coup-

d'etat of June 1906, but re-assembling soon afterwards, it seized the supreme power in Adhar-beyghān and appointed Sa'adat Khan and Nādir Shāh generals of the constitutional party; working in agreement with the other *andjuman's* of Persia it organised the well-known gallant resistance against the protracted government. Although supported all through by the press, the National Club decided to found an official organ, the *Ujda-i-Mill* which published the minutes of their meetings.

The next in importance after the Teheran club is the sacred club of Isfahān, founded in 1907; it consists of 18 members, 3 from each class of the community, and ordinarily meets every Saturday. It is the *andjuman* of Isfahān which organised the resistance against absolutism in the South of Persia; it also secured for the constitutional party the powerful assistance of the Bahāyists and freed Fārs from the domination of the Shah. Other societies of no less activity were founded at Meshhed 13 *andjuman's*, of which some charitable, and another educational, Hamadshān, Ardebil, Kermān, Shiraz, Bender-Bilūcher etc. At the last mentioned place the opening of the meeting was announced by salutes of artillery and the troops presented arms before the delegates of the people.

The capital was somewhat slow in following the example set by the provinces. At first it had only meetings of corporations for the purpose of preparing the elections—for which each class of the population nominated its representatives separately.—But as soon as the *andjuman* had been approved of by the religious authorities of its district number multiplied rapidly. A separate one arose in each quarter of the town, and a central *andjuman* served as a municipal council and originated many important reforms. Other societies were formed to include people belonging to the same province, or following the same occupation, e.g. students, professors, physicians, and telegraph officials, or interested in the same questions; similarly there was founded a society for Public Education, which had representatives in the provinces, an agricultural club and many charitable associations. The *Andjuman* of the Brethren admitted Zoroastrians as members. There was even a society of women: the *Andjuman-i-Niswan* which met every Friday for the discussion of social questions of interest to women. During these meetings ladies were not permitted to smoke or to drink tea, nor were they allowed to bring their children. In June 1906 Teheran possessed no less than 114 *andjuman's*; nearly every inhabitant of the town belonged to one, and many to several. It must be admitted that apart from a few exceptions, these societies in spite of their great number and varied aims, maintained on the whole a perfectly correct attitude. Their meetings were much frequented, and the influence of the constitutions facilitated the acquisition of new members.

Several Persian *andjuman's* were formed in foreign countries; at Bombay e.g. there exists a Persian patriotic society called the *Andjuman-i-Wajmahāddin-i-Iran*. After the formation of constitutional government in Turkey several liberal associations, among them a Persian Committee of Union and Progress, were founded at Constantinople in order to collect financial assistance for the champions of freedom, and to secure for them the sympathies of Europe. Persian societies for

mutual assistance have for a long time existed in the Caucasus and in India.

In India the name of andjuman has been adopted by a large number of Muslim societies, on which cf. A. la Chaire's important article on the *Asr al-Azhar* in the *Revue de l'Asie musulmane* (November 1906, p. 77-78) and also *ibid.* November-December 1907, p. 579, January 1908, p. 172, March 1908, p. 800. Such societies are e.g. the Andjuman-i Ulama at Bombay which has done much to improve the state of the Indian Muslims; the Andjuman-i Ulama of Patna, Lahore, Bangalore, Calcutta, Trichinopoly; the Andjuman-i Musafiri of Bombay; the Andjuman-i Masid Ahl-i Islam of Vellore; the Andjuman Masid-i Islam of Madras and others.

Bibliography: Robert Champin, *Les Andjuman* (in the *Bulletin du Comité de l'Asie Française*, May 1908, p. 175-176); Gibian, *Le National de Tauris* (in the *Revue de l'Asie musulmane*, May, 1907, p. 1-9, and August-September 1907, p. 106-117). — See also *Revue de l'Asie musulmane*, May 1907, p. 311-312 and 379, August-September 1905, p. 145-147, November-December 1907, p. 569 (on the Andjuman-i Musafiri), January 1908, p. 85-89, and 141, March, 1908, p. 597-598, May 1908, p. 167-168, October 1908, p. 291-293, September 1908, p. 743, November 1908, p. 534-539 (in the National Club of Tauris), for the Persian andjuman. (L. DOUAR.)

ANDKHUL, in Vilkho (*Andkhan*, ed. Wadant, l. 372; *Andakhul*, also written *Andakhul* and *Andakhul*, name of a province (Chikna) and town in Afghan Turkestan. The town is situated on the river Sengalik and serves as an intermediate station for the caravan trade between Afghanistan and Uzbekistan.

Bibliography: G. de Saugué, *Les lands of the eastern caliphate*, p. 426 and the authors quoted in the *ibid.* in that passage.

ANEIZA (see *ANAZA*.)

ANFAL (A.), plural of *Infal*, booty; *Shari'at al-Fal* in the title of Sur. 8.

ANGARES (see *ANGAR*), a few houses and covered with leather, used in the Sudan.

ANQORA, the ancient *Anqra*, called *Anqia* by the Arabs and *Angureya* by the Turks, capital of the vilayet of *Anqra* since 1860 in Asia Minor. The town which, according to Cuvier, has 2783 inhabitants, is built upon the slopes of a rock which rises above the plain to a height of about 500 feet; at the top of the rock is the citadel (*Asr al-Fal*). The most notable building is the mosque of *Al-Bayt al-Nabawi* dating from the time of Sultan Soliman, at the north side of which are found the remains of a Roman temple with the inscription of the emperor Augustus (*Augustionem Augustinum*). Since 1890 *Anqara* has been the terminus of the Anatolian railway. The town is also known for its goats wool, but the formerly flourishing wool-industry and the important export-trade in materials made of goats hair has now ceased; at present these materials are only manufactured in a single village of the vilayet called *Sunay* or *Itanay*. The distillation of spirits is now a flourishing industry, and the surrounding district produces excellent wine and other kinds of fruit.

History. During the prime of the Arab caliphate the town suffered frequently through

the annual raids against the Byzantine empire; it was not, however, permanently occupied by the Muslims until the time of the Seljuks. After the fall of this dynasty the district of *Anqara* was temporarily independent, until it was incorporated in the Ottoman empire by Timur (1701-1793 = 1359-1389). In the neighbourhood of the town is the plain of *Al-Bayt al-Nabawi*, the scene of the battle between Baybars and Timur (1389-1390). In 1390-1391 the town was destroyed and taken prisoner.

Bibliography: V. Guichet, *La Turquie d'Asie*, t. 279 et 280; Pauli-Wisnowski, *Asien-Minor*, p. 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

ANHALWÄRA (ANHALWÄRA), the former capital of Gujarat, taken by Mahmud in Ghazni in 410 (1023). The site is now occupied by the town of Patan (in northern Baroda).

ANANIURI or *ANANI* (ANANI), modern Syrian-Arabic name, the name of whose province was published at Damascus 1885 and Beirut 1886, under the title *Sifr al-Sayr al-Mawdu'at*. An elegy on the death of his relative Yuhanna al-Anani who died in Paris on the 13. Anani (March) 1890 (cf. *Journ. Asiat.*, 1890, t. 1, p. 333) was printed in the collection of *Aschshikhr* published as a memorial to the latter (Beirut 1890, p. 21). Two other works *Asr al-Anani* and *Aschshikhr al-Anani* are mentioned in Kahlili's catalogue for 1900/1907, on p. 105.

(L. DOUAR.)

ANI, an Armenian town, the ruins of which are found on the right bank of the Arpa (as called by the Armenians *Akhuryan*) at a distance of about 20 miles from the point where that river flows into the Araxes. The origin of the name is unknown, though the suggestion has been made that the town may owe its name to a temple of the Persian goddess Anahita (the Greek *Anaitis*). It is certain at any rate that the district was inhabited in the pre-Christian period, pagan tombs having been found in the immediate vicinity of the town. As a fortress Ani is mentioned as early as the 7. century A.D.; it was bound to be chosen for that purpose owing to its strong position between the ravine of *Trakotashan*, through which a stream coming from the hills of *Ala* flows down to the Arpa; and the steep bank of that river, in the middle centuries the royal house of *Kamran* had a castle at Ani, the foundations of this building, erected of stone blocks without mortar joints on the rock, have been discovered during excavations in the citadel. The oldest portion of the building seems to be a little church built perhaps before the castle (towards the 10. century), which later was incorporated in the castle and used by the *Kamran* as a domestic chapel.

From the 11. century onward the district of Ani, like the rest of Armenia, was under the suzerainty of the caliph. During this period the dynasty of the Bagratids succeeded in gradually enlarging their possessions and in establishing their power as a firm basis. The princes of this house endeavoured to enter into direct relations with the caliph without having recourse to the Muslim government of Armenia. In A.D. 887 the Bagratid *Ashot* 'Prince of the provinces of Armenia and Georgia' was proclaimed king by the order of his country and confirmed in this dignity by the caliph. The son of this first king, *Smbat*

(called by Arabic authors *Sankh* b. *Aghut*) was crushed in the year 914 by the governor Yusuf b. Ali 'I-Saj, whose act is stigmatised as 'tyranny and rebellion against God and His prophet' by Ibn Khalkal (ed. de Goeje, p. 232). Even under Sankh the kingdom of the Bagratids is said to have included the whole region from Dvin (Arab. *Dabli*) to Bardha's reaching southwards as far as the frontier of Mesopotamia (al-Buhārī; *Iran al-Islāqī*, ed. de Goeje, p. 188 and 194). The son of the murdered king, Aghut the Imam, succeeded, partly with Byzantine assistance, in re-conquering his kingdom; as ruler of Armenia he was the Persian title *shahshāh* (king of kings) which had already been conferred on his predecessor and rival, Aghut son of Shaguh, by Saluk, the sultan of Mosul.

As early as the first half of the ix. century the Bagratids Aghut Mankar bought the district of Ant from the Kamasarakas; but it was not till the reign of Aghut III. (961-977) that Ant became the royal capital. The wall which is now extant was built by Sankh II. (977-989); the site of an older wall erected in 964 has been fixed by the excavations of 1893, and a comparison of the spaces enclosed by the two walls shows that a few decades had been sufficient to witness a considerably increase in the number of inhabitants. At a later period town life was undoubtedly not restricted to the comparatively narrow space within the walls. The Bagratids built several bridges over the Arpa-Chai thus enabling the trade between Trabzon and Ponto to take the shorter route through Ant instead of passing through Darts. Their dynasty reached the summit of its power under Gagik I. (1000-1020), and the most flourishing state of the capital would naturally coincide with this period; from 993 onwards Ant was the residence of the Catholicos of Armenia. An inscription of the 11th century, Gagik retained the Persian title of *shahshāh* which also appears in an Armenian form (*shahyats arshak*); he was also styled 'king of the Armenians and Georgians'. The remains of a church erected by Gagik in 1001 were excavated in 1905 and 1906; among them was found a statue of the king which represents him as wearing Muslim head-gear (*turban*); the arms headgear is also found in a relief portrait of his predecessor Sankh II. preserved in the monastery of Haybat.

Under Gagik's successor the kingdom rapidly hurried towards its close, and as early as 1034 it became a part of the Byzantine empire. The growth of the town of Ant however was further encouraged by the Byzantine governors (*catapans*); an Armenian inscription ascribes to the catapan Aaron the erection of a magnificent aqueduct conducting water from the hills of Akhla to the town.

The Greek rule was ended by the sultan Alp Arslan who conquered and destroyed Ant in the year 1064; according to Ibn al-Athir (ed. Lebn, v. 27) the town possessed at that time 500 churches. In 1072, a year after the defeat of the emperor Romanos Diogenes, the sultan sold Ant to the Muslim dynasty of the Shaddadids (probably of Kurdish descent, mentioned as early as the 2. century as rulers of Gazak), and down to the end of the 12th century the town remained apart from a few interruptions the residence of a branch of that family. At that period the town had

two mosques, one of which is still preserved and has been used, since 1907, as a museum for the objects discovered during the excavations; the other collapsed during the second half of the 12th century. There are also Christian buildings belonging to the same period; the Shaddadids acted as benevolent rulers even towards their Christian subjects, and being related by marriage to the Bagratids, they were recognised by the Christian population as native and lawful lords. The walls of the town were repaired and furnished with some towers during their rule.

Ant was for the first time conquered by the Georgians as early as 1124, under David I. who laid the foundation of the power of the Georgian kings, after the final expulsion of the Shaddadids the town became a part of the kingdom of Georgia, but was left to the protection of the Armenian dynasty of the Zakharids who held it until 1267. Under the Zakharids the walls of the town were extended so as to reach the steep banks of the Arpa-Chai. The ecclesiastical buildings of the period show that the Georgian rulers (like their Greek predecessors) favoured the so-called 'Chalcedonite' (Greek-Orthodox) community which ecclesiastically predominated at the time, — a fact underscored by the Armenian tradition. There was no religious persecution of Mohammedans during this period; just as there had been no persecution of Christians under the Shaddadids; a Muslim contemporary (cp. Ibn Khalkal, ed. de Goeje, p. 232 *et seq.*) bears witness to the fact that the Georgian king protected Islam against all injury, and that under their rule no distinction was made between Muslim and Georgian.

Ant was besieged unsuccessfully by the Khazars in 1267, and conquered by the Mongols in 1269; but even after this conquest the town remained for a time in the possession of the Zakharids; an inscription on the main gate shows that at a later period it was considered the 'private domain' (*shahyats arshak*) of the Mongol rulers of Persia; but it never regained its former importance. According to tradition Ant was finally destroyed by an earthquake in the year 1319, but both inscriptions and coins of a later date have been found. A variety of copper coins struck at Ant by the Sultan Süleymān (1339-1344) is called by the Turks 'mankry-çakm' (*manikry-çakm*), the coins bearing the image of a hairy figure. Money with this inscription Ant was struck as late as the second half of the 14th century by the *Yakshis*, and even in the 15th century by the *Kazak-çakm*; but their mint is probably to be sought in the vicinity of the town, perhaps in the fortress of Mahaspart at a distance of less than 3 miles from Ant. It is impossible to determine when Ant town was finally abandoned by the inhabitants; the excavations show that after the decay of the palaces and churches a rude and miserable population had built their dwellings on the ruins. At the time of Ker Porter's visit (November 1805) it was possible even without excavations to distinguish clearly these houses and their separate rooms, as well as the streets of the later period, which are only 12-14 feet wide. Ant is now the name of a Turkish village situated near the ruins. As the villages of the neighbourhood possess no mosque for the Friday service, the mosque of the town which is still comparatively well preserved, was

down to recent times used for the purpose. This is done even now on occasion in the year, although in the eyes of many Muslims the building has been desecrated, since the objects found during the excavations, including the statue of King Sargis and many urns with coins, were brought into the mosque.

Bibliography: Accounts of the history of Ani are chiefly found in Armenian sources, especially in Stephan Asotik, a contemporary of King Gagik I. The Arabic and Persian sources are extremely scanty, the town is mentioned at all by the Arabic geographers of the 10th and 11th century; Yāqūt (ed. Wüstenf., I, 70) gives it a single line; Hamid Allah Harsoti (cp. Nisām al-Mulk, *Sihārat-Nawā*, ed. Scheller, Supplement, p. 229) states merely that the district has a cold climate and produces much corn and little fish (translated in *The lands of the eastern caliphate* by G. le Strange, p. 183: 'a town in the mountains where much corn was grown'). Ibn al-Athīr (ed. Turrin, I, 27) seems to be the only Muslim author who describes (not quite accurately) the situation of Ani.

The ruins were first mentioned in 1693 by Gemelli-Careri (*Viaggiato di suoi tre viaggi fatti nell'Asia minore*, II, Paris 1788, p. 94) and described at length in 1837 by Ker Porter (*Travels*, London 1841, p. 172—175). Since the peace of Turkmenchay (1828), in which Persia ceded the district of Kilvan to Russia, the Arpa-Chai constitutes the frontier between Russia and Turkey; the ruins of Ani therefore, although on Turkish ground, were now situated close to the Russian frontier, and travellers could visit them from Russia without danger or difficulty. Plans of the town were sketched by Tschir (1839; cp. *Reyze in Asien*, Paris 1842, *Atlas*, plate no. 14) and Alitch (1844; cp. M. Brunet, *Rapport sur un voyage fait à Chirvan et dans l'Arménie*, St. Petersburg 1851, *Atlas*, plate no. 23 and id., *Les ruines d'Ani*, St. Petersburg 1850, *Atlas*, plate no. 30). Alitch's plan was still used during the excavations of the last years. The Christian monuments were specially described by Mumuksew (1848; cp. *Grants*, *Arménie*, St. Petersburg 1848); an account of the disintegration inscriptions is given by Khanyanov (1848; cp. *Mémoires de l'Académie*, I, 70 1849, and M. Brunet, *Rapport sur un voyage fait à Chirvan et dans l'Arménie*, St. Petersburg 1851, *Atlas*, plate no. 30). The album compiled by Khanyanov (1850) contains pictures of architectural monuments on 36 leaves, and a collection of Armenian, Arabic, Persian and Georgian inscriptions on 21 leaves (cp. Brunet, *Les ruines d'Ani*, p. 10—63). Among Armenian writers special recognition is due to Nerse Sargisyan and Sargis Djabalyantz for the collection of Armenian inscriptions. A study on the history of the town based on the material published by the Armenian Alighan (Venice 1855, in Armenian, cp. *Arménie* in the *Atlas de l'Arménie*, IV, 393—412); the writer had not himself visited the ruins, but his researches have only been made obsolete through the excavations of the last decade.

Ani became a part of the Russian empire through the conquests made in the war of 1827—1828; but the excavations were not begun until 1892; they were interrupted for 11 years

since 1893, and continued systematically since 1904. The results of these investigations conducted by Dr. Mart show new light on the history of the town, buildings which formerly had been attributed to the Bagratids have now been recognised as dating from a later period; on the other hand discoveries have been made both in the town and in its surroundings of buildings belonging to the earliest period of Armenian Christianity, when the influence of the Syrian Church had not yet been supplanted by the Greek civilisation. The excavations have brought to light clear evidence both of Hittite and of Arab and Persian influence, where the tradition of the church has preserved no record of such connections with foreign culture. The results of the excavations have therefore acquired considerable importance not only for the investigation of Armenian history but also for the treatment of general historical questions on the relations between the civilisations of Christianity and of Islam.

As the excavations have not yet been completed, only separate articles and reports by Mart are so far available: 1. *Ani, ruines d'un Arménien* (St. Petersburg 1898, from the collection *Grantsyayevskiy arménien*); cp. *Mémoires de l'Académie des sciences et belles-lettres*, St. Petersburg 1900, II, 93 et seq.; 2. *Nakopleniye i obrabotka dani* (St. Petersburg 1900, from the *Iskustvo* sup., *Archeologicheskiy Komitet* part 18); 3. *O nakoplenii i obrabotke dani*, *Iskustvo* 1901, 2. *Nakopleniye i obrabotka dani* (St. Petersburg 1901); 4. *Zapiski* (ed. old. imp. Russk. Arkh. Otdel., VIII, protokoll, p. xix—xxvii) (on the excavations of 1905). A systematic study of the history of Ani based on the results of the excavations is still wanting. The facts brought together in 1898 article are derived partly from the reports quoted and partly from direct communications from the explorer and his collaborators.

(W. BARTHELEMY.)

'ANĒĀ, a large legendary bird, which is said to have received its name from its long neck or, according to others, from a white collar on the neck. (The name of the biblical 'Ani' is derived from the same root). The further accounts of AnĒĀ's nature are given both the griffin and the phoenix, and legend connects the 'AnĒĀ' with the apocalyptic (q. v.) mentioned in Rev. 19, 11 and 20, 1. Although it is generally assumed that the bird only existed in the remote past, the Khalkishan (quoted by al-Damiri) claims to have seen it in the historian al-Farghānī, that an 'AnĒĀ' was to be seen among other strange animals in the zoological garden of the Fāṭimid caliph. The description which he adds indicates that he alludes to a species of modern (Quana) occurring in Upper Egypt.

Bibliography: Khalkishan (ed. Wüstenf.) I, 419 et seq.; Damiri, *Hayāt al-Hayawān* I, v. 1; Freytag, *Lexicon Arabicum*, II, 25; Lane, *1001 words*, ed. 20, note 22.

'ANKABUT (A.), the spider. Al-Kawwini and al-Damiri mention several species, the most dangerous of which is the poisonous tarantula, al-Kutābī or al-Kutābī. Al-Damiri also describes a bulbous spider of reddish colour with fine hairs on its body; at the head it has four claws with which it bites; it digs a nest in the ground, and seizes its prey by sight. The weaver spiders make their

Antakya fell into the valiant hands almost without further resistance; 20000-25000 Christians are said to have perished at the capture of the town, 200 000 to have been led away in captivity; the whole town including the Citadel was burned down, and the spoil taken was enormous; Antakya never recovered from this blow; it has remained under Muslim rule ever since, but its importance has decreased steadily.

The situation of Antakya is most delightful; it lies in the richly-watered valley of the Orontes which is here 140 feet wide. The favourable climate and the great productivity of the soil make it one of the fairest spots in the East; and Christians make Antakya a most pleasant town of Syria after Damascus. The abundant rainfall to which it is exposed — and which according to Petermann has gained for the town the nickname of *Wasserkopf* (= plumed, Weinsack's caricature of Petermann's *Wasserkopf*) produces a luxuriant vegetation.

The modern Antakya is situated in the plain on the southern bank of the Orontes and extends as far as the slopes of moun Silpius (Arabic *Tabib al-Nadhihr*, 1525 200 above the level of the sea) which belongs to the Caesaria chain. The town is surrounded by extensive gardens in the East, and the pleasant fruitful land of the immediate surroundings affords a vivid contrast with the wild and rugged mountains of the neighbourhood, the sharp outlines of which present a very beautiful view. In antiquity the slopes of the Silpius were covered with houses, but modern Antakya occupies hardly a tenth part of the ~~area~~ which it occupied before Justinian's time. Its extent at that period can still be clearly determined by the traces of the ancient walls which suffered no serious damage at the conquest of the town by Khawwas I, and the centre of which can still be recognised everywhere. The town as rebuilt by Justinian occupied a smaller space within these walls.

By far the most interesting of Antakya's ancient remains is the enormous pile of fortifications of which considerable portions are still extant; it follows a wide curve round the little modern town situated in the north-west corner of its circumference. The magnificence of the walls, led boldly over the height, as well as the enormous dimensions of the foundations which, for the medieval art of war, were practically unsuitable, still excite our admiration. Their length is more than 2 miles; numerous towers of distance rise from the walls at distances of 20-30 paces from each other (altogether, it is more than 360). The destruction of the walls has advanced rapidly during the last few decades, as after the last great earthquake (1872) the inhabitants received permission to use them as building material for their houses. The Citadel built by Nikephoros Phokas on the Silpius has been in ruin since it was destroyed by Moslems. On the Silpius is shown the martyr's tomb of the 'prophet' Habb al-Nadhihr (i. e. Agabus: Acts 12, 28) said to have been the first Christian of Antakya. It is regarded by the Muslims as an honoured place of pilgrimage, and has given to the city its modern name. The most important remains of antiquity are situated on the slopes of the Silpius, the ruins of the colonial aqueduct being especially noteworthy. Of the ancient gates

a few are still tolerably well preserved; the interior of the modern town has no buildings of importance, the 14 minarets of the town are unimportant. The houses give an impression of great poverty, and the frequently recurring earthquakes have left everywhere vast heaps of rubbish and ruins. The grounds on which the town is built can in many places be clearly recognised as similar rubbish heaps of an older period.

The ancient Antakya situated at the meeting-place of the trade leading from the Euphrates to the sea, with those leading from Syria to Asia Minor, was the chief centre of traffic between the East and the West; today trade and industry are in a state of absolute decay. The town is unimportant and not much frequented. The most considerable of local industries is the manufacture of soap for which Antakya is the most important town in Syria next to Haleb (S. E. of Haleb). Other occupations of the inhabitants are the production of silk, the cultivation of cereals and olives; eels are also caught in the Orontes in large quantities. The appellation *Antakya* = 'coarse carpet' indicates the former importance of the town as a seat of textile art, cf. Brandt, *Die aram. Fremdwörter im Arab.* (1886), p. 44, and Zuhar, *Arabische*, 2 (9), Var.

In Antiquity Seleucia Pieria (Arabic *Sa'adkya*) served as harbour of Antakya, in the Middle Ages al-Sawadkya situated farther to the South at the mouth of the Orontes. Both harbours are now in a state of absolute decay. The modern Antakya suffers not only through the want of a protected harbour, but also through the fact that the upper part of the river is so low the town is not navigable. One of the chief reasons why the town in spite of its magnificent and advantageous situation never again rose to any degree of prosperity since it was captured by Moslems, must be sought in the fierce hatred with which Moslem fanaticism regarded the former capital of Oriental Christianity. Another obstacle to economic progress was the frequently recurring severe earthquakes (see the enumeration in Ritter, *Arch. Anst.*, xii. 1155 et seq.); the most important shocks of recent date occurred in 1722 and 1872. Since the decline of Antakya trade and traffic was more and more directed to Haleb (Aleppo).

The number of inhabitants, which was very considerable in Antiquity and the Middle Ages, is now greatly reduced; in the last decades a slow increase of the population can be observed. In 1823 H. Petermann counted about 10 000 inhabitants (one third 80 whom were Jews and Christians, chiefly Greeks and Armenians); another estimate dating from 1848 states the number as 17 000 (1500 Christians); later authorities give only 6000 inhabitants; Sachau's informant in 1880 estimated the size of the town as containing 3500 houses, i. e. about 17500 inhabitants (among whom 2500 Christians and 250 Jews); Cuinet (1890) notes 23 000 inhabitants. Cosnier (edition of 1900) 28000 inhabitants (4000 Christians, a small number of Jews). In the Arab Middle Ages Antakya was the capital of the *Awajim* district (q. v.) i. e. of the 'military frontier' erected against Byzantium on the frontier in Syria and Asia Minor. Today Antakya belongs to the wilayat of Haleb. It is the seat of a *hukumat*. Of the five existing 'patriarchates of Antioch' belonging to the different Christian ~~sects~~ (on which cf. Naber

in Kaulen's *Archäologien*, Freiburg 1852 et seq., I. 948 et seq.) was has now its residence in Antakiya itself.

Bibliography: The account of Antakiya given by the Arabic geographers are collected and translated in G. le Strange, *Palatium under the Muslims* (London 1890), p. 36, 62, 72, 367—377. — Important information about the author's native town is given by Yahyā b. Sa'īd al-Anṣārī in his chronicle entitled *Ta'rikh al-Nasir*, on which cp. Brockelmann, *Gesch. der arab. Litt.*, I. 145. Extracts from this work relating to Antakiya were translated by A. v. Kramer in the *Denkschriften der Wiener Akad. der Wissensch.* (1852), III. Abt. 2, p. 24 et seq.; the same scholar gives accounts of Antakiya by other Arabic authors, II, p. 21—31. — Al-Mas'ūdī (wrote 333 = 943) gives trustworthy information, based on personal observation, especially on ancient Antioch (foundation, walls, Church of St. Paul); see his *Murūf al-Afkhād* (Paris), II. 126 et seq., 222 et seq.; III. 408—410; IV. 55, 91; VII. 65—70. — An anonymous Arabic description of Antakiya (Cod. Vall. arab. n° 286) edited and translated by E. Guitt in the *Rivista della reale accad. di Torino*, ser. IV. vol. 7 (Rome 1897) is valuable. It possibly goes back to a Syriac original and cannot have been composed before Nikephoros Phokas c. before A.D. 968; important corrections to Guitt's edition derived from a Boilestin ms. were given by D. S. Margoliouth in the *Journal of the Roy. Asiatic Society*, 1898, p. 157—169. The same account of Antakiya was quoted in the universal geography of Ḥabīb al-Khalīfā entitled *Dihān Nūmā* (Santal 1145 = 1732, p. 595 et seq.). — Abū Ḥasan al-Muḥṭar b. Ḥajjān (died 455 = 1063) describes his experiences at Haleb and Antakiya in a *Kitāb* which was largely used by Yahyā in his article on Antakiya (*al-Ma'ārif*, ed. Wüstenf., I. 382 et seq.); cp. on Ibn Ḥajjān: G. le Strange, *loc. cit.* p. 7; Brockelmann, *loc. cit.* I. 423; *Wörterb.* (1898), p. 22.

II. On the history of Antakiya during the crusades cp. F. Wilken, *Gesch. d. Kreuzzüge* (Leipzig 1807—1832), I. 173—263; II. 52, 300, 319, 380; III. II. 243; VII. 523 et seq.; H. Kögler, *Gesch. d. Kreuzzüge* (Berlin 1850), p. 44—56, 89—95, 116, 218, 389—390; R. Röhricht, *Gesch. der Kreuzfahrer Jerusalem* (1100—1291) (Leipzig, 1898), Index; R. Röhricht, *Gesch. der armen Kreuzzüge* (Innsbruck, 1901), p. 102—152; cp. also Weid., *Gesch. der Christen*, III. (1851), p. 103—109 (events of the years 1097—1098).

III. Of books of travel the following are worthy of notice: R. Pococke, *Descriptive of Mount Lebanon*, german ed. by Breyer and Schramm (Köln, 1791), II. 273—280; Pococke who visited the East in 1737 is the first author who gives topographical details. — C. Niebuhr, *Kristen- und Muhammedanische Reise* (1774 et seq.) III. 15—18 (corrects Pococke's plan of Antakiya to several details). — J. Ruggier, *Reise in Europa, Asien und Afrika* (1847), I. 363—373; Chenevix, *The expedition for the survey to the rivers Euphrates and Tigris* (London, 1850), I. 435 et seq.; Sandrætti, *Reise nach Arabien und durch Kurdistan nach Urmia* (Santagat, 1857), III. 487 et seq. — H. Petermann, *Reisen in Osmien* (Leipzig,

1867), II. 366 et seq.; E. Sachau, *Reise in Syrien und Mesopotamien* (Leipzig 1883), p. 452 et seq.

IV. The following works give comprehensive accounts of Antakiya: Onā, *Ma'ārif*, *Antiquités Antiochenes*, Göttingen, 1839; E. Ritter, *Reisekunde*, VII. 1247—1250; L. Kiepert, *Neuere geographische Werke* II. 766 et seq.; *Sketches in Kaulen's Archäologien* (Freiburg, 1852 et seq.), I. 941—945; V. Cizek, *Le Turquet d'Asie* (Paris, 1890 et seq.), II. 193—197; J. Neudörfer in *Pauli-Wissowa's Realencycl. der class. Altertumswissenschaft*, I. 2443—2445; R. Parlez, *Antiochia am Orient in the Jahrb. der deutsch. archäolog. Institut*, VII (1897), p. 103—149 (an important historical account of the building of the town); S. Krauss, *Antioche in the Roman d. Byz. Zeit*, 1902, n° 59 (collects and discusses all the accounts found in Jewish sources concerning the foundation of Antakiya, the history of the town until A. D. 70, the Christians of the town, and the Byzantine and Arabic periods); Schäfer, *Palästina und Syrien*, 3. ed. (1900), p. 437—453. (Stamk.)

'ANTAKIA) n. **SHARAF** a. 'AMR (according to others h. 'Amr b. Shadruf) a. **SHARAF** al-'Amr, an ancient Arabic poet who flourished in the last decade of the 6th century, two generations before the victory of Islām. He was the son of a black slave-girl called Zabiba, and he therefore acquired among the *Adīb al-'Arab*, 'the arena of the Arabs'; he was not until he was grown up that his slavery was forgotten by his father's recognition as a legitimate member of the family. According to Nöldeke's observation (*Arab. Nights* etc. II. 9) he delays himself as a half-caste in lines 25 and 27 of his *Mu'allaka*, where like a true upstart, he refers to black slaves in somewhat contemptuous terms. It is not very probable that he was known by the nickname al-Fallāḥ, 'of the cloth lip', as in that case he would hardly have represented a man with this infirmity in his *Mu'allaka* (line 41; Nöldeke, *loc. cit.* p. 10, note 1). 'Antakia) took a prominent part in the war of Dāwūd and 'Ubayd' (cp. A. Müller, *Die Islam im Morgen- und Abendland*, I. 5 et seq.), and in his old age was killed in a battle against the tribe of Taly'. He has become the most popular Arab hero whose memory is still preserved in the entrance of 'Antak (q.v.) and in numerous place names (cp. Goldammer, in *Glossar* XIV, 55—57). His poems, although for the most part only preserved in fragments, were held in such estimation, that al-'As'ad (q.v.) gave them a place in his collection of the six poets. The only complete poem of his which survives, is ranked as one of the *Mu'allakāt*. It is a typical *ḥajḍa*, unusual only in the length of the *waḥ*, which owing to the insertion of several descriptions and similes extends to 55 lines. He similarly breaks through the conventional form of the *waḥ* in poem n° 20 (of al-Bihar's ed.), where he combines it with pieces of himself. It may be in allusion to this that a later poet prefixed to his *Mu'allaka* that line in which he complains that the poets had left him nothing 'to match'. In an *ḥab* verse of his *Mu'allaka*, line 64 et seq., his manner is quite modern, recalling almost the style of 'Imam al-'Alī Rabbī (Nöldeke, *loc. cit.* p. 43). A noteworthy feature of his technique is the comparatively frequent occurrence of enjambment (e.g. 15, n. 20, 20, 40—41).

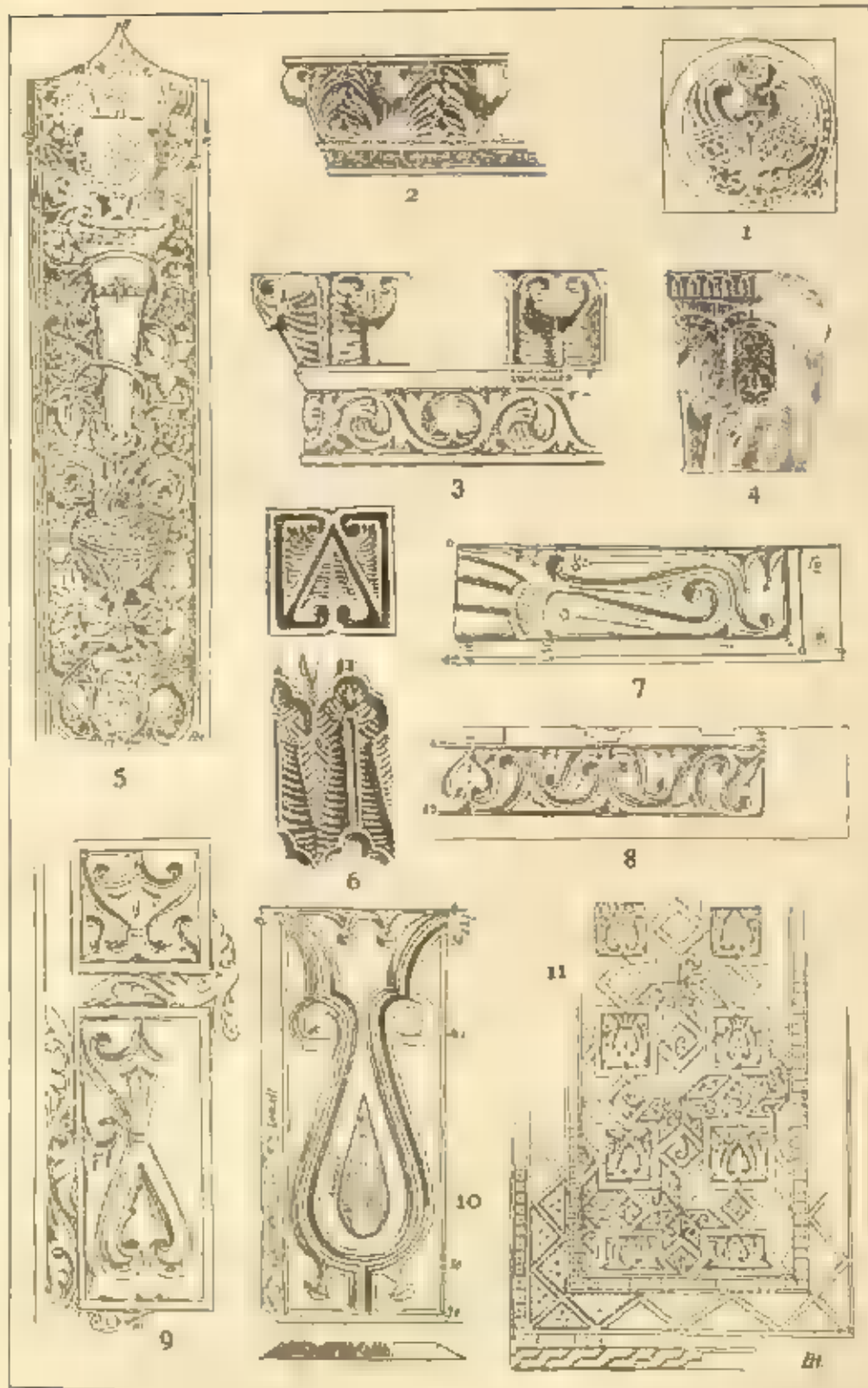
EXPLICATION OF PLATES.

Plate 1.

1. Berlin, Emperor Frederic Museum, plaster relief, 'Isak', 1st-3^d cent. II.
2. Cairo, Mosque of 'Amr, northern portion, wooden abacus, 1st cent. II.
3. " " " , wooden abacus in columns near western wall of Haram, 2nd cent. II.
4. Hama, Great Mosque, capital from the middle gateway, 1st-2^d cent. II.
5. Baghdad, Djami' al-Khayriah, from the old Mihrab, 3rd cent. II.
6. Fairsawn, doorpost of the gateway of Sidi 'Ukba, 262 II.
- 7-10. Cairo, Arab Museum, Room VI, nos 16-19 wood panels, 2nd-3^d cent. II.
11. Cairo, Mosque of Ibn Tulun, western colonnade, surface of arches, 262 II.

PLATE 19.

1. Hama, *Djāmī* al-Kalā, gateway, 576 H.
- 2—4. Hama, Mosque of Nār al-Dīn, three pieces from the Minbar, wood, \pm 550 H.
5. Aleppo, Minaret of the Great Mosque, stone entablature, 483 H.
- 6 and 6'. Aleppo, faïssid building, near the Bāb Anṣṭīliya, bracket and ugeç, 545 H., stone.
- 7—10. Mawṣil, Great Mosque, four pieces from the old Mihrāb, 543 H., stone.
11. Ḥalab near Aleppo, from Ḥalabid tomb, 6th cent., H.
12. Maṣṣūḥ near Aleppo, stone frieze of the aḥṣāb gateway, \pm 600 H.
13. Konia, Mosque of Aḥḥ al-Dīn, from the border of a carpet, 6th—7th cent. H.
14. " " , Kara Fai Madrasah, mosaic of enameled tiles, 6th cent. H.
15. " " , Aleppo, Bāb Anṣṭīliya, wooden frieze, 6th—7th cent.



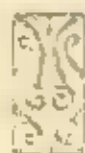




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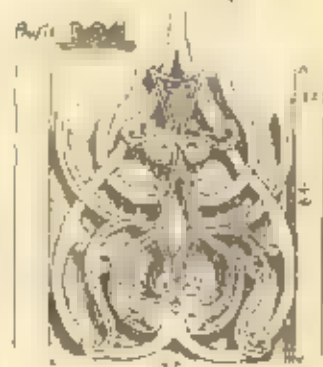
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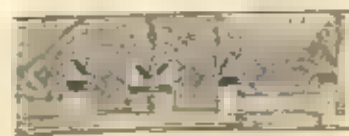
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the Dead Sea. It is a large bare desert of undulating ground traversed by the beds of streams; the mountain-ridge *Libi al-Hawar* divides it into two unequal parts, the larger of which belongs to the Dead Sea. Much conjectures that even in historical times a narrow strait of the Red Sea reached as far as Ghazala. To the North is situated the fruitful plain of *Chir Fala* which extends as far as the *Sekkuh*, the Biblical Valley of Salt. Cp. detailed description in *Musé des Arabes*, 110 and 111, where bibliographical references are given.

ARABESQUE. In German the word *arabesque* denotes the foliage ornament of Muslim art; in a wider sense current already since the Baroque period it is applied to the ornament of that art in general. The word *arabesque*, properly referring to the art of Arabia, Spain, is almost synonymous. Modern usage frequently applies the word *arabesque* to that style of Renaissance ornament, which more correctly is called *grotesque*. — It is similar in English: the word is used in a general way, but without historical accuracy, to denote decoration of the grotesque style, and the *mosaïque* is frequently distinguished from it as being the ornament of Muslim art proper. — In French the adjective *arabesque* is form of old applied to works of art from the countries of Islam; since the Renaissance it is also used as a noun for the corresponding ornamentation, whence it was transferred to denote decoration in the *grotesque* style.

It is probably not without reason that in all three languages the term was transferred to an object which on the surface seems to have no connection with its original meaning. The *grotesque*, it is true, in the first instance is a Renaissance revival of that form of ancient classical ornament, which was first discovered in the vaults of the *thermae* of Titus excavated at that period. The attention aroused by these discoveries led Raphael to decorate the *loggia* of the Vatican with his famous *grotesques*, wherein he was imitated by his pupils Giovanni de Udine, Giulio Romano, and Gian Francesco. As the vaulted chambers of the *thermae* of Titus had been buried under the ground, they were called *le grotte*, whence the strange style of ornamental painting discovered in them got the name '*grotesca*'. The *grotesque*, which is derived from purely classical sources, is an architectural ornament. The ornament of Renaissance style and crafts however, especially in tapestry, pottery, metal-work and book decoration, exhibits before and after the discovery of the *grotesque* numerous elements, which are obviously drawn from the ornament of Muslim art. Such *arabesque* elements are found even in architectural decoration; it is only necessary to mention the churches of San Michele at Pavia, of St. Francis of Assisi, and of San Donato at Bologna. The *arabesque* influenced even the *grotesque* proper, a fact which may have facilitated the general transference of the word *arabesque* to the ornament of the Renaissance, and to the *grotesque* in particular. The influence of the *arabesque* is especially prominent in the ornament of the Renaissance at its prime, and in that of the late period, where it is frequently due to conscious imitation of oriental models. This is particularly noticeable in the French Renaissance in the style of Henry II, especially in book de-

coration; in Germany, to mention only a few examples, especially in the decorative work of Peter Flurer and Virgil Solis of Nuremberg.

This popular meaning of the word *arabesque* must be distinguished from the form as now used in the history of art, and as it ought to be used, i.e. as denoting the ornament of the art of the Muslim countries. It would even be preferable to restrict it to the foliage ornament, being the dominating element of that ornamentation; it would be difficult however to separate this from the other elements, such as interlaced bands, motifs derived from writing and the less frequent figurative subjects. There may therefore be included in the meaning of the term.

The foliage ornament as conceived by Muslim art can hardly be described and analyzed as a unity, since it exhibits considerable differences according to time and place. There are however some general characteristics which distinguish it clearly from the foliage ornament of other periods e.g. from that of classical antiquity. As to its origin it is certainly derived from the classical foliage ornament with its conventional forms, always unrealistic however realistically treated, consisting of palm-leaves, acanthus and elements derived from these. In Greek antiquity we observe a gradual striving towards lifelike forms, a constantly increasing approximation to nature, which reaches its culminating point towards the early hellenistic period; later however there begins a reaction which is caused partly by other, unbelieved ideas and views of art, but partly also by the decline of technical skill. These under-currents become dominant in the art of latin, which in a general way may be regarded as representing the further development of the reaction, beginning already in the classical period, of the original hellenistic provinces against those of the West. The *arabesque* of Muslim art shows from the outset a consistent tendency to become more and more abstract and to treat the foliage ornament more and more as a geometrical design. This tendency finds expression in the following principles which are of universal application. In the design of the foliage there is no longer any notion of truth to nature, whence formerly the principle had been it not to imitate nature, at any rate to avoid direct opposition to it. The design of the foliage is now only determined by a regard for the symmetry which may be required by the pattern itself or by a pendant corresponding to it. The vegetable motif loses almost entirely its character as a part of a plant, and becomes a mere geometrical form combined to pleasing figures and compositions, but wanting in so a representation of a natural object. The leaf similarly loses almost entirely its vegetable character and gives up all pretensions to realism, although it is still possible to trace its derivation from the conventional leaf of hellenistic ornamentation in the drawing of the contour and the internal design. This however is not the only source of the treatment of the leaf. The ornamentation of the *Tillaish* and early Egyptian monuments, as well as that of the buildings of *Mir al-Din Mahmud* in Mesopotamia, show clearly how the whole composition and its separate elements frequently go back to the classical scheme of foliage growing out of a vase, together with many negative

elements like cornucopias, vases etc. In the fully developed arabesque even these objects, cornucopias and vases, have become abstractly conceived designs of leaves. Abstraction goes so far that the whole wealth of decorative elements taken from plants consists only of stony combinations of a small number of patterns some resembling palm-leaves and others wholly untrue to nature. Stalk and leaf are no longer as in nature — two co-ordinate but formally distinct elements — but have conformed to such an extent, that the leaf no longer grows out of the chief stem on a small stalk, but represents simply an expansion or outgrowth of the chief stem. The want of realism, or rather the direct opposition to nature, is further emphasized by the fact that the stalk grows through the leaf, to other words the leaf does not represent an end, but develops into a new stem and so on in countless repetitions. This is connected with the fact that the composition of the arabesque is usually based on the principle of infinite correspondences, that is to say each surface, however small, is ornamented in such a way that by putting together the design we get a doubly symmetrical surface pattern capable of infinite expansion. This law of composition governs not only the ornamentation of surfaces, but also that of borders, although the latter, by their nature, are capable of infinite expansion in one dimension only. In spite of this fact their composition is frequently of such a nature as to admit of infinite continuation, without change, in their secondary direction, viz. that of width. In the case of borders there frequently appears the cognate principle of reciprocity, in which two corresponding parts of the pattern stand to each other in the relation of punch and matrix, so that the infinite correspondence is effected by a means resembling the reflexion of mirrors. Apart from this the ornamentation of borders exhibits the conventional schemes of single, double, and undulating intermittent foliage with a wealth of variations. Another composition of frequent occurrence is that representing the foliage as growing out of a vase. It is determined by the principle of strict symmetry in relation to a single axis, as is also the scheme of composition known as the 'horalike style'. Another form of composition, closely related to the leaf and vase, namely radiating or radial, from a point, represents the foliage growing up as a tree, and may be connected with the old oriental ideas of the tree of life. — While these principles are universally applicable to the arabesque of all periods, other features are subject to variation according to time and place. The quantitative relation between surface and pattern, and that between stalk and leaf, varies between two extremes. One of the extremes is represented by the type of arabesque best known from the stucco decoration of the mosque of Ibn Tulun at Cairo, where the leaf covers almost the whole surface. The stalk very nearly disappears altogether, so that leaf grows out of leaf. The result is that the ornamented surface is entirely covered, and nothing is seen of the ground. This is the 'thicker' style of ornamentation. It follows that the design of the positive ornament is effected merely by means of a few negative lines, especially spirals which pass through the foliage. The artists in executing the design, draw or carve or paint not so much

the ornament itself, as the ground. The opposite extreme is found e.g. in the ornamentation of the buildings of Nur al-Din Mahmud; here the leaf plays a quite secondary part, the pattern consisting of stalks ingeniously and elegantly interwoven. The positive ornament is equally balanced, or even dominated by the ornamental ground. All the other principles of form and composition are preserved.

The tendency to a geometrical composition of arabesques finds an unmistakable expression in the intertwining of several systems which are frequently arranged in such a way, as to create a contrast between larger and smaller geometrical compartments, or between compartments ornamented with greater or less fineness, or in different styles of design. Besides the ornament consisting of foliage only, geometrically intertwined bands are similarly combined with foliage. This combination is the most common form of arabesque. The later medieval geometrical design forms a complicated framework; the manifold irregular polygons formed by the mutual crossing of the lines are filled by the foliage, either separately or in a connected pattern. These forms pass into arabesques of a purely geometrical nature, i.e. those consisting of intertwined bands. Here all possible combinations are represented, from the simplest plaiting, the mere intertwining of systems of parallel lines, to the most complicated geometrical figures. As in the case of the foliage ornament the effect aimed at is the creation of a contrast: a linking up of the positive pattern by means of larger or smaller portions of the ground surface. A wealth of polygonal shapes or stars appear as the fixed points which create order in the kaleidoscopic confusion of small irregular polygons. These compositions, which are often most ingenious, are formed by the well-thought out and frequently surprising use of a few lines not infrequently hooked; it is often very difficult to disentangle their fantastic play so as to arrive at the system. A certain advanced stage of the power of geometrical vision is an indispensable presupposition of this kind of composition. The systems most favoured are those founded on polygons or stars with an odd number of angles, e.g. pentagons or nonagons, or stars with seven or fifteen points.

In addition to these two prevalent elements — foliage and intertwined bands — there appears a third specific feature in the motifs derived from the Arabic script. Writing itself as a decorative element plays a much more important part in Islam art than in any other. It is undoubtedly an expression of a certain bigotry on the part of the Muslims, that they ascribe nearly every article of artistic craftsmanship with some verse from the Koran, the confession of faith, or with inscriptions, sometimes rather poetical, formulas of blessing or congratulation. But besides these ~~inscriptions~~ proper, which we may well except with gratitude because of their historical importance, there frequently occur groups of letters which do not form intelligible words or sentences at all. This should by no means lead us to the conclusion that the objects thus inscribed are the work of illiterate men. It is rather a purely decorative use of the characters, an ornament in the shape of letters. The letters most frequently employed in this way are, on the whole, Alif-Lam

and Lām-Aḥīl, which often form whole borders. We may suppose that these are not quite meaningless characters, but that they were a kind of 'sigils', being in fact an abbreviation for ornamental purposes of the *Shādhān*, which already in the papyrus cartouches is enlarged to a number of Lām-Aḥīl's. The decorative value which the letters of the *Shādhān* already ~~possessed~~ owing to their symmetrical and symmetrical shape, is still enhanced by this abbreviation. — Other meaningless groups of characters are inaccurate copies of the *Shādhān* and congratulatory ~~words~~ which occur so frequently; and finally, the nature of which has been completely misunderstood, are found on objects made by non-Muslims, especially on Western imitations of Arab works of art. Finally — and this of greatest importance for the arabesque — the decorative writing developed into a particular kind of linear ornament, in which all connections of the original nature of the letters was completely lost. This phenomenon appears very clearly in carpets from Asia Minor.

The term arabesque in its wider sense, in denoting the ornament of Muslim art in general, also comprises a number of figurative elements. It would indeed be possible to distinguish these from the arabesque, taking this word in a narrow sense, and to class them under the term 'iconography'; but the value of these figurative elements is for the most part purely ornamental, while their composition is frequently closely connected with an even inseparable from the arabesque. A short survey of these figurative elements belongs therefore to an aesthetic analysis of the arabesque. — The most independent elements are a number of genre pictures: hunting scenes, banquets, games, occupations are represented sometimes in a whole series of pictures. They usually fill appropriate spaces of the rich arabesque in the form of medallions. In subjects and style they depend chiefly on miniature painting, and frequently show the influence of Eastern Persia and Central Asia.

Another class is formed by representations with an etiological or originally symbolic meaning, which have become merely decorative forms. Their widespread occurrence is due to the decorative value inherent in all symbolic representations, a fact which it would be easy to illustrate by instances from all periods of art. To this class belong pictures of the Sphinx and griffons, genii or angels, the signs of the Zodiac, the seven planets, centaurs with horns and arrows, and animal combats. None of these decorative motifs has been created by Muslim art; they all belong to the inherited stock-in-trade of other periods of art. No essential change was made even in their specific forms. We may include in this class the somewhat rare old representations of dragons, of St. George slaying the dragon (*Khiḍr*, *Uyḍ*), probably also the ~~winged~~ winged creature which frequently bears the Persian sign of the *Shādhān* (unless we ought to adopt a recent suggestion and read in its Arabic 'Fayr') and the royal ram. In the same connection should be mentioned the Chinese motifs, frequent since the Seljuḥid period, but occurring even earlier, such as the dragon, the phoenix, and both together forming the Ming crest, the Killa and the Fohy, the line of clouds 'Cl' symbolizing immortality, and many others; finally Indian sub-

jects, such as the three spheres as a Buddhist symbol and the Angurān garment. Some figures have even been identified as Buddhist and Buddhistes, but this identification is disputed. — Another frequent feature of the arabesque are the representations of animals belonging to the so-called heraldic style. They are placed facing each other according to a strict principle of symmetry, some vegetable element serving as axis. The most frequent animals are lions, griffons, deer, horses, parrots, peacocks, etc. Besides this animals also occur in another scheme of composition, known already in antiquity, viz. in an undulating foliage ornament interrupted by pictures of animals. — Another group is formed by heraldic representations. The Ming crest has already been mentioned. Others consisting merely of an animal emblem, such as the lion or leopard or the double eagle, belong to the Turkish war, and probably go back to primeval totemistic ideas. There are further the emblematic crests of the Mamlūks which are directly connected with the ornamentation of pottery and enamelled glassware, and such isolated subjects as the Man with the Moon, the coat of black al-Dīn Lūḥ. In Spain we find representations resembling castles, which recall the crests of occidental towns. These especially, but also the other motifs, are found in close organic connection with the arabesque. — Lastly there occur isolated figurative elements, such as the heads of lions and other animals, the bodies and wings of birds, claws and hands, which combine with the arabesque and are of the same ornamental value as the foliage. This phenomenon can be observed particularly in the ornamentation of Mesopotamian art in the period of black al-Dīn Lūḥ, but it also occurs in later Eastern Turkish and Turkish works of art.

It is clear that the arabesque as described above according to its principles of composition and its separate elements, did not suddenly come into existence ready made at the time of the rise of Islam. The aesthetic description of the arabesque is something given, must therefore be followed by an inquiry from the point of view of the history of art, which regards it as something in the process of becoming. There is no obstacle in this route of inquiry in the fact that our knowledge of monuments varies considerably according to time and place. — As there are wide gaps in our knowledge, it is somewhat dangerous to draw a rapid sketch of the course of development. — So far as we can survey the growth of the arabesque, we may say that the first step in the art and crafts of all the provinces of the caliphate meant an uninterrupted continuation of a received tradition, a fact which has recently been emphatically demonstrated by the monuments of Mshatta and Khayr 'Amra. As mentioned above, the already existing tendencies, which had started as a reaction of the oriental provinces of Hellenistic art against those of west, gradually gain a more and more extended authority. The different provinces naturally exhibit considerable differences of style, and some characteristic provincial features of the earlier period are adopted locally. As the material has to a great extent become known quite recently, or is still unpublished we cannot avoid the enumeration of definite examples. Generally speaking the arabesque continues the tradition of the universal hellenistic foliage ornament with

its international flora consisting of acanthus, vine leaves and trofoil. In the mosque of 'Amr in Old Cairo we still see carved blocks of wood over the capitals of some of the columns of the entrance hall, which exhibit an acanthus border of quite classical forms. They belong without doubt to the first period of construction, and have at a later stage been imitated in a degenerate form in a few examples on the western narrow wall of the harbor. In Egypt the dependence on ancient classical forms of ornament can also be studied on the tomb-stones belonging to the first three centuries of Islam, on which the inscriptions are usually given in the form of a *tabella ansata*. In Syria the preference where good traditions had been observed most faithfully during the late classical period, the good traditions of craftsmanship survived the Muslim conquest. The only reason why it was possible to regard Hagia Sophia at first as a classical building is the fact, that its rich foliage ornamentation had preserved an extraordinarily classical character; altogether it may be said that the buildings of Syria belonging to the late classical period give a much more artistic impression than the contemporaneous buildings of a province like Asia Minor. Specifically classical ornamentation is found in Syria even late in the Middle Ages, thus on the large old minaret of the Great Mosque of Aleppo, built by Al-Soulor during the reign of Malikshah, on a building near the Bab Antakya in the same town dated 543, on a minaret of Kiz al-Din Mahmud in the masjid Ibrahim al-Khalli in the citadel of Aleppo, on the minaret of the Umayyid Masjid al-Hamza, and in the form of an acanthus finis on a mosque of the same town al-Din al-Hakha (possibly the remains of the decoration of an older building). — In Egypt the Coptic style of ornamentation predominated as appears from the objects in the Egyptian and Arab Museum at Cairo when compared with the ornamentation of the mosque of Ibn Tulun. The style of arabesque exhibited by the latter is of the specific Egyptian-Coptic type, of which however examples are also found in Syria and Mesopotamia (on all the monuments of Kiz al-Din and e.g. on wood-carvings from Tadmor in the Kaiser Friedrich-Museum in Berlin), and in Asia Minor (one of the *ghosf* at Kiz al-Din, 576 = 1180-1181). — The vestibule of the Khazret Sultan at Bagdad contains a very old mihrab framed of a block of yellow marble, which exhibits splendid Byzantine ornamentation of the arabesque and vase type; the very archaic form of this ornament leads us to place its date in the first two centuries of the Hijra i.e. in a period preceding the foundation of Bagdad. Of fragments of stucco decoration, which are brought to the Baghdad market from the ruins of Syria and the Persian-Turkish frontier (some specimens in the Kaiser Friedrich-Museum) we find typically Sassanid motifs, such as the winged palm-leaf, the royal sun, and angular huzlele forms resembling squares and lozenges; the same motifs, as is well known, occupy a large part of the rich decoration of the Hagia Sophia. It would not be difficult to add to this list of examples illustrating the early stages of the arabesque as an immediate continuation of provincial peculiarities.

The present list however is sufficient to enable us to state the historical problem. This is twofold: the question arises 1. how did the arabesque

become a dominant feature of supreme authority for the whole art of Islam? and 2. how was it possible for the arabesque, derived as it is from many heterogeneous sources, to become a single organic unity? Both questions can only be answered when treated in connection with the whole of Muslim art. In order to find an answer to the first problem we must remember, that the Muslim outlook on life, as contrasted with that of classical antiquity and even of christianity, left, strictly speaking, no room at all for art on a large scale. The whole character of the Muslim view of life explains the gradual disappearance of the figurative element from their works of art, whereas in antiquity figures had formed the essential part and vegetable ornament only an accidental by-work. The development of ornamental decoration as exhibited in the arabesque, was favoured by the prejudice against the large forms of art in general and against the representation of figures, which latter applied equally to the detailed work of the craftsman; the great wealth on the other hand created a desire for luxury, art and ornament.

It is even more difficult to find an answer to the second question. An analogy to the unity of Muslim art may indeed be found in the unity of hellenistic art, as the provinces influenced by it extended to the East and West even beyond the frontiers of the kingdom of Alexander and of the Roman Empire. We may even regard the unity of hellenistic art as a necessary condition without which the rise of a homogeneous Muslim art would have been impossible. There is however a great contrast between the conditions at the beginning of hellenistic and Muslim art. In the one case the conquerors were the more artistic nation that has ever existed, and in this respect contributed most to their relation to the conquered peoples. The case of the Muslims was completely different. The Arabs had no artistic gifts, and the conquerors were the receiving element in all matters affecting culture. The hellenistic countries were welded together by Greek civilization; the link which bound together the countries of Islam was only the community of religion and government; the arts were left entirely to the subject population. In the hellenistic provinces the participation of the subjects caused the change and the decay of Greek art; in the Muslim countries it created the art of Islam. In view of these facts the only explanation hitherto advanced for the homogeneity of artistic style, and for the dominating position of the arabesque, was a reference to the general economic situation and to the state of Muslim civilization. All the lands of the caliphate were united by empire and language. The pilgrimage to Mekka afforded an opportunity for intercourse and exchange between the inhabitants of the East and the West. In spite of the imperfect means of transport, freely traffic circulated through all the Muslim countries, as formerly through the Roman empire. A great number of individuals travelled through large portions of the known world; while commerce, the most important factor in the spread of art, extended with fewer limitations than at any previous period, through all the countries of Islam. Although these considerations afford a perfectly opposite contribution towards an explanation of the fact of artistic unity, they are yet of such a vague and

South. It is a poor country, possessing, it is true, a great number of wadis (valleys) through which after heavy rains mountain-streams (and) flow towards the sea, but yet suffering much from drought. Fortunately the Qajihila live here, at present the Hawalibi, who are regarded as the descendants of the old Nabataeans.

The road from 'Akaba to Medina, the old pilgrims' road from Egypt, goes along the coast at Yotba or a little farther to al-Bah, the old harbour of Medina at a distance of two days' journey from this town. The only place worth mentioning on the Gulf of 'Akaba is Mahan whose inhabitants as early as in the year 9 (630/631) concluded a treaty with the Prophet from which it is evident that they were western and Suberians. Next we mention al-Wadja were the territory of the Habi-Arabs before and which offers an excellent roadstead for small ships. Close by is the mouth of the great wadi 'i-Hamm, which begins to the south-east of Khailan not very far from the source of the wadi Ruma. It first turns to the South-West, then passes near Medina and making a great bend goes on to the North-West to pre-historic times this must have been an important stream; now it only occasionally has water after heavy rain-fall. Farther inland but more to the north are the ruins of Madyan (q. v.). From Madyan the road used to lead straight through Hadra to Wadi 'i-Kura ('the valley of villages'), of which Hadra was formerly the principal place. Here the road from Egypt to Mecca joins the pilgrims' road from Damascus which goes east of the Hama-mountain just Ma'ra, Fahk and al-Bidr, or Ma'ra to Bahly. Springer regarded al-Wadja as the harbour of al-Bidr which corresponds to Herodotus' Eger. On the coast south of this place was Had al-Hawar ('the white village'), in which Springer recognised the old Leukekoma. Here is the end of the Habi-territory and the beginning of that of a kindred tribe the Qajihila. The country between al-Bidr and Wadi 'i-Kura used to be the territory of a famous even up to the present day for their depth of passion, the 'Udhra, 'who were when they were'.

The whole country round about Medina is volcanic — the volcano used to be said to reach from Palmyra as far as Mecca — and even in historical times have been a few eruptions. The last of which we know, took place in 634 (1266) see Samhodi, p. 40. In Arabia the black volcanic mountains are called Harra or Laha (lava). Mecca itself is situated between two of them; hence the phrase: 'what is between its two harra (or lava)' for 'the whole town'. The valleys in these harra are remarkable for their comparatively great fertility. The cultivation of dates especially has been of importance for centuries past.

Less than an hour north of Medina is the hill of Uhud (q. v.). To the territory of the town belongs the big farm of Khailan (to the east of Wadi 'i-Kura) where the wadi Ruma has its rise. Thina (Thina) is the east of Tabuk on the west frontier of the Habi-territory and even the oasis Dima (also Dimat al-Jinnal, i. e. the Dima built of gravel) called at present al-Jowf or al-Lid (q. v.) and situated on the south-west boundary of the Naufal-territory at a distance of 13 days' journey from Medina and 10 days from Damascus.

are also reckoned to belong to the territory of Medina by the Arabic geographers.

From 'Akaba it is possible to travel along the coast to Jidda and from there in two days straight to the east to Mecca. The Habi-territory (al-Hijaz, now also often called al-Judal, i. e. 'land of Hazan', the frontier of the Hijaz) is entered at 'Asir at a distance of a day's journey from Mecca where the mosque of 'Alaba stands. In all other directions the boundaries are further away from Mecca. Even before crossing the frontier the 'i-Ham is put on. The pilgrims from Najd and Yemen put it on at Kari al-Masail, in the vicinity was the once famous market of 'Alaba where a competition between poets took place. Almost two months' 36 miles from Kari al-Masail is 'Alf situated high up in the Hama-mountain hills, the summer-resort of the well-to-do Meccans. The air here is invigorating so that all south-European fruit grows in abundance. Especially famous since older times, are the grapes and raisins of this district. According to al-Jahiz the mountains of 'Alf are the only place in Hijaz where in winter the water freezes. (This happens on many mountains of Yemen, e. g. according to Glaser on the Hadra).

The hills in the south of Mecca have been inhabited from very ancient times by the Habi, who produced many talented poets in their neighbourhood and even in the present day the Habi to whom 'Alf formerly belonged. Near the mountain-range, called further on Sarit, mountains are and become an Alpine country. This is the most fertile part of the Hijaz. The mountains themselves are inhabited by Yemenite Arabs called 'Al-Habshi (i. e. 'outlet-like') by the al-Bidr on account of their rough customs. The instances he gives are partly corroborated by Burchard. The Qajihila relates that they believe very disreputably in Mecca in what is still Arabia's most sacred month, the month of Rajab, but that people had to put with their conduct because of the rich supplies they brought to market. At the time, in the 11th century, they were still called 'Al-Habshi, now they bear the name 'And (q. v.). The eastern part of the alpine highlands is the territory of the Qajihila, who are for the greater part camel-breeds. They are a very old but still a vigorous tribe from whom most of the Yemenite-Arabs claim descent.

Yemen — properly the country 'on the right', i. e. the southern country, also the happy country — has been famous from time immemorial for its great fertility and its riches. It consists of two unequal parts: Thama al-Yaman (the highland of Yemen) and Najd al-Yaman (the highland of Yemen), also Djal al-Yaman, the mountain of Yemen, with the plateaus of Najd in the North, Ma'ra in the East, San'a' in the centre, Ta'ra in the South. The Yemenite Thama is the continuation of the Thama of the Hijaz, according to Glaser's observations it grows ever broader, owing to the proximity of the sea.

The road from Mecca to the highland of Yemen goes round the mountains on which 'Alf is situated and leads over the well-known stations Taraka and Bahala to Busha, the chief town of a flourishing fertile district on the wadi Bahla which continues as far as Central Arabia. Journeying from Hijaz to Yemen the frontier is crossed between Tabuk, situated at about the

same latitude as al-Nadīm and Laysah. From them the main road goes straight up to Sada, while a branch way leads eastwards to Dajila [p. 1].

From Sada the road goes southward to Zanā, the capital of Yemen. To the east of Zanā lies Maṣā [p. 1]. The territory of which Maṣā is the capital, is now called al-Ḥaṣā (p. 1). It stretches from Nedjān to the south and Dajila to the south-west of Maṣā. Everywhere traces of former prosperity are found. In al-Muḥallawī mentions a town of importance Maṣāh, famous for antiquity. The first Europeans who visited these regions with great dangers to their lives were Amīn and Hāṣī. The part of Yemen farther south has recently been described at length by Landsberg (p. 1).

Coming southward from Zanā through Maṣā (p. 1), famous for its horsebreeding, Yāṣīn is reached, the village where Forssk., Niebuhr's companion died; half a day's journey farther are situated the ruins of the capital of the Ḥamās, Zaḥā in the longitude of Sada, and the latitude of Zaḥā. From here the road led over Sada, famous for its cotton spinning — the Prophet's body was washed in a stream of Sada — to Ḥamā, formerly the second capital of Yemen with the famous mosque of Maṣāh & Ḥamā, not far from Taḥā. In the vicinity of Zaḥā was situated the famous fortress al-Muḥallawī, the seat of the Ḥamāsian rule over Yemen. The town farther south in the mountains of Taḥā, in the middle of the 19th century ago, a place of great importance, the capital of the Ḥamās, is now in decay. The mountains are here called Ḥamā, situated to the west of Maṣāh — the Prison of Yemen's mountains, and famous for its coffee plantations reaped in terms and an excellent system of irrigation, and for the cultivation of the betel (collembola). The young sprouts of these plants, which are highly valued as an indispensable are exported in large quantities to all the towns of the Ḥamā. To the north of these mountains, between the (Alib) and Maṣāh (p. 1), also called Maṣāh (p. 1), is the watershed between the Indian Ocean and the Red Sea. Here are the sources of two perennial streams the wādī Zaḥā flowing to the North and the wādī Maṣāh (Maṣāh) flowing through the old walled Maṣāh and opening out into the Gulf of Aden to the east of the mouth of the wādī Ṭāḥā or Maṣāh. Another road, which Maṣāh has followed, leads from Maṣāh straight southward to Aden. The road from Maṣāh to Zanā over Maṣāh (the chief staple for coffee) has been described by Glaser.

The old division of Yemen into Maṣāh, Maṣāh, which also applied to Maṣāh and the Maṣāh, has long been obsolete.

South-Arabia. To the east Yemen is bounded by the province of Maṣāh, now usually pronounced Maṣāh. This is a mountainous country intersected by many valleys, whose luxurious enterprising inhabitants in more than one respect resemble the Suda. Since very early times they yearly have sent part of their young men to other regions to try fortune and they are not only found in the seaport towns of Maṣāh but also in Egypt and in Bahrā and Maṣāh. About all the Arabs both the last named countries are Maṣāh. The country is intersected from West to East by a wide valley, the wādī Ṭāḥā. This wādī

has a perennial stream which flows into the sea on the east frontier near Maṣāh; the two largest rivers Maṣāh and Maṣāh are connected there. To the south east of the latter town, at the entrance of the wādī Maṣāh (Maṣāh), Maṣāh, named thus after a still active volcano, is found the grave of Asaph (Maṣāh), well known from the Korān. Here begins the great desert which extends to the north-west, the south and the east. The best part of the country is Maṣāh (the name means simply Maṣāh) is not improbable that this place is identical with the Maṣāh (Maṣāh) in the Arabic geographers for in Yemen numerous ruins and ruins point to Maṣāh as a region of considerable prosperity and wealth.

To the east of Maṣāh, which perhaps corresponds to the old Maṣāh (Maṣāh), named Maṣāh and Maṣāh called Maṣāh by the Arabic geographers, a name meaning Maṣāh in the old language of South Arabia. The name Maṣāh is now limited to the first (western) part. The eastern frontier is Maṣāh at the west of Maṣāh. The latter place has an excellent harbour but it has decayed to an unimportant village. The town which is now called Maṣāh lies to the west of the harbour. Originally Maṣāh was the harbour of the old, now depopulated capital Zaḥā. This town was devastated according to Ibn al-Muḥallawī in the year 618 (1221), in the Maṣāh's time however it still was an important town. The latter speaks of the Maṣāh which are still caught there in such enormous quantities that camels are fed on them. In the country they are called Maṣāh and also Maṣāh. In the mountain chain which runs parallel to the Maṣāh grows the incense-tree. According to Ibn al-Muḥallawī everywhere between Maṣāh and Maṣāh traces are found of former terraced cultivation. This is corroborated by Maṣāh's description of this remarkable district. The cultivation of incense is now very limited. The Maṣāh of the Maṣāh mountains and of the Maṣāh (Maṣāh) between these mountains and the sea are partly Maṣāh. The Maṣāh to the east of Maṣāh as far as Maṣāh is said to be devoid of trees and shrubs, the island is absolutely unexplored.

North-Arabia. Maṣāh, the easternmost province of Arabia, is for the greater part a very fertile mountainous country with a coast rich in harbours. The Gulf of Maṣāh abounds in fish and from Aden Maṣāh the people along the coast have been recruited with Maṣāh, only founded in the 11th century and once a beautiful fortified town is now in decay. Maṣāh on the other hand, of little importance in the middle Ages — al-Maṣāh (Maṣāh) is a beautiful place with an abundance of fruit. Ibn Maṣāh not even mentions it — is at present the most valuable town of this country and has the best harbour on the Persian Gulf. According to European travellers the best there is even greater than at Aden and almost unmatchable. This is probably the reason why the Maṣāh's residence is rather at al-Maṣāh or Maṣāh (Maṣāh), both in the Green Mountains (Maṣāh Maṣāh). The latter town, named by Maṣāh is still flourishing. To the north of Maṣāh lies Maṣāh, the old capital, therefore also called Maṣāh (Maṣāh) or Maṣāh (Maṣāh) now generally called Maṣāh. Because of its extensive trade with the East al-

Mahdawi calls this town "the portal of China." Ibn al-Muqaddasi says that it lay waste in his time. It must in water have remained almost empty. Well-known description: it is a well-fortified town of some note. To the north of it, on the east side of the peninsula, the point of which is formed by the promontory Ras Musaidam (Munadham), lies Ushak (or Ushak), which was already in the time of the prophet a town of great importance and even now the capital of North Oman. Opposite on the west side of the peninsula lies the flourishing export town of Shurda. About the aboriginal population of Oman we have no information whatever. Tradition only says that after the breaking of the alliance of Hishak the Aul migrated to Oman. The former inhabitants seem to have been Moslems, as Oman is also sometimes called. The Aul appear to have maintained the prevailing tribe although great numbers of them migrated to Isfah in the time of the Ghaznavids. They belong to the Hishak (q. v.). Talysh also settled in Oman and a branch of these, the Nakhsh, has for a long time held the upper hand. Even Northern Arabs (Black Ghazis) later settled in Oman. Dates are the favourite food and are largely exported to other countries.

The country stretching to the west and north-west of Oman as far as the boundaries of Irak was called in the golden age of the Arabs al-Bahra, (now the name of the island itself), or also the capital Bahra. In the beginning of the 2. century the Karmanians built their residence al-Ahka, also pronounced Lahsa, not far from Bahra; this al-Ahka (or al-Ahka) is at present the basis of the country. The southernmost region is named after the tribe which inhabits it, the Karman (Karman), who are nomadic people; further west is the peninsula of Bahra. From very old times the inhabitants have been seafarers and traders. The capital is Bahra, called either Bahra or Bahra (Bahra) which name is not mentioned by Arabic geographers. A few hours further east lies the harbour of Qala. Further Mahara, lying not far to the north of Bahra is identical with the old Mahara. It is difficult to locate because the description of the country given by the Arabic geographers is altogether very superficial. To the north of the district Bahra lies that of al-Bahra named after the well-known project. The coast was formerly called al-Bahra, after a harbour from which the Arabs got the Indian spices. In later times so that an able person speaks of carrying dates to Bahra in the sense of carrying goods to "Samarra". For centuries the 'Ahl al-Bahra' tribes and the Tanima have contended for the overlordship. The latter held it as long as the power of the Karmanians lasted (close on two centuries). About the coast from al-Bahra to Kowab nothing need be said. It is hot and sandy. Kowab — the name means "the little hot (sandy)" — is also called Kowab ("the little hot"), now pronounced Kowab, hence the English spelling Kowab. It lies on the south entrance of a bay and will probably become an important trading-place. For the sake of the Shumra it is the nearest port for traffic with the East. The Shumra of the territory is under Turkish suzerainty but practically independent. On the west side of the bay the Kowab, the most important

station on the road from Bahra to Lahsa and to Yaman.

Central Arabia. To the east of Yemen, north of Hadramaut and Mahra and west of India as far as Central Arabia there extends a vast desert, of which we know the borders only and these imperfectly. It seems to be similar to the Nafud desert in North Arabia. Water is scarcely to be found. After rain the ground is covered with vegetation and abounds in pastures. Then the Bedawis journey inland with their camels, sheep and families and live there for three or four months. Neither they themselves nor their cattle need water: the people live on milk, and because of the abundance of the herbage — the most juicy plants grow on the richest spots — the cattle have no need of water and even refuse it when it is given to them. As soon as the summer heat has dried up the plants they go back to the settled regions of their tribe. This is the custom of all Bedawis who live at the edge of the desert. How far they actually venture into the interior is unknown to us. The desert has several names. The part between East-Yemen and Northwest-Hadramaut is named Sahal; to the North and the East of Hadramaut it is called al-Ahka (the desert); the part north of Mahra the Arabs call Bahra; but generally it is called al-Bahra, 'the red country', after the colour of the sand. On maps it is indicated as al-Kub' al-Ahka, i. e. the empty quarter. Whether there is any water in the interior so that at least animals may live there is quite uncertain but not impossible. The Bedawis of Mahra, whose deer stamboules (called stambou) are famous all over the world put down this excellence to the fact that their stamboules are sometimes covered by camel-stamboules of the Djinn. This might lead to the supposition that there are still wild camels living in the interior as is asserted by the Arabs who call them *ghazal* (wild). Perhaps the same applies to the camels of West-Yemen which are equally famous. The assertion that a people speaking an unknown language dwells there (cf. v. Oppenheim, *see Mittheilungen aus Persien* Oct. 11 1912), is not likely to be true. According to Ibn al-Muqaddasi Bedawis as late as in the 13th century ventured to travel right across the desert to Merv and Samarkand for the exchange of goods from Irak. On the southern border of the vast desert, a three days' journey from the south of the Yaman and nearly as far from Mahra, lies the formerly flourishing, well-watered oasis Vahra which was devastated by the Karmanians, after the conquest of the desert in connection with the sand of Yaman. The way from Oman to Mahra goes through this oasis. From here a spur of the desert stretches to the North between Bahra and the Yaman, which is also called al-Bahra or Nafud and sometimes 'the sand of Ahik'. It is described as rich in pasture and is intersected by timbered mountain-ranges, residence in which is said to be agreeable and healthy. On the west and north-west border of the great desert is found the territory of the Karman and the large depression which was formerly called Bahra but is now named Wadi al-Bahra (nowhere) after an Arab tribe. Its continuation south-west of Yaman is the Wadi al-Bahra (formerly Bahra al-Ahka).

To the north of the desert commences the

central highland (Nadīd), the heart of the peninsula and without doubt the most healthy and in Arabia the finest part of Arabia. The south-eastern province (often not counted as belonging to the real Nadīd) is the very fertile Yamama (q.v.). Yamama and Bahraïn are together called al-Bahraïn.

From the Yamama two mountain-passes ('Oyala' and Haratimā) lead to 'Haramāda', which is already situated in Wāḥm (also Wāḥmā) and from there farther northwest to al-Bahraïn, the chief town of this province, and in 9 hours to 'Ubaïda, the principal town of the province of Najm, which is bounded on the North by the Shammar country, and on the West by Khallāt in the territory of Medina. We owe to Doughty a detailed knowledge of this country. Two hours north-east of Bahraïn lies Buraidā. Right across Najm goes the large wādī Rumma which comes from the hara of Khallāt (3000 feet high) and extends so far as the vicinity of Najm. This is a depression, now probably the bed of a stream in prehistoric times. Although a good many wells open out here it and through the beds of limestone (luff) conduct into a considerable quantity of sub-water, still the wādī Rumma, after a day's journey wide, is generally dry — only twice or thrice in a century does it become a real river — but the water runs through the ground and sometimes is visible in places. Najm owes its fertility to this circumstance. To the west of Najm the wādī goes between the two hills of Aḥsa (well known through the Arabian ports), of which the northern is called the black and the southern the red, formerly the white. The width of the valley is here from two to three arsh miles. The part of Najm which lies farther north-east is now called Sodnā (some pronounce Sodalā, Sadelā; Doughty even has Shidā). The name is modern. In the *Qibṭān Akwa* it is the name of a station on the pilgrim's road from Najm (cp. Nörberg's translation, ii. 235 and 201). In older times the different parts of Najm were named after the tribes.

To the West the province of Najm is bounded by the territory of the Shammar, named thus after a branch of the great tribe of 'Ul (q.v.) after whom it used to be called 'the two mountains' of the 'Ul."

The Shammar mountains form the north boundary between Najm and the Nufud or Dahna; the real desert with exactly the same characteristics as the *ghāṣ* desert in the South. After the rain it is covered with green, juicy herbs: moss and bean like for some weeks in abundance. But later the sun scorches everything and the country for want of water becomes a bleak waste, perilous for the traveller who loses his way. Several Europeans have crossed this wilderness among whom Lady Mont and Euting deserve to be mentioned. The soil consists of reddish sand and gives the impression as if a bed of gigantic dunes had slipped through it from East to West (Euting). On the west side of the *ṣafā* (ṣafā, ṣafā), as such a hoofprint is called, is a high sand-ridge, at the east base of which the bare stone often shows; then the ground rises gently towards the East. The depression is called *ḥāṣ* in Arabia; the high sand-ridge *nifā* or *nifā*, the plural of which *nafā*, (also *nafā*), now denotes the whole desert, just as in the South the synonymous *ahṣā*. This *nifā* of which on times it is to be found in the latest language, has probably arisen

through metathesis from *ḥaf* or *ḥafā* (with the plural *ḥafā* and *ḥafā*). The facts that these *ṣafā* always retain their shape leads to the supposition that the sandy formation already had the described form and that the real wind has blown the sand against the ridges and piled it up there. The area of these depressions as well as their depth differs greatly. The length of the largest is calculated at just over a mile, the depth does not exceed 150 feet. The journey from Ḥayl to Ḥawā (Ḥawā) was done in the opposite direction by Euting in 8 days, by Lady Mont in 10. After three days the oasis of Ḥubla reached where numerous inscriptions and paintings on the rocks show that it has been visited since remote times. Not quite a day's journey from Ḥubla there is a well called Shāḥī, which Euting (1883) however found filled up. Ḥawā, already described above under its old name Ḥama, is situated on the wall Sirhan, a hollow which stretches through East to the Ḥawra right across the stony desert, which is at present called Ḥama, a name not to be found in the written language. Perhaps, as Wallis supposed, the real form is *ḥama* from the verb *ḥama* meaning 'to be barren'.

The name *Ḥadīya al-Sham*, Syrian desert, was limited by the Arabs to the western part; the eastern part was called in the South *Ḥadīya al-Sham*, desert of Sham, in the North *Ḥadīya al-Sham*, mesopotamian desert, also *Ḥadīya*. The southern part was also often called *ḥadīya*. The *ḥadīya* slopes from West and North to East and South and is intersected by numerous streams whose water accumulates partly in ponds (*ḥadīya*) partly in bigger masses which flow out into the Euphrates. In spring there is an abundant growth of grass and near the wells some-like gardens, in some spots where the soil is more loose or consists of limestone covered with a layer of sand it remains quite sterile. An expedition right across this country from Trip to Syria such as Ḥadīd b. al-Walīd undertook in the year 13 (634) with his horsemen is a fascinating enterprise. The boundaries of the territory expand or contract according to the weakness or the strength of the surrounding civilized states. At present the al-Ḥadīya mountains south of Aleppo form the north frontier according to Suchan, yet summer bedouins travel often as far as Marash with their herds.

Climate. Products. On the whole Arabia suffers more from heat than from cold. Yet in the highlands the nights are often cool even in the summer and in winter the icy cold north wind becomes more disagreeable. — Poets look upon the east wind (*qaf*) as the most delightful. Much feared on the other hand is the *ḥamā*, now generally pronounced *ḥamā*, the 'poisonous' scorching landwind. All prosperity depends on rain, hence it is often called 'God's mercy' (*rahma* *ḥamā*) and herbage and *ḥamā* are often synonymous. The time that the rains, the *ḥamā*, is the hottest time of the year. There grow the herbs and the grass needed by the camels. The camels are specially fond of prickly plants among which the *ḥamā* is foremost, so that the proverb says 'It is prickly but not like the *ḥamā*'. In men the *ḥamā* (newer) yields the *ḥamā* (a kind of mercury, antimony), now called *ḥamā* (a name probably derived from *ḥamā*). Its reddish grains give a fine taste to the *ḥamā* from which is much used for the cooking

'*Uthbi* (*Uthbi*) etc., together with the *Uthbi* descended from *Uthbi*, and that the *Uthbi* tribe represents the *Uthbi* Arab (*Uthbi* Arab), however, is also said for the *Uthbi* who speak the *Uthbi* Arabic. The plural *Uthbi* or *Uthbi* is even used exclusively for them. They are called *Uthbi* (of which *Uthbi* is really a plural) because they live in the *Uthbi*, the open country, in contrast to the inhabitants of fixed abodes, the *Uthbi*, they are also called *Uthbi* on account of their dwelling in tents of camel- and goat-hair while the *Uthbi* for *Uthbi*, have city houses.

The division of the Arab into northern and southern tribes is an actual fact. The southern tribes are called *Yemenites*, the northern ones *Nabateans* or *Bedouins*. Already in Muhammad's time, however, the *Yemen* of Yemen were found long settled in the *Yemen* half, and in the South there were a few *Nabateans*. Tradition connects the migration of the *Uthbi* to the North with the breaking of the *Uthbi* over *Uthbi*. How far this is historically we cannot decide from the dates that have come down to us, in any case there must have been other contributory causes and other wanderings must have taken place.

The condition of the country itself keeps the nomadizing Arab constantly moving about. The *Uthbi* which surrounds Arabia in the North, East and South yields after the rainy season, extraordinarily pasture-land for some three months, so that man and beast can live in abundance. Thither they take their children and baggage and return to the territory of their tribes when the soil becomes barren again. Often, however, when their own country cannot support them all, parts of the tribe travel to other regions where they seek a new home continuously by force. The *Uthbi* are very prolific and under favourable conditions a small group of families grows in a comparatively short time into a powerful tribe. Then the repulsion of neighbouring tribes or emigration is inevitable. As the southern territory of the *Uthbi*, between the desert and the coast on the coast is limited, the *Uthbi* of the South were obliged to migrate to a far greater extent than those of the North. Already centuries before Muhammad the powerful *Yemenite* tribe of the *Uthbi* had conquered a territory in the North of *Uthbi* and the *Uthbi* tribe had settled in the East and the South of *Uthbi*. Hence migration of northern *Uthbi* to the South takes place only in exceptional cases.

The opposition between the southern and the northern tribes may be due first of all to the fact that the latter regarded the former as intruders. Through contact with the inhabitants of the southern *Uthbi* (Yemen, *Uthbi*, *Uthbi*) they had acquired in it a language and perhaps as their customs some peculiarities to which the northern people were not used, and which they therefore resented. After the *Uthbi* increased very much and finally became a great country in consequence of the rivalry of the *Uthbi* — the *Uthbi* — who were of *Uthbi* origin, the *Uthbi* — the *Uthbi* — also belonged to the *Uthbi* tribes. This antagonism has become stronger for the Arab race. It even exists at the present day.

The foundation of the tribe is the

family. To have a many ready men to fight — the Arab's ideal — through this his family becomes of importance and acquires importance over the kindred families who even recognize him as their elder (*Uthbi*) and call themselves his children. But in this spring — the which is joined by other and weaker tribes if it is powerful and wealthy. Different tribes also often join forces for mutual help or for great enterprises. Such a complex of tribes has a common name, generally that of the principal tribe also often one chosen at random, like the *Uthbi* (*Uthbi*), the *Uthbi* (*Uthbi*) or all different tribes are regarded as the descendants of one father or of one mother. In all other times the antagonism between *Uthbi* and *Uthbi* was not so great as later, we often find in tribal groups that are mainly *Uthbi* and some immediately *Uthbi* tribes, and sometimes the reverse is the case.

In the genealogical tables of the Arab *Uthbi* is given as the progenitor of all *Uthbi*. It is worthy of note that the *Uthbi* still exist as an important tribe in the country to the west of South-Arabia and North-Yemen and reaching as far as the great desert. Whether the name of *Uthbi*, according to them the name of the inhabitants of the *Uthbi*-country, is identical with *Uthbi* I do not venture to decide. South of this territory is that of the *Uthbi* tribe from which the most important of the two groups of *Uthbi* tribes are said to be descended.

To the *Uthbi*-group belong or did belong:

1. the *Uthbi*, who have held for about two thousand years the two mountains named after them (*Uthbi* and *Uthbi*). The *Uthbi* and *Uthbi* called all Arab *Uthbi* (q.v.) the *Uthbi*. Now they are *Uthbi* and the *Uthbi* are one of their branches which gained supremacy. The ancestral seat of the *Uthbi* was the village of *Uthbi* in the *Uthbi*-mountains. At present the name *Uthbi* only belongs to a few small tribes in Mesopotamia which acknowledge the authority of the *Uthbi*, but do not pay any tribute (protection-money) and are regarded as of equal birth. The *Uthbi* did not come to Mesopotamia where they are ruling now, until the end of the sixth century, being driven out of the Syrian desert by the *Uthbi*.

2. the *Uthbi* and *Uthbi* tribes, which for the greater part have remained in Yemen. To the latter belong e.g. the *Uthbi*, living in the southern of *Uthbi*, and the *Uthbi* who played a great part in the conquest of *Uthbi* in 630 A.D.

3. the *Uthbi* and *Uthbi* tribes, who early called *Uthbi* the *Uthbi*, founders of the kingdoms of *Uthbi* and the *Uthbi* and the *Uthbi* who had the upper hand not only in their native country of *Uthbi* but also governed the *Uthbi* in the *Uthbi* and whose *Uthbi* even bore the title of King. The famous *Uthbi* *Uthbi* belonged to the royal family.

4. the *Uthbi*, a powerful group of tribes which conquered *Uthbi* and called in the *Uthbi* and a branch of *Uthbi*, the *Uthbi*, founded a kingdom in Eastern Syria; other branches of this group are the *Uthbi*, once masters of *Uthbi*, and the *Uthbi* who invaded *Uthbi* (*Uthbi*): the *Uthbi* and the *Uthbi* (*Uthbi*).

To the other group of descendants from *Uthbi*, at the head of whom the *Uthbi*

legions put Himyarit, belongs the great confederacy of the Kinda, of which the Habs and the Tanukh, who settled very early in North Syria from a part, the Habs, occupying the valley of the Wadi Hama in the Hauran and the ancient Habs, who lived in their vicinity and are famous for their depth of position; the Kabs, inhabiting the Syrian desert; and the Habs who settled in the Northern Hauran. In Omar's time large parties of the Habs and the Ghassan were moved to Egypt.

The North Arabian tribes are called *Nakhar* or *Ma'addites* after their supposed ancestor. The latter name is found in Hieroglyphs as the designation of a group of tribes, the former occurs in an inscription of 328 A.D., discovered by Dussaud at al-Namara in the vicinity of the Gila (to the east of the Hauran). This inscription says of Mar' al-Kais b. 'Amr, 'King of all Arabs' that he ruled the *Amal* and the *Nihar* (Habs) in the *Esphar* (ii. 34). Not counting the group of the *Yahid*, once powerful but already *dead* to sight before Islam, they are divided into two great groups: the *Rahit* and the *Mughar*. The dissolution of these groups had taken place long before Islam. The two tribes which had the upper hand, emigrated to Mesopotamia, where the two provinces of Diyar-Rabi'a on the Tigris and of Diyar-Mulur or the Euphrates preserved their names for a very long time. These provinces were afterwards occupied by the Taghlib and the Nakhla.

To the *Rahit* group belong the *Anasa* and the closely related *Anad* who lived near each other to the north of the Wadi Rumma. The pilgrims' road from Hama to Medina crossed their territory. The *Anasa*, who are said to have driven the *Kabs* from Arabia in the seventh century kept the supremacy. In the second half of the 7th century they occupied a subjugated nearly the whole of the Syrian desert. To them belong the *Amal* tribe to the North-East and the *Kabs* in the West. Arab *ma* still found in *Yahid*. Closely related to them are the *W's* divided into two important groups: the *Habs* and the *Taghlib*; the *Amal* between these two after the murder of *Kabs*, who was in authority over the *W's*, became famous for *Yahid* both migrated to Mesopotamia with the kindred tribe of *Nakhla*: the *Bahr* in the northern part in the province called after them *Diya* *Bahr*. The capital *Amal* still bears that name. The *Taghlib* and the *Nakhla* occupied the southern part. They were Christians and therefore had to pay the double poll-tax in Islam. To the *Bahr* b. *W's* belong among others the *Amal* *Habs*, lords of the *Yamama* and the neighbouring *Shahab*. Also the *Amal* *Kabs*, who lived in *Yahid* are considered to belong to the *Rahit* group.

The first place among the *Mughar* group was originally held by the *Kabs*, who were of such importance that very often all non-Venetian Arabs were called *Kabs*. At present it is only the name of a small, half-nomadic tribe on the Euphrates which has to pay the *khawa* (a) to the *Shammar*. To the east of them live the *Adwana*, who under the authority of the *Shammar*; they formerly lived near the *Faram* and the *Musallat* in south *Yahid*. To the *Kabs* group belong further the *Hawazin* and

the *Sulaim* who possessed the western part of *Yahid* to the east of *Medina* and *Makka*. At the beginning of the 6th century the *Kabs* and their neighbours the *Habs* (considered to belong to the *Hawazin*) became so troublesome on account of their large numbers, that they were dangerous to the safety of the holy cities and had to be forcibly restrained. They decided to emigrate to Egypt, where at last they settled in the Nile-delta, then they were obliged to move to Upper-Egypt and in 444 they were persecuted by the promise of a camel and a horse each to cross the Nile and to emigrate to North-Africa. *Mos* *Amal* *Hawazin* in North-Africa claim descent from these two groups. The *Habs* still live in popular stories, *ma* in Central-Arabia. Formerly they belonged to the tribal-group of *Amal* b. *Sulaim*, to which also the *Kabs*, the *Hawazin* and the *W's* (*Agil*) were considered to belong. The last mentioned tribe is still of importance in *Yahid*. They supply the greater part of the camel and the carrier for caravans from Syria to *Yahid*. A branch of them are the *Ma'addites*, who were already powerful in the 6th century and still remain so. Their territory lies on lower Euphrates.

The *Kabs* group also comprises the *Yahid*. Their two principal tribes the *Amal* and the *Hawazin* are well-known through the famous war between them caused by two daughters and called after them the war of *Yahid* and *Hawazin*. The principal branch of the *Yahid* were the *Faram*. To the *Ma'addites* belonged further the *Habs* and the *Tanukh* who occupied the regions in *Yahid* which had been formerly inhabited by *Habs* and *Taghlib*. The *Tanukh* are a large tribe and have spread in all directions. True *Hawazin* of this name are no longer to be found in Arabia (though there are some on the lower Tigris), yet a large number of the inhabitants of the *Yahid* towns consider themselves to belong to this tribe. The large *Hawazin* tribes in *Yahid*, all of them *Mughar*, are now the *Yahid* (*Ma'addites*) to the east of the *Yahid* dominating the road between the two holy cities; to the west of them, separated by the west-Namara, the powerful tribe of the *Yahid*, and to the east of these the *Ma'addites*. The *Hawazin* of the *Yamama* are also *Mughar*; their importance has diminished under the rule of the *W's*.

Finally there belong to *Yahid* the *Yahid* who from ancient times have inhabited the mountains in the neighbourhood of *Makka*; and the *Kabs*, were a powerful group in South *Yahid* to which the *Namara*, the old ruling tribe belong. At present this famous name is only known by a small tribe of shepherds in the territory of *Makka*, the only one among the *Namara* tribes skilled in the art of *Yahid*.

The conquest of *Yahid* have caused considerable changes in the *Yahid*-world. The *Yahid* provided very strong contingents for the *Yahid*, and when in *Yahid* and in Syria large military stations had first been founded, new centres were formed for these forces in the East and in the West to which other contingents of *Yahid* were moved. On account of this some tribes were so much weakened that they had to join others and lost their independence in Arabia itself.

Between the *Rahit* and the *Mughar* tribes jealousy has existed for ages to

such a degree that the former often killed themselves with Yemanito tribes against the Magarites.

The Lihiam who live scattered in the *Wādī* and *Najd* are not counted among the *Araba*. They are excellent hunters; their hands consist of small castles; they also often do smaller work. Related to them are the *Qasābi* in the south-west of the Syrian desert who breed riding-camels. Still farther removed are the *Qasābi* (*Qasābi*), "the glories of the desert", really hunters but more the less excellent hunters (with the passages quoted by Oppenheim, *l.c.* II. 118, 119). They ride on camels only. In modern Arabic literature they do not seem to be mentioned at all.

The sole *Araba* seems handicraft: cattle-rearing, trading, hunting and robbery are in his opinion the only occupations worthy of men. Agriculture and navigation are he regards as beneath his notice. The *Araba* were often unskillfully called "nomads" by the *Latin*, because their kindred to *Qasābi* were nomadic; the *Kurdish* looked down on the *Medians* because they tilted the soil. Their principal food is milk. From this they make by evaporation a kind of curd which becomes palatable again when mixed with water and is often carried on journeys. It is called *qasābi* (now *qasābi*), *qasābi* or *qasābi*. Butter is generally churned and kept in this form. Generally speaking the *Araba* do not know the art of cheese-making. Meat is not every-day food. Except on the few important occasions when they are obliged to slaughter them, they kill their cattle for festive occasions and for guests only. But as a rule to do *badawī* though the guests very often, his family can eat meat every day. Butter, wool and milk come from camels or goats' hair, and — more important — these animals themselves and bones (where they are cooked), are brought to market by the *Araba* and are received in exchange dates, corn, clothes and household utensils. In pre-Islamic times many a rich *Araba* obtained the expensive, ready wine in this way; now coffee and tobacco have become indispensable to all *Araba*. Even those most conservative of all people have to obey the spirit of the time. Thus bows and arrows have been replaced everywhere by the rifle. So long as the *Wahhabī* were in authority smoking was tolerated in some of the *Araba* under their influence.

The *Araba* have taken just as advantage on a large scale only to the extent of providing the camels for the caravans and guarding these against hostile attacks for which protection they received black-mail (*ḥisāra*). Even now powerful *Araba* living along the high roads receive "protection" (*ḥisāra*) from the Government. Townspeople travelling through the territory of a *badawī* tribe were established with *ḥisāra* the kind of "brotherhood" (*ḥisāra*, derived from *ḥisāra*), which they buy for money. The weaker tribes to want of protection have also to pay for this "brotherhood".

Nothing with greyhounds (*ḥisāra*) and *ḥisāra* (*ḥisāra*) is much indulged in. The big game consists of gazelles, mountain-goats, wild cattle, a kind of antelope with large, upright horns, or all probably the prototype of the fabulous "unicorn" — and wild asses. The chase of the latter, the *ḥisāra* runners of all, is the principal sport of the *Araba*. The chase of the wild ass is

the most of every kind of chase. Of small game there are a few kinds of partridges, hares, jacksnipes (*ḥisāra*) and the big birds called *ḥisāra*. *Araba* are also especially for the *Araba* and the *ḥisāra*. These birds are gradually disappearing, however, in the North-Arabian desert.

Raid (*ḥisāra*) play an important part in the life of the *Araba*. A part of the raiding life of the *Araba* (*ḥisāra*) — we think the camp of the *Araba* (*ḥisāra*) and then there happens to them what does happen and sometimes, as coming down to the *Araba* (*ḥisāra*) our brother, if we find no one but our brother. So it has always been and so it will. To rob exactly and often wives and children as well from any tribe, but of all from a hostile one, and to spill a little blood as possible that no blood may be spilled, is the *Araba*'s ideal life. The women and children can be captured, the booty is divided according to fixed rules. The *Araba* who live in keep up the tribe's dignity and must have the necessary means for this — a large share in the other hand the less is lost by all the men of the plundered camp and the *Araba* is expected to contribute handsomely. It is chiefly for these still that *Araba* are raised. Those who take part ride camels, the horses are only mounted in the fight and when retreating. A good horse is its master's pride but it is a very great expense, if only from the fact that he must always have plenty of water for his horse. The filibustering expeditions are altogether one of the chief means of the impoverishment of the people of the desert. The place of destination is often a great distance and the journey thither very tiring for men and horses. When they have reached their end they have to much home possessions in order to escape the pursuing enemies, in this way not only the *Araba* but also the plundered people and animals suffer a great deal. If the pursuers succeed in winning back the prey they will suffer losses through the forced marches in which their animals are exposed. And the fortunate raiders are threatened by the same danger from some other direction. A weak tribe therefore is obliged to join a more powerful one. When men are in such a state the consequences may be disastrous because if no blood-money is paid or accepted a blood feud ensues which may bring about the fall of a whole tribe.

The *Araba* (*ḥisāra*) (*ḥisāra*), though often a young man) of the tribe is really only a young man, and in this respect dignity is not necessary. As long, however, as he has some credit through ability and wealth — generally remains in the family. As a rule he is at the same time *Araba* (commander in chief or *ḥisāra*) in time of war. The latter is now generally called *ḥisāra*, while the title of *Araba* belongs to the ruler of a province, or for instance to the prince of the *ḥisāra*. *Araba* the *ḥisāra* is a judge, a *ḥisāra*, whose dignity is usually hereditary. Justice is administered according to the law of custom (*ḥisāra*, *ḥisāra*), which agrees with Muslim law by the extent in which the latter is founded on the former; but in the *ḥisāra* only gives advice and never commands, so the judge's sentence involves only a moral obligation.

The solidarity of the tribe and the responsibility of the whole tribe for every single member obliges the *Araba* to exercise some sort of police-

supervision. If a man commits a deed in which the tribe refuses to bear the consequences or offends his own tribe, he is expelled and is a lost man if no other tribe will give him protection. The feeling of solidarity and the duty to uphold and promote the interests of the tribe with all one's strength is called *ghayrah*. Unfortunately this often degenerates into blind partisanship. The bedouins are the most matter-of-fact and the most realistic people one can imagine. The matter of religion they are not only lukewarm but indifferent; they have little faith. Where the Wahhābīs have had some influence, however, the commandments of Islam now at least outwardly obeyed, as for instance now in Najd. Their gloomy fundamentalism however has spoiled the character of many animals. — The settled Arabs on the other hand are religious and are only led to infidelity.

Most bedouins have only one wife. As a rule they only take another when the first is barren and they do not want to divorce her. The settled ones have three or four wives, sometimes for political reasons, in order to be related to an influential family, sometimes, but more rarely, to give a home to a woman. Often the girls are only twelve, even all when they marry. For this reason and because the women nurse their children for some of these years they soon grow old. Besides they have much work to do. They have to provide fuel and water, to milk the herds and make butter, usually to cook the food and to weave tent-coverings, blankets and clothes. The nomadic women have all this done by the servants. Yet the position of the bedouin woman is much better than that of the women of the town. She enjoys much more freedom and is generally respected. The noble maidens (*harāth*) of the desert are very dear to all the people; the maids often have a considerable influence in the decision of matters of importance, but a woman hardly ever enters the men's division of the tent. The veil is not generally worn. The bringing up of the children is very simple, but even in the toughest tribes they are accustomed to obedience to the parents and respect for grown-up people.

The bedouins possess, according to the maxims laid down in all travellers' accounts of dignity. They are conscious and self-conscious and as a rule generous. That is the kernel of the manly excellence, which the Arabs call *sharaf* (virtue). They are keen on winning booty but theft is a crime to their eyes. They are hospitable, though often only for the reason that they, with their guests to repeat their praise. For to be a person of note, to be praised everywhere as noble, generous and brave, to be feared and admired, is the highest ideal of the aristocratic Arab.

The rivalry of the bedouins is a constant danger for all states situated in the desert. These states have to be strong so that the bedouins may not venture to enter their territory without permission. If not, they have to buy their peace and must even then suffer the bedouins to enter the frontier and devastate them country. In fact some wild stretches of uninhabited land because of the *ghayrah* of the bedouins is for instance at present a great part of Iraq and even regions beyond the Nile. Or again Arab kingdoms arise on the frontiers, which reach to the sea and the cultivated

states like Persia and India. In antiquity, the kingdom of the Sheikdom of Egypt and in truth that of the Ishmaelites, the long before Islam. In modern Arabia the Wahhābī rule has established a fairly good condition of order, and the heir of their power, the prince of the Shammas in Ha'il has considerable influence over the bedouins in Najd and in the western part of the Arabian desert. In the frontier districts the bedouins usually become half-civilized, they do not even murder of cattle and subsequently take to tilling the soil. The reverse process, that farmers take to a nomadic life, happens only very rarely. Life in the desert is much too hard for them and involves too much privation. Only the bedouins without a doubt nature can bear it.

The feeling of solidarity with other tribes is usually but a faint one. Nor is there always harmony within the tribe. This makes it easy for the power of the authority at any given time to subdue and conquer the otherwise formidable tribes one by one. Owing to this same cause they hardly ever join forces for common enterprises. Acknowledged evils that might easily be removed by concerted action, remain in existence for years while the people resign themselves to the will of God.

The Arab kitchen is very simple. Formerly the daily food was a mixture of flour or roasted or fermented corn and dates, raisins and water or milk. At present it is beside the main dish Persian, powdered wheat or Indian corn steamed over water; for the benefit of nomadic people butter, mutton fat or cow milk is added and sometimes cooked meat is put in. The bread was still not in Meccah until 1817, since the famine in the Hijaz, however, in 1830, when was imported from Egypt. Bread is still a very thin flat cake. Milk is drunk a good deal and for refreshment they use sour milk (*laban*). Dates form the principal food for many Arabs. In need of food the bedouins take whatever they can find, not only the hard *qat* and *jerban* (*qat*), but even snakes, lizards, the kind of lizard, according to others more a rabbit, water and foxes, or well as many kinds of plants and fungi.

Their clothes too are simple. Those who are not well off wear a shirt only (*thawb*) with a belt and an upper-garment (*shawl* or *shirāz*). The wealthier people wear over the shirt a kind of kaftan and in winter over this a lined jacket, in place of which others wear a sheepskin coat. In place of the former turban, the *litham* (at present generally pronounced *litham*) has become the general headwear; it is a piece of cloth held together by a black sash (*hijab*). Trowsers are not used. Most people do without foot-wear, only the well-to-do wear boots and slippers.

The clothes are not washed in water is generally scarce. Owing to this some women wash their bodies in the sea or in the river. For bathing the children and for their own hair they have to use camel-urine. Wherever the bedouins come across a pond of water they make a bath. In the case of the desert-people bathing with sand is the usual custom.

Each tribe has for its chief a special mark (usually by which every bedouin recognizes them) it is often painted on the rocks to indicate the

monsters of a tribe's totem. The Arabs who can write like to scratch their names (not to) with or without additional remarks etc. Formerly they also painted pictures, which do not give us a high opinion, however, of the artistic talents of the desert-people. Nor have they reached a high state of development in architecture. They are much more proficient in ornamentation, and have a taste for music but Islam has not favoured this art. They were first and foremost, however, as warriors and speech.

For the same reason, by which the Arabs were known in Palestine and in the West as general, see etc. /M. J. de Surget/

2. HISTORY.

ARABIA BEFORE ISLAM.

All that we know of Arabia from pre-Islamic and, further back still, from pre-Christian times, falls naturally into two main divisions, one purely historical, the other standing rather with civilisation than religion.

Our knowledge of the history we owe partly to inscriptions found in the country, partly to contemporary writers in the literature of other nations (Babylonia and Assyria, Egypt, Greece and Rome) partly also (for the centuries immediately preceding Muhammad) to early Arabic tradition. If our sources were more complete and especially if our chronology were more certain, we could perhaps draw a picture more or less free from gaps from about 1000 B.C. onwards (or even earlier), but, as it is, we do not even know for certain how far back we can carry the date of the oldest South Arabian inscriptions.

As early as the 2nd millennium B.C. the old Babylonian inscriptions mention a King Maribai (also in the fuller form Maribai-dam) of Magan or East Arabia; there is much to be said for the view that Magan was only a Semitic rendering of an Arabic Ma'an, and that from this centre was founded (at a date unknown to us) the South Arabian kingdom of Ma'an (later vocalisation Ma'ana) in the Minæan state, which perhaps in the beginning embraced the whole of South Arabia (including Katsân and Hadramawt). In addition a district named Ma'akh is mentioned as lying further off, probably covering Central and North West Arabia, from which as well as from Magan the Sumerians, e.g. Gilgamesh (about 2550 B.C.) imported a large quantity of produce (wood, stone and metals) for their temples. Hubert Grémar has given an explanation free from objection of the name Ma'akh from the Old Testament 'Amalek' (broken plural of a singular Amlik; with a prosthetic vowel hardened as often in Arabic: cf. *ma' and with the meaning (for which analogies may also be found) of 'dog' as an aquatic quadruped like those in Mesopotamia; thus there would really be epigraphic sources for the existence of this 'first of the nations' (Gen. xiv. 30) as early as the second half of the 2nd millennium B.C.*

The South Arabian inscriptions begin at the latest from about 800 B.C. and very probably extend centuries earlier. The more exact understanding of these — not merely as regards the grammar but particularly the subject-matter, has not only laid the foundation for the history

of Arabia before Islam, but has actually opened up a new era for Semitic archaeology. The largest acquisition of this epigraphic revolution, which was very early up to the middle of the last century (now we have about 2000 inscriptions) was due to the increasing capture of Jewish History and Edward Wilson. These inscriptions fall into two large chronological groups: the so-called Minæan and the Sabæan. In the first, the Minæan group, belong not only the numerous texts dating from the period of the Kings of Ma'an (see the names above), whose capitals Karna' and Yafit lay in the South Arabian highland north-east of Saba', and north-west of Ma'akh respectively, but also the majority of the Katabanian and inscriptions not made known by Glass, and the few Hadramawt inscriptions that have been found up to the present. Future journeys of exploration should come with the latter, for it is known by report that hundreds of inscriptions exist in Saba' and the highlands situated around the capital of Hadramawt. The Sabæan inscriptions on the other hand begin in the period of the so-called Fréarings (which is a mistake of moderns in the date of Saba', about 700—500 B.C. This is the old Babylonian epoch, in which may be included the first period of monumental art; from about 500—425 B.C. the official title 'King of Saba' is borne by the Fréarings ruling in Ma'akh besides whom the only kings still existing were those of Katsân and Hadramawt. Then a new element appeared, the Himyarites, who probably first made themselves masters of Katsân and then established themselves also in Ma'akh, and whose rulers bore the title 'King of Saba' and (of) this Ma'akh' (after the mountain Ma'akh near the Katabanian capital Tamos' south-east of Ma'akh); it is fairly certain that the 425 B.C. used in later inscriptions dates from the critical point, which is probably significant. (If this era — as e.g. Lucien Cl. 799 — is longer, the 425 — is named after a certain Ma'akh bin Aduq, who is probably the arch-enemy of Saba' and Hadramawt, who was the Saba' and Hadramawt, like the Assyrians, and this work of reckoning the years. The title mentioned above was assumed about 300 B.C. when the independence of Hadramawt came to an end, and henceforth the King of Saba' and Ma'akh and Hadramawt and Yafit were united, in which a further addition was soon made; and of that Arab in the mountains and in the Himyar. After a short Ethiopian invasion occurring in the middle of the 1st century A.D. these nations, with the long titles held their position without a break from about 575—525 A.D. when their place was taken by the Aramites. In this period too, we still have long South Arabian inscriptions especially the long, dated inscription dealing with the local of the famous Ma'akh; it has been discovered and published by Glass and belongs to the year 657 and 658 of the above-mentioned era (that is 542 and 543 A.D.). This inscription begins: In the power and grace and mercy of the Most High (Allah) and of the Holy Spirit, this memorial stone was inscribed by Ahraba, the governor of the Gharbi (i.e. Arabian) King Ramihi Shyaman (or Zuhayman), the King of Saba' and Ma'akh and Hadramawt and Yafit and Ma'akh and the high land and the low land', it

medals among other things embossed of the King of Fara and of the King of Fara, and of Muḥammad (— al-Muḥallab) and Ḥarīṣ ben Gabaṭ and of Abū Karīb ben Gabaṭ, so that thus the great power of the period shortly before Muhammad, Huzayn and Fara and likewise the outburst plotted by them on the Arabian frontier, the kingdom of Hira (al-Muḥallab) and that of Ghassan (in the land east of the Jordan), are fully represented here in the distant South, with their interests and intrigues. — An exceedingly interesting fragment in the Ottoman Museum D. M. 231, concludes: 'In the name of the Merciful and he son Kertan the victorious (ḡalīb) and of the Holy Spirit', it mentions a King of Saba Sam'alī Athwa' and a Sam'alān (ḡalīb) Elā-Aḡlaba (probably a mistake of the writer for Elā-Aḡlaba), King of Ḥabashat (Habesh), with which compare the Ḥabash inscription, dating from 525 A.D. (There we have Sam'albeel Yakbul and Ḥabsh Karibān Vahī as sons of Sam'alā Aḡlaba, the 'Emperors of Prosopis').

The Ethiopian rule, during which the above-mentioned Abrahā not merely defeated and deposed the last King of the Himyarites, Ḥabsh Nuwās (cf. also Ins. Hal. 63, 7), but later wrested with his famous elephant right up to Mēkka, was followed about 525 A.D. by the conquest of Yemen by the Persians under Khosrow I, who installed a certain Wabīr as governor (but finally Yemen also succumbed in the conquering power of Islām. The last Persian governor, whom Khosrow II Barokhad had appointed, was Ḥabshā, who, after Khosrow's death (628 A.D.) accepted Islām and recognized Muhammad as supreme lord.

It is not practicable to place the beginning of the Himyarite kingdom much later than 700 B.C. there otherwise we cannot possibly find names for many names of kings already authenticated (from a still very incomplete knowledge of the epigraphic material which once undoubtedly existed), and though frequently fathers and sons or brothers ruled at the same time, yet we can establish from the inscriptions a large number of genealogical series (often 3 generations, father, son and grandson), and historical experience of all periods, but particularly of antiquity, teaches us that such a series of four members occupies on the average a century. Consequently the above estimates (Old Sabaean epoch 700—500 B.C. etc.) are rather to be regarded as minimum dates, especially (and this applies in particular to the two following epochs, the Kings of Saba and the Kings of Saba and Ḥabshā) as we are still far from knowing all the kings and therefore up to the present can establish only a more or less defective sequence.

Now the important question arises, in what chronological relation do the Sabaean (and Himyarite) inscriptions, for which at least 500 years are to be assumed, stand to the Sabaean. While it was regarded as obvious at an earlier period (e.g. by H. B. Müller of Vienna) that they were contemporary, Edward Glaser, who is followed especially by Hugo Winckler and the writer of these times, has championed, as is well-known, the theory that the rule of the Sabaean kings preceded that of the Himyarite (and also that of the so-called Himyar-Kings), an hypothesis

which would certainly presuppose a much earlier date for the Sabaean (1200—700 B.C. at the least). Lately, however, the hypothesis of contemporaneity has been again defended by several scholars, particularly by the Arabian scholar Ḥaimann and the historian Edmund Meyer; while Ḥaimann, it is true, now admits that the golden age of the Sabaean kingdom preceded that of the Himyarite he holds nevertheless that the oldest Sabaean inscriptions are contemporary, and assigns the important inscription Gl. 1255 = Hal. 535, in which mention is made of the incense trade of the Minneans with Egypt, Aḡshūr and 'the Nabataea (comp. Gaza), as that of a war between Egypt and a people named Aḡshūr, to the year 525 B.C. Identifying these Aḡshūr with the Medes (= Persians) under Cambyses, it is far more probable however, that in Aḡshūr Ḥaimann has conceived, and finally also the name Medhiya, which was that given to the Sabaean of Saba by the ancient Egyptians for Aḡshūr also (plural of a singular Aḡshūr) and 'the Nabataea we have again (viz. Aḡshūr, abbreviated to Ḥabsh, in the north of the peninsula of Saba and 'the Nabataea = region of the Nahr or of the Wādī of Gaza, which is still called Nahr at the present day), more suitable than Assyria, which was no longer in existence in 525, and the Persian province Khle-Nār = Syria and Palestine.

At the most it may be admitted that the oldest Sabaean inscriptions may have been contemporary with the latest Himyarite. In point of fact we find in the groups which, also on other grounds I regard as the latest preserved to us (cf. end of my *Sabaean Chron.*) allusions to the Sabaean already settled in Yemen, as Hal. 237, where after the Minnean gods, there also occur 'all Gods of the named river districts (ḡalīb) Ḥabsh, (ḡalīb) Shamsīn, (ḡalīb) Ḥabsh and (ḡalīb) Yammīn, which elsewhere in the Old Sabaean inscriptions are mentioned as 'Minne' in the connection with Saba; and similarly in Hal. 485 'and all Ladies and subordinate Gods (ḡalīb) and Kings (this points to a number of petty princes) and rulers (ḡalīb) of Saba and Gaza'. Hence the Minnean kings referred to, Ḥabsh-Karibān ḡalīb and ḡalīb ḡalīb, father of ḡalīb-Karibān, may well have been contemporaries of the oldest Sabaean Kings (and thus about 700—500 at the latest estimate). In the above-mentioned old Sabaean inscription, Gl. 1255, on the other hand, the Sabaean (in conjunction with another tribe ḡalīb) clearly appear as a horde of nomads roaming over the country north of Yemen, who were accustomed to raid the Himyarite kingdom on the high-road between Rayḡan (in Nedhān) and Ma'wa (near Pāra; cf. also Hal. 1), were with quicks on carried back in an early period. The Assyrian royal inscriptions also make mention, shortly before 700 B.C. of a Prince Yammīn of Saba (the name Yammīn occurs, especially in the oldest Sabaean epoch, as that of several Prince-Kings) who, as appears from the context obviously dwelt in Central-Arabia, just as the Queen of Saba, whose tradition places in the reign of Solomon, denotes rather a North Arabian province (cf. the Queen of Arab, i.e. probably the North Arabian ḡalīb, in the inscriptions of Tiglathpilesar and Sargon).

Now it is of the greatest importance that the Sabaean kings, for the protection of their incense

trade possessed a colony in the land of Midian which is called *Musana* in the inscriptions (e.g. in *Ed. 1155*) and directly verified by the discovery of Musanan inscriptions in *al-Balā* (celebrity) by Euting. After the collapse of the Musanan kingdom (about 650 B.C.) the Nabataeans were probably the heirs of this Midianitic colony of the Musanans, as we may infer from the passages in the *Is. L. Jer. vi. 10* (about 650 B.C.) *Ezek. xxviii. 13 and xxxviii. 13* (about 580) and *Is. lxx. 11* (about 500). But already other powers made themselves felt about this period in Near West Arabia, such as is all probability Nebuchadnezzar (606—562 B.C.) cf. *Jer. xlviii—xxviii*, which also explains the fact that the next Nabataean was sent to *Tadmor*, where the existence of Aramaic-Babylonian influence at this period is independently attested by the *Tadmor* = *Stela* discovered by Fisher and Euting. The 'King of the Arabs' (Herod. 3.1) mentioned by Herodotus in 525 B.C. is very probably already a king of the Libyans whose capital *Agra* (*Hagra*) on the Gulf of Akabah is mentioned by Euting, and whose inscriptions, pointing back by their form and contents to the Persian period, were discovered by Euting in *al-'Ola* along Musanan and Nabataean. Every thing is in favour of the view that those Libyans were the Nabataeans in North West Arabia of the Hittite-Sabaeans and the predecessors of the Nabataeans, and that they are therefore to be placed about 700—500 B.C. As a matter of fact, as early as 512 Antigonus waged war with the Nabataeans, who at that time were probably under Egyptian suzerainty, and from the 2d century onwards the names of the Nabataean kings are known to us almost without a break until at length in 106 A.D. this kingdom was brought under the Roman Empire. The Nabataean capital *Petra*, *Midian* also belonged to their domain, *land of the Sabaeans* or *Sabaeanes* (cf. also the Sabaeans = Sabaites woman in the Song of Songs). In this epoch falls the unsuccessful expedition of Achaia Gallus (under Augustus) to South Arabia. While the Nabataean inscriptions (about 700 A.D.) found in the Hittite like the earlier Hittite fragments and so-called proto-Arabian or Hittite inscriptions represent by-forms of the South Arabian alphabet, the Nabataean script developed out of the Aramaic branch of the Cuneiform script, and the Arabic directly from the Nabataean in the 3d century A.D. The oldest Arabic inscription yet known is that of *Namara* in the eastern Hauran, dated in the year 223 of the era of Hegira, i.e. 328 A.D. and set up by a monarch on the tomb of a King *Imru al-Qays*, son of 'Amr 'King of all the Arabia who sent headbands and King of the two Ams (i.e. *Amal* and *Tal* in Central Arabia, near *Uyaid* *Shummar* and of *Nase* (i.e. N.W. Arabia). He extended his conquests, as the inscription further announces, as far as 'Najran, the city of *Shammar*' (i.e. the South Arabian King *Shammar* *Vahat*) and is probably identical with the King of Hittite of the same name, whose Arabian tradition places about 250 350 A.D. We have reach the so-called *Lakhmid* kings of ancient Arabic poetry, who were controlled by the Persians on the old Babylonian-Arabian frontier as vassals against the predatory incursions of the Arabs just as Byzantines had posted in the head east of Jordan the Diabid princes of the family of *Qusaym*,

who had immigrated from South Arabia, in order to prevent the incursions and hold the Arabs back behind them the Persians, in check (i.e.). As regards both dynasties, but especially the Lakhmids, we have more exact information from Arabian tradition, particularly for the 7th century and onwards until the overthrow of the kingdom of the Lakhmids and the victory of Islam, and we even possess a series of songs and fragments of songs by different court poets of the Kings of Hittite.

This covers in brief outline what we know of the political history of the pre-Islamic Arabia. But the great importance of the Arabs for the ancient East lies far more in the domain of civilisation and religion: the two catchwords *idolatry* and *idol-worship* give the best indication of the situation in which this nation otherwise so inaccessible and secluded, influenced its nearer and remoter neighbours, especially the Hebrews and the Greeks.

First of all, as regards the religion of the South Arabians, as we find it is that idolatry, it is a strongly marked star-worship, in which the cult of the moon-god, conceived as masculine, takes complete precedence of that of the sun, which is conceived as feminine. This is shown in the clearest fashion by the stereotyped series of gods (Sabaeans: 'Ahtar, Wadd, Nakrub, Shams; Nabataeans: 'Ahtar, Sam, Iml, Shams, Nakrub; 'Ahtar, Amm, Anah, Shams; Sabaeans: 'Ahtar, Nawbas, Amukha-dh, Shams); here we find throughout, a 'Ahtar (the planet Venus conceived as masculine, Babylonian: Ishkur, as symbol of the sky) the god of the heavens, mentioned first; Wadd or, as the star may be, Shu, 'Amm or Hawas the real chief God, i.e. the moon (cf. particularly Shu = Babylonian Sin); Nakrub (Babylonian Makru = the planet Saturn or Mars), or Iml (Phoenician, *Iml* being the moon in foreign stars), Anah messenger of the gods, Nabos or Amukha-dh ('the woman above') i.e. the star, cf. similarly *Tal* (i.e. the moon) 'the moon or messenger, and finally *Shams* (in certain cases some epithet denoting her as *Shams* 'the of the temple N'), the daughter of the moon-god, to whom women may have appeared by preference and who therefore stands at the whole enumeration. Besides these, a certain part was played by a great Mother-goddess, the mother and consort of the moon-god conceived as a personified lunar station, the Musanan *Ahtar* = *Aguzz*, Sabaites, who was called *Hawas* among the Sabaeans and who was also in all probability universally known as *Shu* (i.e. as a companion part to names of persons, also in the shortened form *Shu*). We may also mention various lesser 'Ahtar deities (conceived later to the part played by Venus as morning or evening star), and among the West Sabaeans, *Talab*, a god of the bow who now bears merely the epithet *Iml-Sammas* 'lord of the heavens' (cf. *Sammas* and *Amm*, *Amal* *Shammar*), and to whom especially comets (*Shu*) are sacred (hence in *Midian* but probably also in South Arabia *Habal* or *Habal*, etc. is a particularly favourite mode of thought to conceive the two chief aspects of the moon (rising and setting moon) as twin deities, in which connection sometimes the one and sometimes the other phase is especially favoured according to the locality; thus

Amu (the paternal uncle) forms a complement to the 'father' Wadd or they are set in opposition to each another as Wadd (friend) and Nalrub (the evil Satan or Man transferred to the evil i.e. the waning moon) or as Buḡw-Lai (infected from Herodotus' *ἡνερ-Λαι*, and 'Adu-Lai (886 which there is epigraphic evidence) i.e. friendship of Lai and enemy (properly, enraged against) of Lai, or to the Hameu Habel (cattleherd and shepherd, cf. Habel and Kana (smith and venger, cf. the Semitic divine name Kana) in the principal allegory of the animal and husbandman (Gen. iv, or as Wanah (here meaning 'moon') and Ḥurman (husband, saviour) in a South Arabian (Katachman) inscription.

We may note incidentally that the whole West-Semitic usage of names, which we find fully elaborated as early as about 2000 B.C. in personal names transmitted to us in the cuneiform inscriptions, was first elucidated by 1888 ~~the~~ interpretation of the South Arabian names of deities, thus in particular in the personal names beginning with *al-* and *ham-* ('my father' and 'my uncle'), the element denoting the waning and waning moon (cf. above Wadd 286 and 'Amu) as the special protecting deity of the bearer of the name.

In North West Arabia 1888 Mekeke onwards to Petra and further onwards to the Syrian desert (Palmyra) and the Hauran, the same ideas prevailed, partly even appearing under the old names partly with new designations. Here we have especially to do with the cults of Mekeke and of the whole Hijaz shortly before Muhammad (al-Lai and Habel, in certain cases also al-Lai and Wadd, in addition al-Uzza, a feminine form of the above mentioned 'Amu-Lai, the goddess of death, Maḥal, a god Kuda and others) and as an earlier period the still more important cults of the Nabataeans. Among the latter also we find the moon divided into two main deities: *Uha Sharr* ('He of the mountain'; cf. Arabic *Sharr*, the 1888 mountain region) and his consort *Sharrāh* (the sun, Heb. *Shereh*); the former especially in Petra (*Shereh* and Habel for Habel) and his consort Maḥmal; further also the 'Mother-goddess' *Uha* (especially the goddess of 'Amu and, in which we may perhaps recognize the milkmaid region of 'Amu-Ḥadab known from the Song of Songs) and a god *A'ad* (i.e. Aah, al-Aghar, 'he with the white mark on his forehead', originally perhaps only an epithet of *Uha*). The knowledge (so important for purposes of interpretation) of the meaning of *sharr* ('enemy'; cf. with *sharr*, to marry, and of *ḡar* ('husband') 886 owe to the penetration of Hugo Winckler.

For everything else the reader must be referred to the literature on the subject; the most important books are mentioned below. But we may point out in conclusion that in all probability the Greeks borrowed 1888 Arabic at an early period, through South Arabian (see merchants (cf. *Arum* in Lycia and in the Troas, i.e. the *Arum* in Lycia) their Apollo and his mother Leto (Lato, Lat. from Latona, cf. also *Diary* for Heracles, i.e. according to Herodotus the 'little Heracles') and Hermes in the same way as according to Strabo they took their additional names *Phoibos* and *Phaenon* from the South Arabian alphabet (formed at from the 'Arum', as the

remains); the identity of Leto and the divine mother Lat had already been put forward as a conjecture by the famous Arabist W. Robertson Smith as early as the year 1881 that of Habel and Habel (Hou. 4) before him by Freytag (*Stud. in the History of the Semitic Languages*, 1881, p. 345). This would seem to prove sufficiently that South Arabian connection with the gods, in whose altars, inscriptions, facts and customs, must have been in a flourishing condition as early as the beginning of the first millennium B.C.

For the above cf. I. H. Merdunian and D. H. Müller, *Schicksal der Arabier* (Vienna 1883); D. H. Müller, *Berges und Schicksal* (Vienna, 1879 and 1881); D. H. Müller, *Epigraphische Arabier* (Vienna 1889); J. Halévy, *Études Sémitiques* (Paris, 1873); Ed. Glaser, *Stich. 1888 Genes. a. Geogr. Arabien*, Vol. II. (Berlin 1890); do., *Zwei Inschriften über den Himmelsbruch von Haris* (Berlin, 1897); do., *Arabisches Katakomben* (Munich, 1906); F. Hommel, *Stich. 1888 Genes. a. Geogr. Arabien* (Munich, 1893), containing pp. 63—88 complete bibliography up to 1893 (continued up to 1903 by Otto Weber in his *Stich. 1888 Genes. a. Geogr. Arabien*, III; Berlin, 1908) with 1888 *Arab. Studien* (Munich, 1908) doi, *Arabier und Abhandlungen* (Munich, 1892—1901, three parts); do., *Die Geschichte der alten Araber* (Munich, 1901); do., *Grundriss der Geogr. u. Gesch. der alten Araber*, I (Munich, 1904); M. Hartmann, *Ein arabische Frage mit einer Vorrede der Hochwürdigsten Theol. (Leipzig, 1909)*; H. Winckler, *Munich, Arabien, Arabien* (Berlin, 1881); do., *Arabier und Arabien* (Berlin, 1888); W. Robertson Smith, *The Religion of the Semites* (2nd ed. London, 1894); J. Wellhausen, *Kurzgefasstes Lexikon* (2nd ed. Berlin, 1897); Th. Noldeke, *Reich der Perser und Araber im Zeit 1888 Sassaniden* (Leipzig, 1879); do., *Die gläubigsten Perser im Jahr 1888 Geseh's (in the Arab. der 1888 Geseh's, Arab. u. Pers., 1887)*; do., *Ein 1888, Sprachen* (2nd ed. Leipzig, 1899), pp. 49—68; G. Rothemann, *Die Hymnen der Arabier in al-Hira* (Berlin, 1899); Fr. Rothemann, *Reich der Perser und Araber im Zeit 1888 Sassaniden* (Leipzig, 1888); and with reference to this, Noldeke in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, XLII (1888), 470—487; H. Gutschmid, *Die vorderasiatischen Sprachen* (Munich, 1904).

(F. Hommel.)

ARABIA UNDER ISLAM.

The history of Arabia under Islam will be described in the criticism dealing with the political, religious, ethnic and spiritual. Here it is sufficient to lay down the main outlines.

After Muhammad had finally established the supremacy of Islam by the conquest of Mecca, almost all the heads of tribes and petty rulers of the peninsula were deputations to Medina to undergo the *hajj* in the Prophet. On this account the 9th year of the Hijra (630—631) goes by the name, among the Mohammedans, of the Year of the Deputations. Nevertheless the Arabs 1888 an intention of surrendering their independence; no 1888 was Muhammad dead (632) then they thought the moment had come to shake off the Arabian yoke. Even in the lifetime of the Prophet, Muhammad (p.v.) the east of the Arab lands had arisen to Central Arabia as an opposition

prophet. A similar attempt was made by Tulayha (q. v.) among the Beni A'ad, al-A'wad b. Kahl (q. v.) of the tribe Anasir Yemen, and the prophetess Sadiyah (q. v.) among the 'Ansam. Khalid b. al-Walid, who was sent by the Khalif Abu Bakr with troops against Tulayha, soon settled matters with him and the 'Ansam, whereupon she prophesied Sadiyah killed Mu'awiyah. The latter was then killed in the bloody battle of 'Akraba and the Beni Khatifa brought into subjection. In Yemen al-A'wad fell a victim to a conspiracy of his own people, and the rising soon came to an end when the Muslim troops invaded Yemen in 633, so that in this way all danger threatening the constant existence of Islam in Arabia was removed.

There followed the period of the great conquests under 'Omar I., during which it seemed as if Islam had really succeeded in moulding the Arabs into a homogeneous and powerful nation. But 'Omar's successor 'Uthman favoured the interests of his family and thereby brought about the first civil war. It now soon became clear that the Arabs on their epistemic literature and tribal hostilities above any political community embracing the whole nation. It is true that the first Umayyad Mu'awiyah succeeded in ending the civil war and in establishing his rule over the whole of Arabia but he transferred the centre of his authority to Syria, with the result that during the reign of his son and successor Yazid I., the holy cities Medina and Mecca rebelled openly against the government and the second civil war broke out. It now became more apparent than ever that Islam far from having got rid of tribal differences, was now still more aware by introducing the religious opposition between Shi'as and Khawarizms. Especially the dogmas of the last prophet were to the taste of the Arabs and became the cause of repeated insurrections under the later Umayyads, after 'Abd al-Malik had defeated his Arab opponents in the year 73 (692) and had restored peace in Arabia. Finally the Khawarizms became again a leading factor in certain parts of the peninsula, especially in Basra where they have maintained their hold to the present day.

Meanwhile Arabia under the Umayyads as afterwards under the 'Abbasids, had sunk to the position of a province of the empire of the Khalif and even with regard to administration did not form a unit. There was no central government, no capital city; different cities and districts of the peninsula their own governors, who were appointed directly by the Khalif. When therefore the Khalifate lost its power after the death of al-Muwahhid (851), it was inevitable that these governors should act as independent princes, especially in isolated districts as in Yemen, where this tendency had already existed before (especially in Zabid). With such movements religious riots continued, e. g. of the Zabidis in Zabid and Sana'a, and of the Karmatians in al-Bahra. In short there can no longer be any question of a history of Arabs as a whole; there is only a history of dynasties, tribal and sectarian leaders, who came into prominence in the different parts of Arabia and again disappeared. The influence of the central government at Baghdad still makes itself felt at the south from time to time in Mecca and the frontier districts, until, after the fall of the Khalifate 656 (1258) the

Egyptian Mamluk-Sultans began to exercise some influence on the course of events in Mecca and along the shores of the Red Sea.

Under Salim I. (1518-1520-1522-1520) the Ottoman Turks came on the scene and established their rule in the holy cities and in Yemen. But in this country they had a difficult position in face of the Arab tribes who, under the leadership of their Imams, at length (1043-1053) drove them out of the country. In the case of Arabia everything remained as it was until the Wahabites (q. v.) arose in Central Arabia in the second half of the 18th century and soon won such a strong position that the Porte was compelled to call in the help of Muhammad Ali. The latter succeeded, but only after great efforts in weakening the power of the Wahabites, yet the power of the Turks in Arabia remained as before, very nominal. It was not until the last of the 19th century that they made a desperate attempt to make their power a reality, and undertook expeditions to 'Asir and Yemen (1871-1872), while Mishat Pasha (1870) and Rashid Pasha (1876), approaching from the East, subdued the Ishakids of the ancient country of the Karamanians. In consequence of this Yemen was turned into a Turkish wilayet, with Sana'a as capital, while Eastern Arabia, so far as it was subdued at all, was added to the wilayet of Basra as a new sandjak with the name Nedjd. But the new wilayet Yemen retained only no power, because the Arabs living there were in open rebellion and 11 years of repeated expeditions Turkey did not succeed in bringing them into subjection. The English, on the other hand, succeeded in establishing along the whole of the south coast from 'Aden to Maskat and Zanzibar on the Persian Gulf a supremacy which is none the less real for not being quite openly avowed.

Statistical data as to the present condition of the peninsula are not available. In 1875 Rashid Bey W. ibn Farid (Yemen u. Sana'a) (II, 253) estimated the population at 10,732,350 souls but this number is purely conjectural.

4. ARABIC WRITING.

The Arabic character, although one of the youngest in point of age, occupies the first place after the Roman character from the point of view of geographical diffusion. It is the prevailing script from the western frontier of China to the West coast of North Africa and from Constantinople to the Malay Archipelago in all other parts of the world. It is known and used at least, especially in consequence of pilgrimages from Syria.

Down to the last century erroneous views were held concerning the origin and the primitive form of Arabic writing. It was thought to be a development of the old angular script, called 'kufic' by the Arabs themselves, which had been used for the oldest Arabic documents, manuscripts of the Koran, inscriptions on stone and on coins, which were known at that time. This view was shattered by the discovery of papyrus, which have been found in numerous numbers since the eighth decade of last century, thus increasing the material of our possession in a most unexpected way. These documents some of which date back to the beginnings of Islam, exhibit the surprising fact that the form of Arabic writing even at that early stage does not essentially differ from the ordinary modern script, latter Naskh but all the

pretty widely diffused. According to Arab tradition, which in this case sounds very probable, Arabic script was then brought from North Arabia to the other Arab lands, the Kingdom of the Lakhmids in lower Mesopotamia. It is very questionable however whether it was brought there by Christians as Wellhausen assumes (*Syriac und Persisches*, III, 203). It is certain on the contrary that the literary language used by the Christians of that region was Syriac, as Nöldeke (*Geschichte des Arabers*, p. 7, note 3; *Gesch. d. Persien und Araber zur Zeit der Sasaniden*, p. 177, note 3) conjectured correctly. Even the Christians of Mesopotamia were addressed in Syriac by Jacob of Sarug. It is clear however that the Arabic script was in use here as early as the time of Muta'im and Jarafa (second half of the vi. century A.D.); though possibly it had been introduced only recently, for it still appeared in the Bedawi as something very mysterious.

The rise of Islam no doubt helped to spread a knowledge of writing. Written portions of the Koran dated before the year 622 A.D. (Nöldeke, *Gesch. d. A.* p. 39 ff. seq.), and after the text had been officially fixed under 'Umar and 'Uthman, the art of writing spread together with the study of the sacred book.

The following are the oldest monuments of Arabic writing belonging to the Muslim period:

- I. A number of coins beginning with the year 20 (641) (Nöldeke, *Catalogue des Arabischen Münzen*; vol. I, p. 53 ff. seq.), the oldest of which however bear only very short legends;
- II. several inscriptions, some of which are older than the second half of the vii. century A.D. one dating from the year 72 (691-692) in the Kubbat al-Sakhra at Jerusalem, three inscribed into stones in the caliph 'Abd al-Malik, the inscription of Ras al-Hadid which dates from 92 (710-711). — For the sake of completeness an enumeration of the inscriptions belonging to the ii. century of the Hijra may also find a place here: 1. in Ras al-Akharin (N.W. of Palmyra) dating from 110 (728-729); 2. in Ras al-Hoir (S.W. of Palmyra), both put up by the caliph Hisham; 3. in Antioch (Upper Egypt) A.H. 117 (735); 4. the Camp of Djerash A.H. 125 (742-743); 5. mosque of Amalun A.H. 125 (742-743); 6. citadel of Ramla A.H. 125 (742-743); 7. boundary-stone of Edmunah belonging to the time of 'Abd al-Rahman (in the possession of the author); 8. several inscriptions found in Persia;
- III. A number of documents on papyrus, the greater part of which also belong to the 2. half of the vii. century A.H. It is to be regretted that the oldest of these belonging to the first half of the century, which are preserved at Vienna, are still inaccessible to the world at large, but the documents which are available are quite sufficient to give a complete picture of the script of the vii. century, so it is out of the question that it should have been subject to any considerable modifications between the years 20 (641-642) and 87 (706).

Plate I gives a general view of Nabataean and the oldest forms of Arabic writing. As in the simplified Arabic script the shape of

several letters is indistinguishable from that of others, it became necessary to invent a system which would prevent confusion. Following the model of Syriac writing dots were chosen for this purpose; the date of their introduction is unknown, but they probably go back to the pre-Islamic period. The accounts of the Arabs themselves on this subject (Nöldeke, *Gesch. d. A.* p. 305, 311) may well be set aside. Even were actually used in the first century of Islam, though perhaps not as extensively as later, the documents of that period, so far as they have been accessible to me, the following letters have dots:

ا, ب, ج, د, هـ, ز, ح, ط, and ك, but not ع;

ظ papyrus of 91 (709-710);

س coin of 85 (703);

ص papyrus of 91 (709-710);

ض coin of 86 (703);

ع = ى papyrus of 91 (709-710), inscription at Khirbat 92 (710-711).

It may be remarked on passing that as early as this period ظ was in Egypt pronounced as a hard g as is proved by جستن (side by side with قستن and قستنار, the Arabic transliteration of the Latin 'quacstor' (papyrus of the year 90 = 708-709).

The first letter to receive its dots seems to have been هـ, which apparently was not then marked until the ii. century of the Hijra. Sometimes (in the MSS. of the Kor'an nearly always) the dots were replaced by strokes standing apart from left to right; double dots were placed one above the other either vertically or obliquely, three dots were placed one straight line and in the case of ا frequently combined into a stroke. The punctuation of هـ and ع exhibits interesting variations. The original distribution seems to have been, that هـ had no dot at all and ع one dot; this applied only to the letters when occurring at the beginning or in the middle of a word, as their final forms were at first sufficiently distinct to render a further distinction by means of dots unnecessary. The place where the dot of ع was put was subject to further variations, even in the same country. In Egypt towards the end of the i. and beginning of the ii. century it was placed sometimes above, sometimes beneath the letter (papyrus and Antioch inscription); in Palestine (Khirbat inscription) it was written below. The punctuation of هـ does not seem to have come into use until the ii. century, at first in the form of ى, later as هـ, whereupon هـ necessarily received a second dot. The old final form of ى = ى continued to exist down to the v. century, while the later final form of ى is found in its beginnings as early as the ii. century. Different countries preserved individual peculiarities in the use of the dots; the Maghrib still retains the old punctuation of ى = ى, and ى = ى,

not in Baghdad, where the oldest paper manuscript is for *taun* (the *Shah*) *al-fadl* of Abu 'Uthayb written in 256 (870). It was written 3 or 40 years in the middle of the 10th century.

(*Palgrave, Scripta, Oriental series, plate vi*.)

The vowel signs which were likewise borrowed from the Syriac script, seem also to be very old, but as to the date of their introduction we have no data at present. The original system of vowel marks differed considerably from that which is now in use. As *fa* had no sign, it was based on the different phonetic strength of the vowels: a *fa* as strong vowel was expressed by a dot above the letter, a occupying an intermediate position was denoted by a dot in the lower, an *af* by a dot below, the situation being explained by simply doubling the dots, in order to indicate that the dots were regarded as not actually belonging to the script proper, they were in copies of the Koran usually added to various columns, — in the oldest copies in red, later also in yellow and ~~green~~ more rarely in blue, — whereas the dots belonging to consonants were apparently always written in black. The dots are occasionally replaced by little circles.

At present we can neither be asserted nor denied, that the vowel-points were added by the writer of the text himself. It is certain however that in the 10th century they are ~~not~~ not yet received canonical sanction. Malik b. Anas (died 179 = 795-200) at any rate demanded that copies of the Koran destined for use in divines verities should contain no vowel-points, in common writings they were probably not used at all.

Towards the middle of the 11th century this system of marking the vowels was replaced by a new method which is still in use. Owing to the ignorance of the Arabs in all matters concerning the right of their script, it is impossible to say whether the statement that it was invented by *al-Khalil* (died 170 = 786-837) is founded or not. The vowel-signs of this system are simply the corresponding vowel-letters; in the case of *fa* the dotting is clearly discernible, *fa* is a dotting in the Maghribi & the Maghribi *af*, *fa* is obviously an analogous consequence of the vowel *fa* of the old *af*.

The other vocalized orthographic signs were probably borrowed at a still later date than the vowel-points, but the date of their introduction is equally obscure. It is possible that they also passed at least through two stages of development.

Amongst the most important is probably the *shamsa*. In the oldest manuscripts of the Koran it is expressed by two red dots put alongside of each other, later it is represented by a *shamsa* (a *shamsa* which appears sometimes alone and sometimes beneath the *af* or *fa*).

The other forms of these signs which are still in use are also said to have been borrowed by the above mentioned *al-Khalil*, a statement which in a certain extent is supported by the fact that they are were expressed by letters of the alphabet. *Shamsa* is a small *af*, and *ayya* or *ayya* is a small *af*.

In a similar way two systems of punctuation seem to have been in use at different periods in the history of the Koran the end

of a verse is denoted by strokes slanting upwards from left to right, the number of which varies from 4 to 10; the end of a group of five or ten verses is expressed by a circle enclosing 3, 4, 5 or more similar strokes. The later system was to denote the end of a single verse by a simple circle, the end of a group of five by a *shamsa*, usually in the form of a circle ending in a point at the top, and the end of a group of ten verses by a circle or less ornamental circle, usually a square, in which the number ten was written at first in numerals, later in letters of the alphabet. Occasionally this mark is put not in the text but on the margin. The system disappears in the 11th century; in manuscripts of the Koran dating from the later Middle Ages only the end of a single verse is denoted by a circle or crescent and numerals denoting groups of ten are occasionally written out in letters.

In profane writings punctuation is only sparingly used. In the oldest period only the ends of long sentences are marked by a circle, which perhaps represents a modified dot.

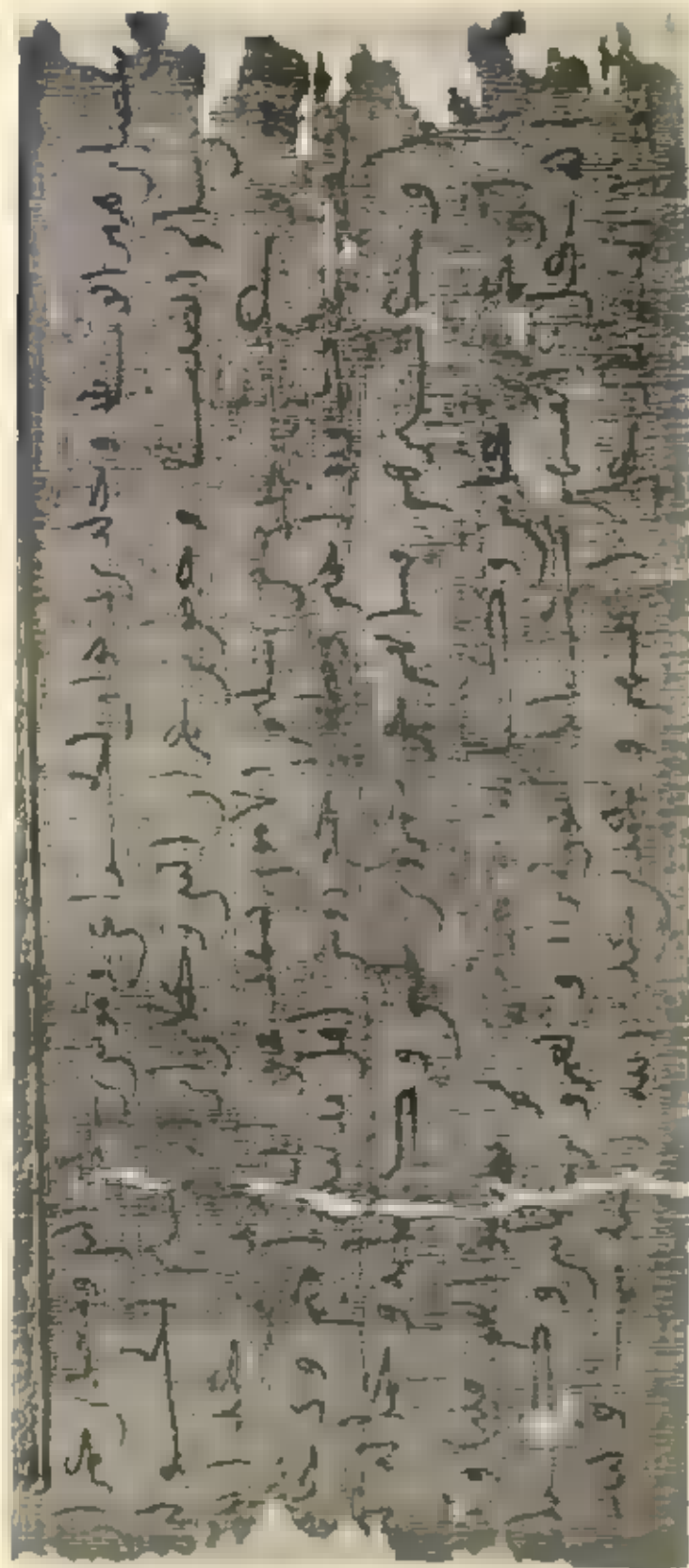
Our information about the writing materials used at that time is fairly extensive; it is derived chiefly from the accounts of the missionaries concerning the missionary epistles sent out by the papal, and about the collection of the Koran undertaken by Zaid b. 'Uthayb in the year 83 (633-634), further details which however belong to a later period are supplied by the statements of the *Muslims*.

At the time of the prophet and in all probability during the preceding period leather (*af*) was the principal material written on. In this we must understand not leather, not the much more expensive parchment, as is proved by a story told by Ibn 'Asad and repeated in several places (see Wellhausen, *Muslim and Muslim*, ii. 123; Ibn Khallikan, *Kitab al-Mu'arraf*, p. 170), according to which a messenger sent by the prophet to deliver a missionary epistle with an *af*, arrived at a pitching up his leather water-pail. The other anecdotes told by Ibn 'Asad (*Muslim*, No. 85 and 102) show that the leather was frequently dyed red (green? black? blue? etc. see Giese, p. 7). In telling the same story once instead of *af* the expression *af* is used. The Khedive's library possesses two documents on leather which however belong to a later period, viz. 233 (847-848) and 239 (853-854). Such documents were rolled up and bound together with a leather string and thus could be sealed. There is a well-known story to the effect that the famous Mesopotamian architect drew the design of his mosque on leather. Other materials used were:

1. *af*, plant *af* Kerakum (under this word see 'al-Buhārī' (Bihar-ul-Karim, V. 53). It is also known from the explanation e. g. of the *af* that the object referred to is the thick lower end of the palm-branch, which is about 1½ feet long and has a surface of about 2 inches the rest of the palm-branch, which has a diameter of less than ¼ of an inch, is much too narrow and too rough. Muhammad's missionary letter to the *af* was written on *af* (Wellhausen, *Muslim*, p. 127, No. 102).

2. *af* of the *af*, i. e. especially the *af*, *af* and the *af* (shoulder-blade, *af*). The Khedive's library possesses a specimen of the

NABATAEAN.			ARABIC.			
1-3. Century.	4. Cent.	6. Cent.	7. Century.			
PETRA. SINAI. HIDIJ.	NEMARA.	ZEBED. HARRAN.	STONE- INSCRIPTION.	COINS.	PAPYRI.	
Α 6666611	6	11111	11111	11111	11111	11111
Β 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Γ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Δ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Ε 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Ζ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Η 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Θ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Ι 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Κ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Λ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Μ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Ν 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Ξ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Ο 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Π 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Ρ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Σ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Τ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Υ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Φ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Χ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Ψ 6666666	6666666	6666666	6666666	6666666	6666666	6666666
Ω 6666666	6666666	6666666	6666666	6666666	6666666	6666666



Papyrus dating from the conquest of Egypt, c. 34 A. D.

[illegible]



Reliefs dating at the 10. and the 11. cen. H.

1. Inscription of the Khudh al-Murad of the year 110 H. on the Kaldan stepakhan (Tashkent).
2. Kocin from Amagur. (Dunashvili, 259—260 H.).

PLATE VI



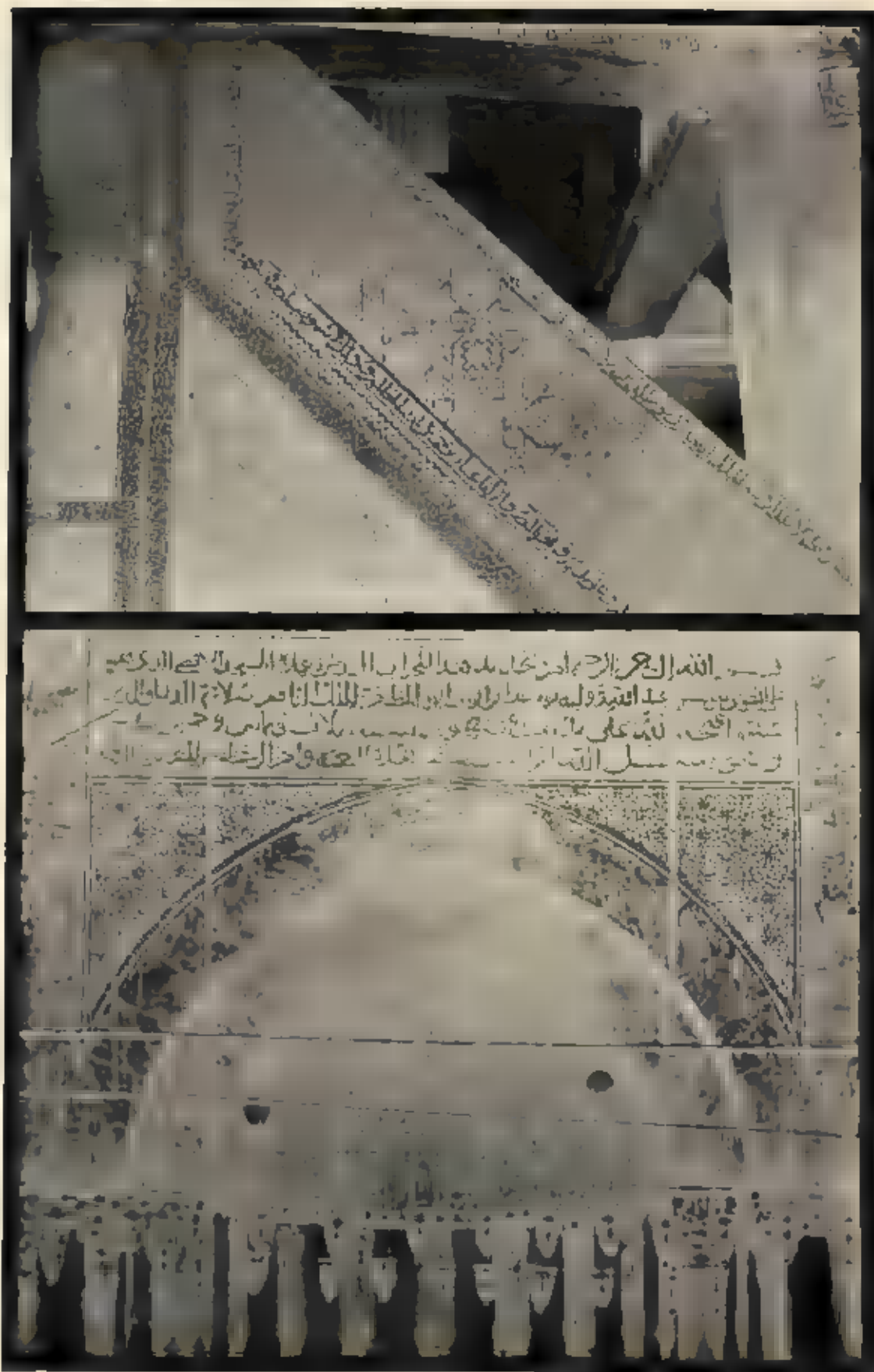
Original document of the III cent. A. D. bearing the name of the Abbot Eusebius at-Makadi in 'Hah.

PLATE VII.



Characters used on coins up to the vii cent. H

- | | |
|----------------------|----------------------|
| 1. ungued A. H. 77. | 4. Ghilal A. H. 358. |
| 2. Ghilal A. H. 148. | 5. Ghilal A. H. 615. |
| 3. Ghilal A. H. 268. | 6. Ghilal A. H. 616. |



Arabic script.

1. Inscription of Nūr al-Dīn of the year 562 A. H.

2. Inscription of Salih al-Dīn of the year 583 A. H. in the Abyss-Mosque, Jerusalem.

بسم الله الرحمن الرحيم

الملك خلوة حضرة

الحمد لله رب العالمين وعلمنا به علم سري ما كره النورانيه اجمعين وسلمه

[illegible][illegible]



1. Sans 1. from a Kor'an written by a Malay.

2. Two pages of a prayer-book "Du'at al-Muslimin" printed in Canton.

later, containing a list of witnesses, unfortunately without names. The memo is placed, in order to be filed in a good file for future reference.

4. *Pancheride* *Shayr* or *Shair*, widely used for sheet notes in Egypt, an old well known, this was a favorite material in antiquity as well as during the Greek-Coptic period — there even exists a parchment dating from the brief period of Persian rule —; in the Arab period however it seems to have been much less used, and while thousands of literate, Greek and Coptic sources are found in many instances, the Khindīf al-ḥabṣy alone possesses a few in Arabic. Pancheride was also used outside Egypt, especially in Arabia

5. Flat white stones, possibly, were also used for short axes; they were probably mostly pebbles of limestone chert horizontally by the heat. No anvil-stone seems to have been discovered so far.

8. It is very probable that wooden tablets were also in use, although no definite statement to that effect can be adduced. A specimen (unfortunately incomplete) is preserved in the Imperial Library; one side contains writing in ink, the other *sh-fa-fa* is carved 限 on the other side (il. catary).

1 Parchment (called *ḥafṣ*, *ḥafṣ*, *ḥafṣ* in the *Kitāb*, p. 21; the expression *ḥafṣ* *ḥafṣ* *ḥafṣ* used by Cassan b. Ḥabīb *was* also hardly meant anything but parchment, *ep. Nidāḥ*, *Gen.* d. C., p. 34; *ep. adon* in Tannū's *muḥṣaḥ*, v. 31, ed. Arnabī, v. 30 of the Calcutta edition, also means parchment; but since *ḥ* is mentioned in a parallel with *ḥafṣ* the meaning may be leather. The explanation of the commentators, a *ḥafṣ* = white as parchment is hollow; (black) women are (brown), in consequence of a high price in use *ḥafṣ* have been limited chiefly to documents, and accordingly to copies of the Korān. For this latter purpose it was sometimes prepared in a large size (the MSS. of the Korān n° 1 and n° 3b) have a size of but $\frac{1}{2}$ and $\frac{3}{4}$ cm.) for the Maghrib however parchment was used for books as late in the second half of the 14th, and perhaps even early to the 15th century. — *Ḥafṣ* (in the *Kitāb*) seems to mean a fragment or scrap of a larger leaf of parchment or paper.

8. Papyrus (*Pap. (zi, Papyrus)*), which appeared from Egypt over the whole ancient world, was known also to Arabs, and lasted down to the early Abbasid period as the principal writing-material of the Muslim world. The use of papyrus which had existed since the remote past declined gradually after paper had come into use, as the latter material was less expensive and more convenient for practical purposes; in the first half of the 14th century it seems to have disappeared completely. The most modern papyrus document in the Khudutskii library dates from 319 (931), that in Vienna from 323 (935; *Arab. silsilin*, II, 98).

Paper (cotton, flax, etc.) did not become known in Muslim countries until the end of the 11th century. It seems to have been known there however before the end of the new material became general. The oldest book on paper dates from 136 (195) and was probably written at Baghdad, the Cairo ~~ms~~ of 646 bears the date 263 (872-873), but this is not beyond question; it must have been written however about the year 300 (912-913), most probably at Damascus. In Egypt paper does not appear until the second half of the 11th

century (a fragment dating from the time of the fall of is in the possession of the writer); it was obviously a matter of some difficulty, owing to the conservative tendencies of the country, to pour a material like papyrus which had been in use for thousands of years. The popularity of paper seems to have increased rapidly towards the beginning of the 14. century; the ~~cheapness~~ ~~was~~ accompanied by a gradual deterioration in the quality of the papyrus, and towards the middle of this century the latter disappears altogether. The manufacture of paper on the other hand soon developed enormously. In the second half of the century the author of the *Adab* knows only seven different kinds of paper, but their number may have increased very rapidly, since paper manufactories were in almost every large city in the Muslim countries, the products of which were known by distinctive names according to their origin, quality and size. The size of the paper especially proves the high state of development which the industry maintained throughout the Middle Ages. The latest of the largest Korān in the Khediv's library (no. 19) which dates from the 12. century, have a size of 27.98 cm. although the edges are cut. Where even such sizes ~~was~~ insufficient, so in the case of large official documents, foundation deeds etc., several leaves of paper (or parchment) were stitched or pasted or sewn together. Some foundation deeds in the Khediv's library are 75 feet long.

Towards the end of the Middle Ages European paper began to be imported into the East. Al-Sakhawi (died 902 = 1496) is the first Egyptian author referred to as working in 40 volumes, most of which were written on paper coming from Faramash communities. In some cases towards the end of the century European competition gained the upper hand, the paper of manuscripts written in Egypt towards the year two (1591-1592) frequently shows European i.e. probably Italian watermarks.

The Arabs have preserved no tradition concerning the origin of their writing: al-Khalidhī (end of the 11 century) following authorities which may date back to the end of the 1 century, seems to hold that it was invented in the Kingdom of the Lakhmids. Later writers, Ibn Khaldūn (*Muqaddimah* ch. 30) and Ibn Khallikān (*Wafayāt* (in al-Bawwāl) repeat this view and state expressly that the art of writing spread through Arabia from Hira or Aḥḥā. The author of the *Ḥāriri* (p. 4) alone gives no account which may preserve an element of genuine tradition. He writes as follows, on the authority of Ḥaḥḥān al-Kalbi (died according to Ibn Khallikān in 204 = 820/830): 'The first who wrote Arabic

ابو جند حواری کثرون جمع غریبات were
They are said to be the names of Kings of Midian
who perished in the 'Days of the earthquake'
(Sura xvi, 189). It may be possible to suggest
that this statement contains a reminiscence of the
origin of writing in Midian, the country of the
Nabataeans. Another authority quoted by Abu
Nu'aim, Ibn Abi Sa'ud or Sa'ud (see *Sihrist*, ch.
Folger II, 3) gives the same names more correctly

ايجاد حاور حائلي نلمان صلع نصي نوس

If we undo the *alift* from the middle of these words the remaining letters represent the order of the letters in the original alphabet, only that

Turks destroyed the poor remains of Muslim civilisation. Like their predecessors they paid considerable attention to calligraphy. Following both in literature and in chiefly the example of Persian masters. The civil as well as the military departments of their administration preserved the official script of the Middle Ages during several centuries. It is said that as late as the sixteenth more than 50 different scripts were known, most of which fell out of use during the sixteenth and the eighteenth century. At the present time only the following are used:

1. *Ṣūṭī*, the direct descendant of the old Arabic, in which there are two forms: a larger form used in the Imperial chancellery for treaties and diplomas (ṣūṭī, ḥudūd) of all kinds; a smaller form is used side by side with the *ṣūṭī* in the ecclesiastical courts, but is falling more and more out of use. The large *ṣūṭī* is called 'Djālī-dīnī'.

2. *Ṣūṭī* (ḥudūd), used for ornamental than practical purposes.

3. *Ṣūṭī* and

4. *Ṣūṭī* chiefly used for books, the former *ṣūṭī* poetry, the latter for scientific, especially religious literature.

5. *Ṣūṭī*, an official script, but also the character most frequently used in private life. With the Turkish rule it spread over a part of the Arab countries, though *ṣūṭī* genuine Arab *ṣūṭī* is 'Turkish writing'. *Ṣūṭī* the rest these countries use *ṣūṭī* with considerable, though noticeable variations.

6. For the sake of completeness the *ṣūṭī* may be mentioned which is now but little used.

In Turkey itself calligraphy is still highly esteemed, and *ṣūṭī* works of the great calligraphists (ḥudūd) (died 934 = 1530) and *ṣūṭī* (died 1110 = 1698-1699) are in great repute as models; in the Arab countries however, and especially in Egypt, less and less attention is being paid to the art of writing, principally in consequence of the rapid increase of printing with movable type.

It has been mentioned above that the oldest examples of Arabic writing hitherto known are two inscriptions of the six century A.D. These short forms are dissimilar to the round script of the eighth of the seventh century, but resembling the other Arabic writing, the so-called *ṣūṭī*. The question arises whether these forms represent *ṣūṭī* only written character existing at that period, or whether their still angular shape is due to the hand in which they are cut, and whether a round cursive form also existed at that time; in these questions no answer can be given at present.

The forms which can so far be dated with certainty are *ṣūṭī* in the seventh century A.D., the first of the *ṣūṭī*, two *ṣūṭī* types of script are found to be in existence: a slender, more angular script on stone monuments and coins, and a round cursive on the papyrus. Closer investigation reveals considerable differences in the writing of the inscriptions: the stone monuments of 'Abd al-Malik (see above) exhibit much more angular forms than inscriptions of Kharrāb (91 = 710) and Amīn (117 = 735) which are described or painted on stone by means of a brush or palm-leaf; cf. *ṣūṭī*, *Arabic Palaeography*, plate 101-110. Similarly the type of writing found in

the coins of the first century, especially those of the early period, is not so very much different from the cursive script.

In view of these facts it is impossible to reach the conclusion that the difference between the two types was chiefly due to the nature of the material written on, though at the same time there existed a tendency to create a separate monumental script.

The distinction between the round and the angular script became more pronounced in the six century, the former assumes a still rounder shape, and apart from a few points of detail, appears to have practically identical with those now in use; the angular writing with its acute ornaments and curves and in manuscripts of the eighth century becomes still more and more angular. In the six century the angular script enters into a new phase of development which removes it even further from the round cursive. — The name 'Kufic' (*ṣūṭī* *ḥudūd*) has of old been applied to the angular script; but the origin of this appellation is not easily explained.

There can be no doubt that the name is derived from the town of Kufa which, founded in the year 637 (638), was one of the oldest Muslim cities, and before the foundation of Baghdad (750 years later) was the religious and intellectual centre not only of Iraq, but of the whole East. It is without saying that in a town of such importance the art of writing must have flourished, and this is borne out by a statement of the *ṣūṭī*, according to which the people of Kufa first invented a special process of writing by means of (fermented?) dates, whereby the inkstone hard and still parchment was made soft and flexible. Although the script itself, as we have seen above, was known in Mesopotamia at least 100 years before the foundation of Kufa, we may conjecture that it received its name from the town in which it was first put to official use; the name therefore probably arose in Mesopotamia, perhaps in Baghdad itself, and spread from the center of Islam over the whole empire as an appellation of all the more angular forms of writing to distinguish them from the round cursive. The name is first mentioned by the author of the *ṣūṭī* who enumerates the following as the oldest scripts: that of Mecca, of Medina, of Basra, and of Kufa. Unfortunately he only describes the Meccan script in a considerably intelligible manner. It is surprising that, according to this account, two cities which were situated at a comparatively short distance from each other, should have produced two distinct types of script, while Syria which for three quarters of a century was the centre of the empire, and Egypt whose probably never was made of writing, then anywhere else, are passed over in silence. It would also seem curious that neither of the scripts associated with one of the holy cities was used for copies of the sacred books.

It is even further that these four scripts were derived one from the other by the calligrapher Kufa at the time of the Umayyads we realise that our much reliance must be placed on the statement regarding the four different scripts. It proves however that the appellation 'Kufic writing' was in existence at that time. Later on it occurs frequently, once in the *ṣūṭī* in the form of *ṣūṭī* *ḥudūd* as an expression which seems to indicate that it was regarded as a charac-

has artificially derived from the original script.

During a period of about 500 years the *Käse* character, growing side by side with the round script, was used almost exclusively for copies of the *Korān* (of private books of the older period written in *ḥaṣṣ* only a single one is known; a fragment of a genealogical work — see Allwardt, *Forsch.*, Berlin I. 367, published by Rodiger, *Über zwei Pergamentblätter aus altarabischer Schrift in the Abhandlungen der Akademie der Wissenschaften zu Berlin*, 1873) inscriptions on stone and coins, and for a short time also on official documents, especially of a legal character. Standing unrelated to the needs of practical life it was artificially cultivated as a kind of literary script: it existed side by side with the cursive, but not without being influenced by it, and passed through a development of its own, which did not like that of the cursive lead to higher perfection, but to degeneracy, and finally to complete extinction. That it was an essentially artificial script, which was frequently found difficult by its artists, is proved by the fact that the latter often inadvertently drop into writing the round hand (cp. *Arabia Palaeographica*, plate 111, 114, 116).

We will now consider the monuments containing *Käse* writing in detail:

1. Manuscripts of the *Korān*. With one exception (*Seebe Patriography*, plate 43) all old copies of the *Korān* are written in *ḥaṣṣ*. Apart from the fact that it was regarded as a literary script, the use of this highly inconvenient character may possibly have been due to an imitation of the Estrangela, which as is well known continued to be used for copying the Bible even after the introduction of the Psalter character. But this hypothesis cannot be proved. The age of the *Käse* *Korān*, was long doubtful, until the discovery of dated manuscripts or fragments rendered more accurate conclusions possible. The dates unfortunately do not refer to the time when the manuscripts were written, but to the date at which they became the property of a mosque foundation (*waḥḍ*); but as most of these copies, especially those of large size (*ḥamḥ*), were written for this special purpose, we may assume that the date is accurate. According to the *waḥḍ*-inscriptions the foundation dates of the dated *Korāns* belong to the 11th century: viz. the Paris copy n^o. 336 (*de Sane, Catalogue*) dating from 229 (845-846; *de Sane* f. 107v), the Cairo fragments n^o. 339 to from 270 (885-886; *ḥamḥ* f. 107v) *ḥamḥ* f. 107v) and from 277 (890-891; probably from the mosque of 'Amr at Old Cairo), n^o. 40160 collected by Amr, the governor of Damascus from 256-264 (870-877). The only specimen of the 12th century is the complete *Korān*, Cairo n^o. 387, with a *waḥḍ* dated 155 (774-775; *de Sane* f. 107v), *ḥamḥ* f. 107v) *ḥamḥ* f. 107v); cp. *Zapfel*, *Arab. imp. pers. arab. script*, vi. 69-233. By means of these dates, however scanty, we are able to fix the different types of script exhibited in these manuscripts, and thereby to arrive with tolerable accuracy at the date of the other copies as well. The writing of the *Korān* of 155 is still simple and natural, though careful with great care; there are few consonantal dots (*ḥamḥ* f. 107v, *ḥamḥ* f. 107v), and none at all for the vowels, it would be quite wrong however to

regard this but as an argument against the existence of these signs at the period in question.

The writing of the 11th century *Korāns* differs considerably from that of the earlier manuscripts. The letters are of a rounder shape, and the *ḥaṣṣ* is drawn out to a long sharp point in the left bottom corner. Occasionally the letters are not written, but practically painted, i.e. the outlines of the characters only are drawn and filled in with ink, thus Cairo n^o. 358.

There are no 12th century copies bearing an unquestioned date — the Paris m^{ss}. n^o. 358 of the year 300 (912-913) and n^o. 376 of 356 (966-977) and the Constantinople copy Agg. S. n^o. 21 of 357 (968-969) almost certainly belong to the 12th century — but there seems to be no doubt that the copies in which the tendency towards rounder forms and ornamental flourishes in the final letters is further developed, may be safely assigned to the 12th century. — It is surprising that *Käse* *Korāns*, which however are seldom complete, are very rarely dated: out of the 227 fragments at Paris (= 480c leaves: *anal. de Sane*, I. 57) only 3 are dated, of the 66 at Berlin (6 of which are on paper) not a single one, and of 40 copies in Cairo only three.

During the 13th century the use of *ḥaṣṣ* for copies of the *Korān* seems to have become less frequent. The material in our possession is not sufficient however to fix the date of this change more definitely; for although large numbers of *Korāns* (thousands as we are told) existed at that time, especially in the mosques of Cairo, only very few have been preserved (*Reis. Museum Catal.*, II. p. 53, of 427 = 1035-1036; a Cairo copy of 490 = 1105-1106; both written in the round hand). The case applies to the 14th century. Of the few dated copies (508 = 1135-1134; *de Sane*, 355 = 1160, 566 = 1170-1171, and 590 = 1202-1203 written in Persia) three are written in the round hand; only the copy of 566 exhibits an ornamental *ḥaṣṣ*, which represents a third type of the script, viz. a flourishing towards the arabesque, especially in the final letters, and corresponding to the script of the stone monuments and coins of that period.

Inscriptions on monuments and especially coins yield far more copious material for the study of the *Käse* script. It must be borne in mind however that the shape of the characters may in these cases have been influenced to some extent by the nature of the material written on.

Three principal types of *ḥaṣṣ* may be distinguished on these inscriptions:

1. The old simple *ḥaṣṣ*, generally stiff or angular, which on the whole lasts down to the 11th century, although already an isolated inscription belonging to the end of the 11th century, e.g. the inscription on a wall at Basra of the year 272 (885-886; see *de Sane*, *Inscriptions arabes de la Syrie*, p. 4-5, plate II. 3) the tops of some letters (ا, ب, ت, ث) are drawn out to a sharp point, thus exhibiting the first beginnings of the tendency towards ornamental flourish. The numerous sepulchral inscriptions at Old Cairo which date from the 11th century as well as the inscription referring to the building of the mosque of Ibn Tulun, show a further development in the same direction, which is also exemplified on the coins of that century.

2. The inclination to adorn the characters especially the final letters, which characteristically flourished downwards with more pronounced in the vi. century, particularly with the rise of the Fatimid dynasty ('conspicuous form'; see van Dieken, *Medieval Arab Manuscript*, part 1, p. 8). This script remains characteristic for Egypt under the rule of the Fatimids (about 350—550 = 961—1153), and disappears with the fall of that dynasty.

3. In the x and still more in the vi. century the *ḥaṣṣ* of Syria and Mesopotamia fantastically intertwined forms, which in the xiii. become positively ugly; this is particularly noticeable on the coins of the last Abbāsids of Baghdad, who retained this script, perhaps as a kind of historic character, until 1258, although it was that only professional calligraphers were able to read and write it, while the mass of the people remained entirely ignorant of it.

A revision against this unsatisfactory and inept script began with the vi. century. We may leave aside the question, whether it started in the East in connection with the famous reaction against the *ḥaṣṣ*, which began in Persia in the ix. century (this is van Dieken's view, see *Medieval Arab*, 1, 85; 351 et seq.; *Scriptorium arabicum de Syria* in the *Memoires de l'Institut Egyptien*, x, 111, fasc. vi, p. 450), or whether on the contrary it spread from the West to the East. It is certain in any case that no coins of the round script first appear in the West, but of all on the coins of the Almohads 'Alī b. Yūsuf b. Tashfin (500—537 = 1106—1141; see Stanley Lane-Poole, *Cat. Brit. Mus.* v, no. 60). After the foundation of the Almohad dynasty in 524 (1130) it gained an exclusive predominance; on the coins of 'Alī b. Yūsuf it still has the old form *Ḥ*, on the Almohad coins the later form is used without exception. The most modern Kufic inscription on coins in Egypt dates from 555 (1160); the round script occurs as early as 100 years before that date under al-Muḥammad 427—487 = 1036—1094; inscriptions in the possession of the author; in Syria we find: Damascus 349 (1154—1155, in the round script, 551 (1156—1157) also in Kufic, after 555 only in the round script; 543 (1149—1150) at Hama in the round script. Aleppo 343 (1138—1149) in the round script, 545 (1150—1151) again Kufic, after this however only in the round script (see van Dieken, *ibid.* p. 451). On coins the round script first appears a few decades later: a silver coin of Saladin of 573 year 573 (1177—1178) shows a script which is still somewhat angular, but which is hardly to be called Kufic; the genuine *ḥaṣṣ* (*Ḥ* as written in this later form) is first seen on a *ḥaṣṣ* of Aḥmad 'Alī of Damascus (592 = 1196; see *Cat. Brit. Mus.* ix, 285). After 623 (1225) Naṣr al-Dīn used on gold coins a *ḥaṣṣ* without exception. Towards the same time *Ḥ* makes its appearance on the coins of the Seljuks of Asia Minor (610 = 1213—1214 still angular, 616 = 1219—1220 round script; *Cat. Brit. Mus.* ix, 122, 118). On the whole modernism of Asia Minor only the round script is used from the beginning of the vii. century onwards (cf. Sarras, *Notes on Arab-Asia*, p. 221), *ḥaṣṣ* is occasionally found as well, but only on ornamental bands containing a short inscription of hardly even more than a single

line; the content is religious, usually a passage from the Koran, and the whole inscription serves only a decorative purpose.

The use of *ḥaṣṣ* persisted longest in the further East-Mesopotamia and Persia. An extreme ugly form of it appears on the reduction of any other script, on the coins of the last Abbāsids (640—656 = 1233—1258), at a time when the round script had been used for a long time in the West. The latter however is found on the not very numerous monuments of that period, thus on the Tullams (Tullams) Gate at Baghdad dating from 618 (1221—1222) Sarras, *Medieval Arab Manuscript*, p. 8 et seq., on the bridge of Hama of 629 (1233—1234; Sarras, *Medieval Arab Manuscript*, chapter entitled: *Medieval Arab Manuscript*, on the Madrasa Maṭṭarīya in Baghdad (Nasr al-Dīn, *Notes on Arab-Asia*, p. 221), the square of the last-mentioned building, now called Maṭṭarīya *ḥaṣṣ* has inscriptions in ornamental Kufic writing (Oppenheim, *Die Arabische Kunst*, p. 140).

owing to the lack of old Arabic monuments in Persia, little can be said about that country. The inscription of the Chah Maṣṣar at Ezerum, supposed to date from the year 551 (1156/57), does not seem to be genuine. The oldest building hitherto known, viz. the tomb of Yūsuf b. Karḥān, dating from 557 (1162) and the minaret of Naṣr al-Dīn at Nishapur, erected in 582 (1186—1187), have inscriptions in pure *ḥaṣṣ*, while the round script is found on the imperial mosque of Qazvin at Sulṭāniyye which dates from the year 630 (1223).

In the different countries conquered by the Muslims, the Arabic script which they were forced to accept together with the language of the conquerors, was subjected to certain modifications, partly perhaps under the influence of the old native scripts, and partly owing to special circumstances which it is impossible to determine in detail. It is however clear that the transformation goes on far as the development of a script, just as the Roman character, as used in North America, does not differ so very much from that used by the Indians.

The oldest and most widely spread of these modified forms, which for that reason must be regarded as one of the most important, is the Maghrebi (i.e. 'Western') script, which in our time is used throughout the whole of North Africa and in some parts of Central and West Africa, while in the Middle Ages even in the beginning of the modern period its use extended to Spain as well.

According to tradition the western script was originally called 'dialect of Kairuān', and there seems to be no reason for doubting this statement. After the conquest of North Africa, Kairuān founded as early as the year 30 (476), became the political capital of the West, and after the foundation of its great university in the west remains it was the intellectual centre as well. The importance of the town grew still further in consequence of the political repulsion of the Maghreb including Egypt from the empire of the caliphs, which took place towards the end of the century; Kairuān now became the residence of the new independent dynasty of the Aghlabids (184—296 = 800—909), and so may assume that

the new script was developed there at this period. That the change took place at Kairouan seems to be proved by the name *scriptum* = *Maghribi*. As to the time the following points may be noticed: 1. The script on the coins of the Aghlabids differs in a striking way from that of the coins of Eastern countries, on the whole it is still stiff and angular, but it already exhibits clear signs of a beginning of development. 2. It is well known that a characteristic feature of the Western script is which it differs from that of the East, consists in the pronunciation of *ف* and *ق* as *ب* and *م*, as had been done in the East down to 11 century (see above). This fact seems to prove that the Maghribi writing separated from that of the East at a time when the latter still placed the stress in the other way. Similarly it would seem that the distinct order of the letters in the Maghribi alphabet dates from this period in question. The arrangement is partly that of the old Nabataean alphabet, and partly the later system based on the similarity of the letters. It is as follows:

ا ب ت ث ج ح خ د ذ ر ز ط ظ ع ف ق ك ل م ن ه و ي
 م ن ه و ي ا ب ت ث ج ح خ د ذ ر ز ط ظ ع ف ق ك ل

The oldest specimens of this script given in Houdas, *Par le Maroc, les Algérie, le Maroc, les Algérie*, p. 101, 102, do not seem to be much older than the year 912, but they show clearly that Maghribi writing is a development not of the old *scriptum* hand, but of the Kufic script. It is therefore not the result of a natural process of evolution, but represents the conscious attempt of a scholar to create a new script on the basis of the old literary Kufi.

A new form of writing arose in Spain after the centre of the Maghrib had been shifted from Kairouan to that country: it was called 'Andalusí' or 'Cordovan', and is distinguished from the still somewhat stiff script of Kairouan by the remarkably round forms of its letters. The Maghribi (*Mutadilla*, p. 30 on the script) states that after the script of Kairouan and Kairouan had gone out of fashion, the Andalusí writing spread over (North) Africa, where it was only declined together with the decay of the Almohad power. Under the Marinids, he says, writing became still worse, as it to be very difficult to read. By this third script he evidently means that used in Morocco, which after the Marinids, the third intellectual centre of the Maghrib, is called the 'Fes' script.

Although in comparison with Spanish writing it represents an undeniable deterioration, the Maghribi's judgment is somewhat too severe. The 'Fes' script of the books is not only legible, but frequently very pleasing as well.

After the 11. (12.) century Muslim states of considerable importance arose in Central Africa, their centre was Timbuktu (founded 610 = 1213-1214), which thanks to its great college became the fourth intellectual centre of the Maghrib, and retained its important position down to at least the 17. century. It became the home of yet another script called the script 'of Timbuktu' or 'of the Sudda', which is characterized by the largeness and thickness of its letters. Specimens of this script as well as of the 'Fes' are found in

Houdas, *loc. cit.* plate III, fig. 1, 2; and in Houdas, *Par le Maroc*, p. 101, 102.

At the present day four types of Maghribi are distinguished in Africa (Houdas, *loc. cit.*, p. 105):

1. The Tunisian script, which closely resembles that used in the East, but does *ف* and *ق* in the Western fashion.
2. The Algerian script, usually pointed and angular, and frequently difficult to read.
3. The Kabili distinguished from the last by the round shape of its letters.
4. The script of the Sudans, which is generally thick and clumsy and more frequently angular than most, owing to the progress of Islam among the negroes of Central Africa, especially the Hausa, during the second half of the 18. century, this script has spread considerably, and reaches to the West as far as the Atlantic where Lagos has become a new centre of Islam, and to the East as far as Wadai where it meets the Egyptian script.

Arabic writing. — It has been pointed out above that the end of the 11. century is to be regarded as a turning-point in the development of the Arabic script. I want at this time that this disappeared from present use and that the script reached the culminating point of its growth. The condition of the Arabic script — *scriptum* — seems to fail in the same period, though its beginnings cannot traced any further back.

This new script is characterized by the tendency to script downwards from right to left: hence the final forms of some letters, especially *ا*, *ب*, *ت*, *ث*, *ج*, *ح*, *خ*, are drawn out in a long line, — and *د* ends in long curves, and a similar line is repeated to form the connection between certain letters.

The peculiar development of the Arabic script during the 11. century is manifestly due to the influence of the old national script, the Pahlavi. Like the other countries with an old civilisation of their own which fell under the rule of Islam, Persia, where the resistance against Arab influence was particularly strong, retained its old script for several centuries after the conquest.

It is fixed at least to the year 140 (757-758) as the date of the birth of the Arab governors of Persia. More than two centuries later the author of the *Kitab* gives a very exact description of Persian writing, — he states that each was written *بسم الله الرحمن الرحيم*, and read *بسم الله الرحمن الرحيم* (read *بسم الله الرحمن الرحيم*) and read *بسم الله الرحمن الرحيم*.

This passage shows that at the period in question the script was still known at any rate to the learned. It would almost seem that the author of the *Kitab* even knew something of the old cursive writing — though not the Persian alphabetical script — as he states concerning it that each character represented a whole concept. Further proof is afforded by an inscription at Persepolis dating from 344 (955-956) on which the Nizid colonel 'Adud al-Dawla states that during his visit to the ruins of Persia (and of course Achaemenid inscriptions were read to him by two men (cf. however Nöldeke in *Stein's Persien*, II, 100, p. 491). The specimen of this script given in the *Kitab*, notwithstanding the imperfections of the tradition, shows clearly the

some tendency to slope downwards from right to left; the hypothesis that it received some influence from Arabic writing is therefore conceivable (cf. Flügel, p. 23; the first three lines of the specimens are upside down, the fourth line is the reverse of the third, unless both lines are intended to be Arabic). The author of the *Al-Fihrist* states in the chapter on the scripts (p. 6) that the Persians derived theirs from a script used for the Koran and called *al-kufi*, but we know neither the meaning of this word nor the character of this script. The oldest document in Persian script hitherto known seems to be a bill of sale dated 401 (1010-1011), published by Margoliush in *Journal of the Royal Asiatic Soc.* 1903, p. 701 et seq., on which the beginnings of the later *shikasta* can be recognized undoubtedly. — The *Kutub al-sharifiya* of Shams al-sharif (Polaris), Soc. de Soc. plate III and IV (1888) and recently *Iran* regarded as the earliest specimen was written in 447 (1055-1056), and the script used is Persian *shikasta*. — The autograph of Balhuz of Nishapur, dating from about 450 similarly shows the characteristic sloping tendency of the later *shikasta*.

In books however the old Arabic script was preserved much longer. To the *shikasta* of 543 see (p. 148) — North. Persian *shikasta*, n° 35 (1840) (see above). *Shikasta al-sharifiya* of 576 (1180; *Iran*, in the list. Mon. n° 115, of 672, is written in still *shikasta*, in which however the Persian punctuation of the letters *ب*, *پ*, *ز*, and *ش* is already fully developed though *هم* always consistently used; we find *پیش* and *پیدا* and *چ* (but always *چ* and *چست*) and *چشم* and *چهارم* and *چون* but *چکر* and *چکر*.

With the VII. (VII.) century the new script begins to make its appearance in books, though at first only in those containing poetry: scientific and especially religious works were still nearly always written in the Arabic script or in a peculiar *shikasta* which somewhat resembles the writing of the calligrapher of the late 'Abbasid caliph of Baghdad known as *Yahya* (see above). It is noteworthy however that the interlinear translations of the Koran, and at a later period the marginal commentaries as well, were nearly always written in *shikasta*, which apparently was regarded as a popular script. Unfortunately we have no date as to the time at which these translations were added to the text. But as the verses of the text usually left large spaces between the lines, it is probable that the addition of a translation was intended by them from the outset, we may assume therefore that in most cases it took place not long after words.

Owing to the great artistic gifts of the Persians the art of writing reached a high stage of perfection among them. Specimens of Persian writing of the older period are however so scanty, that it is impossible to get a clear idea of the production of the Persian calligraphers. One of the most famous artists of that time was Muhammad Nawwasi, properly called *Nawha al-Farabi* and *Farabi Muhammad*, born at Nawwasi near Kashan in the second half of the sixth century who was so proud in his art as to write 70 different scripts

(Schreier, *Taqdim al-Agha al-Sultan Shajar*, in the *Memories of the Ministry of Education*, p. 3).

The Mongol domination and 120 years later the invasion of Timur destroyed Persian nationality and Persian civilization. What we possess of Persian manuscripts belongs for the greater part to a later period.

It was probably not until this later period that the *shikasta* script came to be a contraction of *shikasta* and *shikasta*, a contraction of *shikasta* from which it does not differ in any essential features of style, save in the curve, 'shikasta' 'shikasta' script, used in ordinary life, it is a much thinner script which is very difficult to read owing to the contraction of diacritical dots and the use of ligatures in disjunctive of all rules of calligraphy. Some fairly a reaction against this script has found expression in a movement to make the Persian character more legible. It is to be noticed that the script known as *shikasta* to the Persians, is called *shikasta* by the modern Persians, *shikasta* is their name for a form of the old *shikasta*, which is used for official documents. A species of the old *shikasta* is called by them *shikasta* (script for 'shikasta' and *shikasta*).

From Persia the Arabic script spread to the East and South East Asia, where many authorities prophesy a great future for Islam.

In China Islam was known very early, though it is not certain whether it first appeared there as early as the VI. or not until the middle of the 10. century. The passage in the second Chinese inscription in the old mosque of Canton (Hanyu *Kutub*, d. *Qutub*, *Manhaj*, *Girdish*, XI, 741 et seq.) dating from Raddad 751 (September 630), according to which the original temple was erected in the period T'ang-Kwan of the T'ang (627-650) is not clear. Apart from the Arabic inscription of this mosque we possess practically no written documents of an early date. The inscriptions on old brass vessels can in most cases not be dated with any certainty; it is improbable that they go back beyond the 12. century. Chinese Muslims, in spite of their apparently very considerable number (perhaps 40 millions) have done practically nothing for the religious life of the community and for Muslim learning. It was not until quite recently that Chinese Muslims have begun to write and to print, the latter they do according to a very old technical process by means of wooden blocks, the engraving of which necessitated certain modifications of the written character.

The Muslims of India also evolved their script from the Persian whose language they study as much as *shikasta*. The use of *shikasta* prevails throughout, *shikasta* being reserved almost exclusively for religious and legal works, as in Persia and Turkey.

The Malay archipelago, like India, first received Islam from the Persians, whose place was later taken by Southern Arabs who came there in the early Middle Ages as merchants and sailors. At the time of the traveller Ibn Battuta, A.D. 1350, Java was governed by Muslims of Sumatra of the Shafi'ite school. Two years later South Arabian immigrants founded several states on the northern coast of Java, whereby the conversion to Islam was greatly accelerated (Van der Bary, *Le Hindoustan*, p. 4). Old documents in the Arabic character do not seem to exist; the modern script shows clear traces of its South-Arabian, non-Persian origin.

The conversion to Islam of the East coast of Africa similarly proceeded from South or East Arabia (Yemen). It does not however seem to have made much progress during the Middle Ages. A new invasion of Arabs from East and South Arabia which began towards the end of the 11th century and was continued with great energy by Negro converts from Zanzibar (Sukuti) since the middle of the 13th century, had gone far in spreading Islam throughout large parts of East Africa, at the time when the intervention of European powers began. The progress of the Arabic character which had already reached Uganda and the Congo, since then been arrested, and in the last years retrograde movement seems to have set in.

The South-Arabian script. The old inhabitants of South Arabia (Sabaeans, Minaeans and Himyarites) used a consonantal script the letters of which — with the exception of a few ligatures or rather unpronounceable combinations — corresponded combined on the stone and bronze inscriptions in our possession. This script also is derived from the oldest form of Semitic alphabetic writing, which as *Fraserius* has pointed out is distinct from the 'Hebrew' script hitherto regarded as the oldest. Whether the Southern Arabs received it from Palestine or the North or from Southern Mesopotamia is a question which cannot yet be solved with any certainty, and the same applies to the date at which the script was introduced. If it came from Palestine, the introduction probably falls later than the year 1000 B. C.; if from Southern Mesopotamia it may have taken place somewhat earlier.

It is much more surprising that nothing is known about the time of its disappearance. Probably it did not survive long after the decay of the South-Arabian civilisation; in the time of Muhammad it seems to have been already obsolete, hence e.g. the fabulous statement of Ibn al-Kutibi that at the time of the rise of Islam nobody could read or write in Yemen, a most astounding statement which is sustained by direct evidence (e.g. 'the slave from Yemen skilled in writing' in a poem by Labid). Apparently though it had fallen out of use, it was still known, as is proved by the script applied to it by the Southern Arabs (Minaeans, Sabaean, Himyarites), a name founded on the peculiar shape of the characters mostly consisting of one or two vertical or slightly slanting strokes which seem to carry on 'support' a curve, circle, hook or dash. It is certain in any case that after the rise of Islam the North Arabian script became solely dominant.

The nations of South Arabia, which were characterised in antiquity by the same peculiarities as to-day, migrated at various periods, which at present it is impossible to fix accurately, through North Arabia as far as the South of Syria, or first perhaps as traders and later for political reasons. Sabaean inscriptions have been found near Aden to the far North of Arabia, and it is not impossible that others may yet be discovered in Midian, and on the Southern frontiers of Palestine as well as in the country East of the Jordan.

Apart from these numerous other inscriptions are found in the region of Northern Arabia, the script of which is clearly derived from South Arabian writing. According to the shape of the

characters it may be regarded as certain that they belong to three different periods and thus owe their origin to three distinct migrations of Southern Arabia. (The best account of these South Arabian alphabets is found in Littmann, *Der Ursprung der Phönizischen Inschriften — Mittheilungen der Vorderasiatischen Gesellschaft*, 1904, plate III, and *Muscat, Les Arabes de Syrie*, p. 63).

1. The oldest are the Lihyan inscriptions — according to Th. H. Müller, *Epigraphische Denkmäler*, p. 20, this is the oldest form of any South Arabian script, and represents the connecting link between the old Semitic and the Sabaean script — it is chiefly found in the district of al-'Ula. These are unfortunately not very extensive; as they contain no Semitic, Jewish expressions (Littmann, *Epigraphie*, II, 120) they cannot be older than the Hittite period.

2. An obviously later type of script is found on the inscriptions, formerly called pre-Sabaean, and later known as Himyaritic. They were first discovered by Böling in 1883 near Marib; in the Lihyan inscriptions, they occur however considerably farther North. Burton (*Land of Midian*, II, 139) found a few in Midian, and the present writer discovered a number in the inland town of Grays in the North West of Tehama, *Mittheilungen der Gesellschaft der Wissenschaften zu Göttingen*, III. In spite of their large number — Böling alone collected 792 — they yield very little information, and their date cannot yet be fixed with accuracy.

3. Still more modern, because clearly exhibiting traces of Sabaean, is the script of the very numerous inscriptions found in the *Wadi*, an uninviting, arid and sterile about 100 miles S. E. of Damascus. The information yielded by their contents is similarly scanty; it is possible however to fix their origin in the time between A. D. 1—200 with some certainty (Dussaud and Macier, *Alexandrie*, p. 66 extend this time as far as before the 1st century). It is impossible to say how late the script survived; it is a striking fact that the inscription of Nensha dating from the 323 is written in the Sabaean script, but in Sabaean characters.

The South Arabian script also spread to Africa, where it still survives in a form differing from its external but not in essential characteristics. The migrations of South Arabian peoples to Abyssinia, where they founded trading stations, first probably in the district of Aksum, seem to have begun long before the commencement of our era. The Eritrean nation speaking a Semitic tongue came from their mingling with the native tribes. Elements in their South Arabian script which at that time was scarcely modified, only exist from the period after the conversion of the Abyssinians to Christianity (4th century A. D.). Soon afterwards however a Semitic transformation took place, perhaps under the influence of Greek writing; according to Th. H. Müller (*Epigraphische Denkmäler aus Abyssinien*, p. 68 et seq.) it is to be regarded as the common work of one man, perhaps a Greek. First of all the direction of writing, which until then had been from right to left and partly hemistrophedon, was changed as regards from left to right; the writing was further transformed into a syllabic script in such a way that the appropriate vowel was affixed to each consonant in the form of a dot, stroke or dash.

Between 900 and 1000 A. D. the Aztec script language died out, and was replaced by modern dialects, the most important of which, Aztec, is still used beyond the boundaries of Aztecdom as a lingua franca. It has retained the pictograph, only forming new characters out of the old material, in order to express new words. Even some of the neighboring peoples — Tz'ut and Agaa tribes — have tried to adapt the script to their languages.

This modern Abyssinian script is the last direct descendant of the old Semitic alphabet, which after a space of more than 3000 years still retains the principle of leaving the characters unconnected.

Handgezeichnet: In addition to the works quoted above the following may be mentioned: De Sacy, *Manuscrits arabes sur l'Asie*, de l'Académie des Inscriptions et des Belles-Lettres, de l'Institut de France, Paris, 1809, 2 vols. 8vo. 1819, 2 vols. 8vo. The present series of the *Alphabetum Arabicum*, *Handgezeichnet*, *Beitrag zur Kenntniss der Arabischen Schrift*, *geordnet nach alphabetisch-chronologischem Handwörterbuch*, in drei Theilen, v. Hermann August Gutschmidt, viii, 1834, 2 vgs.; id., *Über eine arabische Chronologie des Neuen Testaments* (in St. Petersburg), 1837, xv, 385, 2 vgs.; id., *Zur Geschichte der arabischen Schrift*, 1840, viii, 289—291; Constantin, *Annales*, A. H. 1, p. 310—314. — *Im* *Expositio*, Rogers Bey, *Notizen zur his. papirnen. Arabien*, *Geographie* 1 Pers. christiani in the Bulletin de l'Institut Egyptien, 1880, p. 9—23; Luthi, *Arabisches Papyrus in the Zeitschr. der Deutsch. Morgenl. Gesellsch.* xlix, 1885, 2 vgs. Finally Marabaeck's writings. — The following were accessible in the Codex, *Palaeographia arabica in the Bulletin de la Société de la Science de la Histoire*, xlvii, 1898, quoted in *Homage to St. Francis Codex* (Saragossa, 1904), p. xlii.; C. Huart, *Les calligraphes et des manuscrits de l'Orient musulman* (Paris, 1908). — Collections of specimens. Alward, *Specimens of Arabic Script* (Berlin); Lewis and Gibson, *Arabic Manuscripts of Early Christian Era*, *Studies in Semitic Lng.* (Knox); *Manuscripts arabes de Grèce* (Oxford, 1905). (H. M. 1905.)

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The phrase classical Arabic denotes that form of the Arabic language which since the commencement of Arabic ~~writing~~ ~~has~~ been ~~used~~ by the Arabic writing nations for all their literary productions (for the very few exceptions see below), styles ARABIC, HEBREW and ARABIC LITERATURE. The ~~main~~ ~~character~~ ~~of~~ ~~the~~ ~~classical~~ Arabic known to us is found in the pre-Islamic poems. The problem arises how the poets (who for the most part must have been ignorant of writing) came to produce a coherent poetical language, — either (starting with the object of securing for their songs a wider field of circulation?) they used for their purposes a language composed of elements from all the different dialects, such as may have been created by the necessities of trade, and which is only remaining for them to unmix, or the dialect of ~~one~~ particular tribe (perhaps owing to political circumstances?) achieved in pre-Islamic times special pre-eminence as a language of poetry. A final answer to these questions, if it ever becomes possible at all, will

has to be removed until all remnants of the
ancient dialects in the population have been
subjected to a careful scrutiny. It may be re-
marked however that the study of other literary
languages, the history of whose origin can be
followed more closely (e.g. German, English, and
French) seems in the case of Arabic also to
confirm the hypothesis of a single dialect as the
original form of the present and thus of the
writing language. — An account of the present
state of our knowledge on this subject is given
in Brockelmann, *Geschichte der arabischen Sprache*,
for 1908, pp. i, 23; up to the Middle Ages
see most especially Brockelmann, p. 2—6; the
Sixième Spécimen (2nd ed.), p. 50 et seq., con-
tains the review of the international work in
the *Lingua Orientalis*, 1899, vol. 1924. Pre-
vious see Schenker's *Semitic Speeches in Arabland*,
1897, p. 186f., and A. Fischer in *Zeitschrift f.
Orientalische Literaturwissenschaft*, liii, 1904, no. 2.

Except in a limited sense there can be no question of a development of classical Arabic. In spite of the fact that vocabulary and forms of expression were again and again subjected to considerable modifications in accordance with the different outlook between the various stages of civilization, and with the special needs of the separate branches of literature (cp. A. Fuchs, *loc. cit.*, vol. 580 et seq.), it may still be said that the grammatical skeleton of Arabic, as now written by the lower class of newspapers in Egypt and Syria, is essentially identical with that of the old poetical language. (The difference between classical Arabic and the modern vernacular dialects is in no sense morphologically generic; see below - ARABIC DIALECTS).

The cause of this quite unique conservation may first of all be found in the fact that the later Muslims regarded the language of the Koran as genuine classical Arabic (see below), so that this particular form of the language was almost invested with religious sanctity; and secondly, it would seem, in the inability of the Arabs to free their minds from greater two which they have once fallen.

It would tend as too far to give here an account of the grammatical fragments of classical Arabic: we can only refer to the special literature on this subject: Socin's *Grammatik der Arab. Sprache* (the 2d edition, 1809, revised by Reiske), the most up-to-date of existing grammars, collected on p. 161—see a good bibliography). Wright's *Arabic Grammar* (3d ed., 1858 and 1892, revised by Robertson Smith and W. H. Green), the Saeg's *Grammatik der ar. Sprache* (1924), *Grammatik der arabischen Sprache*, *Handbuch der Arabischen Grammatik* (see later, *Lexikon*, *Rechenkunst*, *Grammatik*, *Einleitung*), and innumerable articles and *Grammatiken* scattered through the Oriental periodicals. A rapid survey of the Phonetics and accents of classical Arabic (particularly suitable for non-Arabists) — given by *Significatio Arabicae, Persicae und Turcicae* in *Three Grammatices*. *Grammatik* must be placed Arabic source: on classical Arabic are mentioned farther down in the article ARABIC LITERATURE. — Dictionaries by Lane, Freytag, Hory, Kailashrati, Böhs, Wahmann &

A few remarks on the power of expression of Arabic as compared with that of other literary languages may not be out of place. Comparing it first of all with the other Semitic languages,

fact we notice that the possibilities of syntactic distinction are in Arabic developed to a far greater extent and brought out with greater precision than in any of the others. Where other languages have to content themselves with simple construction, Arabic combines a large number of subordinating conjunctions. In one respect however classical Arabic as well as its sister modern forms unfavorably with the Aryan languages: while for the most part it has created a great number of while distinctions which enable it to express even the most abstract concepts, the development of the verb has been most neglected. We seek in vain for a distinction between imperative and permissive forms of expression. *فعل* means 'he was standing' and *فعل* 'let'! Similarly the different grades of the simple tenses of the verb which we possess by means of various auxiliary verbs are frequently left unexpressed, *فعل* 'he reads' and *فعل* 'he is able to read'. The expression of the *passive* also often lacks precision, in spite of the development of a number of verbal equivalents with a temporal force (*فعل*, *فعل*, *فعل* etc.) (cp. on this point the grammatical notes referred to above, and Brockelmann, *Gramm.* I. 23 et seq., as well as the same author's *Arab. Lit.* I. 11 et seq.).

The extent to which Islam favored the growth of Arabic literature by posing new problems before it has been set forth before (cp. *Arab. Lit.* I. 11) here we content ourselves with drawing attention to a few points in which the language of Arabic literature and Arabic philology were at least deeply in Islam. Classical Arabic owes its wide diffusion and its still unexampled predominance to the fact that the Kor'an which for the most part was composed in the dialect of Mecca, was assimilated by the Muslims, at least as far as the pronunciation and orthographic signs are concerned, if not to a wider extent (cp. Volz, *Feldgesch.* and *Schriftsprache* in *den Arabien* and Hartmann's remarks in the *Oriental. Literaturgeschichte*, all. 19. c. 12) to the language of the poets which was almost recognized as classical. The dialect which in the whole did not venture to change (cp. however e.g. Volz, *Dr. d. p. 58: *Arabisches* in place of *Arabisches* were the pronouns of the sacred book as continued in writing at an early date, although they frequently agreed with the classical pronunciation. This is the reason why the conventional orthography of the Kor'an still remains without any essential changes the norm for classical Arabic. The striking phenomenon presented by the omission of many letters in the Kor'an is probably to be explained by the assumption that the creators of this orthography in writing down the text pronounced each word separately and then accepted the *orthographic* forms as the normal form of the word. Although this hypothesis presupposes a fairly highly developed power of abstraction on the part of the early writers of the Kor'an, it is impossible to reject it even on the theory that the town dwellers of the *Meccan* had at the time of Muhammad already lost the short final vowels, the *hamza* etc. (cp. A. Fischer in the *Zitter.* I. *Deutsch. Morgenl. Forsch.* II. 116; Volz, *Dr. d. p. 165-173*); without this theory it is impossible to explain the fact that change in the position of a word was fairly consistently ignored, a phe-*

nomen most noticeable in the spelling of the feminine termination with *h* even in the construct state, which is found already in the earliest copies of the Kor'an. Cp. Nöldeke, *Gramm.* I. 247 et seq. — The redaction in read and interpret the Kor'an as 'correctly' as possible is probably responsible for the creation of new sentences which proved highly important for the task of passing the language on a scientific basis and controlling its further development: the sciences of Philology and Grammar. It is true that in the field of the former the Arabs seem to have been influenced by the Indians, and in that of the latter by the Greeks (Arabic; Brockelmann, *Gramm.* I. 177); there may be no doubt however that their achievements in both subjects are considerable. To the Arabic writers on Philology we owe an exact definition of all the old Arabic consonants, and native Arabic grammar (however artificial it may appear to us) has unquestionably rendered an important service to Arabic, by translating the ambiguity inherent in all Semitic languages to a minimum.

It would be difficult to forecast the future of classical Arabic. In Muslim countries attempts to elevate a vernacular dialect to the position of a non-literary language have proved to be failures (see article *Modern Literature*), and we may assume that the language which has had a life of at least 15 centuries, will maintain its position so long as its boldest roots in the religion of Islam. (A. SCHAEFER.)

ARABIC DIALECTS.

1. Definition of Arabic dialects. — Classical Arabic, the oldest specimens of which are found in the pre-Islamic poets, must be regarded as a form of the language which, originating probably in the Eastern part of Central Arabia, was later elevated to the position of a common language, and the rules of which were defined, and without any additions, by the Arab grammarians. It is obvious from the outset that forms of speech differing from this language must always have existed in Arabic. Of the South Arabian language we possess many specimens (cp. *Arab. Lit.* I. 11). Further historical details of the older period are preserved to us on other inscriptions (including Nabataean monuments) found in Arabia itself and in the neighbouring countries, and especially in the different peculiarities exhibited by early specimens of the language, in variants of the Kor'an, and in numerous elements of Arabic grammar and lexicography. At a later stage the mixture of Arab tribes, the intercourse with foreign nations, the influence of the classical language and other circumstances may be expected to have caused modifications in the form of the spoken language. Considerations of this nature show that it is a mistake of method to derive modern Arabic forms of speech (as is usually done) immediately from the *classical* language. It is necessary on the contrary to make the relation of such historical forms to classical Arabic the subject of investigation, while Arabic itself has to be treated of its dogmatic character and to be regarded from the point of view of linguistic history. With regard to certain elements of modern Arabic it has already been proved that they are not derived from the classical language (see below). For the rest it may

we add that the historical investigation of Arabic dialects and of the Arabic language in general has not yet emerged beyond the very first beginnings. In addition to the further investigation of modern Arabic it will be a task of fundamental importance to collect the dialectal peculiarities of old Arabic, as far as they have been handed down to us, with as much completeness as possible, and to consider them as a whole. A part of this problem has already been solved by Voisin. In the following pages we consider the modern dialects, tracing back their history as far as possible. — Cp. Th. Nöldeke, *Die arabischen Dialecte* and *Die arabischen Dialecte in ihre Dialecte und ihre Dialecte* (Leipzig, 1904), p. 1—8; K. Vollert, *Die arabischen Dialecte* (Leipzig, 1905), p. 1—8; K. Vollert, *Die arabischen Dialecte* (Leipzig, 1905), p. 1—8.

II. Extent of the region covered. — The following are the countries where Arabic is still spoken in our own time (partly also by not well-known languages): Arabic together with Masipara, and Syria as far as the frontier of Asia Minor; North Africa to the boundaries of the Sahara; Egypt as far South as the western headwaters of the Nile; Kurdistan, Dagestan, Wadai, Senegal; the western Sahara between Senegal and Morocco; Zanzibar and the districts on the opposite coast of Africa were colonised from South Arabia; other districts are found as far as the Malay Archipelago. — Arabic was formerly spoken in Spain (down to c. 1500), on the Islamic islands, in Sicily, Pantelleria (down to the 17th century), Madagascar. Whether Arabic was ever a vernacular language among the Moors in the South West of India has still to be determined. Within the boundaries indicated above Arabic came into contact with a number of other languages; see below under the separate dialects.

III. Sources. — The sources for the study of the dialectal conditions of the earliest Arabic, see above under I. For the later period the following have to be considered: 1. Arabic literary texts written in the vulgar dialect or with a vulgar colouring, some of which are of a very early date (cp. e.g. below V. 7: Spain). Of special importance are the Christian Arabic literature — cp. Georg Geel, *Die christlich-arabischen Literatur bis zur frühislamischen Zeit* — Strassburg, Thiel, 1904, vii, 1 (1905); id., *Die Sprachgeschichte der christlich-arabischen Literatur* (Leipzig, 1905) — and documents in Jewish Arabic. The latter dialects (usually written in Hebrew characters) pass over in addition to important old works (cp. Abu 'l-Walid Marwan b. 'Umayr, *Die Kunst der Hebräer*, ed. by A. Neubauer, Oxford, 1875) an important literature extending to the most recent time which still waits to be exploited from the point of view of linguistic history. Cp. Lucie Vernet, *La littérature populaire des moindres dialectes*, in *Revue Indienne*, July 1904 and following numbers. A large amount of interesting printed literature is preserved in the British Museum, at Strassburg, and in Berlin. Maltese literature (written since about 1800 in the Roman character; cp. Luigi Ronelli in the *Archivio Glottologico Italiano*, suppl. period. iv) is of considerable importance. — 2. Special mention is due to translations of Arabic texts or single sentences and names in Coptic and Greek characters, of which very old and important examples

are extant. They give the most information on the vocal system, the pronunciation of many consonants, the extent to which the / of the article was assimilated to the vowel indeterminate etc. The most important documents of this class are the old Syriac fragments of the Psalter (*Orientalische Literaturzeitung*, 1901); early Egyptian papyri, and the Syriac diplomas published by Christ (cp. below under V. 15). — 3. Arabic loanwords in other languages, as far as they were borrowed immediately from the living language. The historical importance of this source is obvious, e.g. in the case of the Arabic of Spain. — 4. Works by European authors on the most recent contemporary works by Landberg, Steensgaard and Margal are particularly prominent and contain older lexicographical studies, many of which are of considerable value, even in manuscript in many libraries. Among the numerous contemporary guides, there are many very interesting productions. — 5. The principal and most valuable source is of course the living language itself. For an exploration a thorough preparation, especially as regards phonetics, is indispensable. The most valuable contributions are texts (not songs) which should be written down with phonetical accuracy, noting the actual errors where. — For the current literature of the Arabic dialects (including also) see L. Kämpfmeier, *Kritische Bibliographie der arabischen Dialecte*, in preparation for the *Handbuch der arabischen Dialecte* der *Deutschen Akademie*.

IV. Characteristic features. — The following pages give a comparative account of characteristic features of the Arabic dialects and of texts important from the point of view of linguistic history, arranged according to the vocal grammatical scheme; the account does not in any way claim to be complete — the quantity of interesting and historically important material is immense. To this will be added, arranged according to the different dialects: 1. where necessary, short remarks relating to the various linguistic aphores; 2. in order to facilitate a rapid survey of the historical relation of the several dialects to each other, the paradigms (either complete or the characteristic forms in the well attested forms) of the independent personal pronoun and the perfect and imperfect of the first stem of the strong verb in the case of each of the better known dialects; 3. a bibliography of the most important literature).

1) The following points should be noted:

1. The transliteration adopted in that of the *E. o. I.* An acquaintance with the sound of classical Arabic is presupposed (cp. however Vollert, *Die ar.*). Occasionally *u*, *i*, *e*, *a* are used, *q* for *q*, *z* for *z*, *h* for *h* have been retained from the sources; the orthography of the vowel *h* in the whole has been simplified, similarly in the paradigms under V it has not been intended to express all the possible shades of the vowel sounds, * denotes a short vowel, * a long accented vowel. The accent has been indicated, wherever it is given in the sources, as can be determined with certainty in some other way. Forum in [] are corresponding forms in classical Arabic. 2. Abbreviations: m = masculine, f = feminine, c = common gender, s = singular, pl = plural, etc.

The ordinary values of the sounds are subject to numerous modifications caused by a variety of influences, especially the meeting of certain sounds within the same word, or from word to word. In Latin e.g. *p* becomes *f*, *t* *d*, *s*, *v* &c., *e* *i*, *a* *o*, *u* *y*, *ed* *et*, *ae* *ay*, *st* *ss* etc. Similar phenomena wherever we have exact phonetical descriptions. — Irregularities are frequent where dissimilation occurs, thus also (Trip.) *shush* (Malta) and other places in the W. *win*, *vio* (*vinum*) *stead* (Trip.), *the* or *tha* alongside of *the* (*terra*) *to see* (*vis*). Similar phenomena in the E.

In *Malta* voiced consonants at the end of a word regularly become voiceless. — Double consonants are usually preserved, the duplication is dropped however regularly in *Malta* and frequently in other regions, in cases where a double consonant occurs at the end of a syllable; in *Malta* it is also regularly dropped after a long vowel. — For an instance of a new reduplication see e. g. under *W*, and under *T*, 9 a in the case of the *Athorian* verb.

Very common words are often considerably altered and abbreviated; e.g. *fašš* instead of *fašš*, *šš* and other forms used in Algeria for *šš*, *šš*, etc.

Vowels. Instead of *el. o. i. u* we have a large variety of shades of vowel-sounds (*alo. o. is. uois. etc.*) To a certain extent the vowels have lost their character as elements distinguishing between different forms sometimes the groups containing *i* and *u* have become confused (as in 'Oua'), sometimes all the three groups (*W.*) in these cases the vocalization depends only on the nature of the adjoining consonant (whether they are emphatic or guttural etc.) or on other vowels (harmony of vowels especially in the *W.*) — Assimilation of vowels is frequent, e.g. *šifra* (*šifra*) 'be drunk' (Ar. Eg.) In the second radical of the verb the vowels of the perfect and imperfect are frequently assimilated to each other. — Unaccented short vowels are dropped, either altogether, or (in the *E.*) less of *i* and *u* than *a*. Hence e.g. in Syriac *šatān* 'the wine', but *šatān* 'be drunk'; an interesting distinction occurs in 'Oua': *šitā* 'he was killed', *šatān* 'he was strangled' (both hypoth.) became fixed in the forms *šitā* and *šatān* (with corresponding intransitive forms); when the accent was thrown back, these forms could not be changed, while *šatān*, *šitā* were fixed in the modern forms *šatān*, *šitā* etc. A well-known parallel is to be found in Arabic. — Vowels are sometimes lengthened under the influence of the accent: *šān* 'rise', *šānān* for *šānān* (*W.*) etc. — Long vowels: *ā* where not prefixed, *i. ā. ē. ā* etc., among Maltese presents, isolated even in Syriac, also in South Ar. *ā. ē. ā* (LXX. *ā. ē. ā*, stated also to occur in Maltese); *ī. (Malta) i* (Sp. Malta) etc.

• Diphthongs: α frequently = ϵ (10) and further = ϵ ; α : ϵ (2) and ϵ (3); preserved e.g. when followed by π or γ respectively (Fig.), in other regions under other conditions.

Accents: The dialects yield very important information about the accent of Arabic. The Arabic grammarians ignore the subject. Our only account of classical Arabic is based on the system employed by Egyptian and Syrian scholars in pronouncing the literary language. These scholars, however, are influenced by this way of pronouncing

the extent in the vernacular. *Ḥaṣḥ, Ḥaṣḥ, Ḥaṣḥ* were there in the West we get a different sort of *Ḥaṣḥ, Ḥaṣḥ*, etc. corresponding to the *ḥaṣḥ* used in the vernacular. A comparative study of the Arabic evidence proves beyond a doubt that the West Syrian and Egyptian method of putting the accent represents the last stage, reached at so early date in the countries mentioned, of a tendency to drive the accent back to the beginning of the word. This tendency can be traced in the entire field of Arabic speech. The oldest place for the accent which can be historically traced, is found to be nearly always the position of classical Arabic forms in a few cases an even earlier stage (stress on the last syllable) is indicated. To cite forms like the modern *Ḥaṣḥ* *Ḥaṣḥ* (*ḥaṣḥ*) (*ḥaṣḥ* derived from *ḥaṣḥ*) and to escape this appellation generally, is equivalent to a direct reversal of the historical development as proved on the most solid basis of facts, a development which however was ignored in coining and exemplifying the expression *Ḥaṣḥ* became *ḥaṣḥ*, *ḥaṣḥ* became *ḥaṣḥ* etc. —

[illegible]

Principle. For the independent personal pronouns see below. In cl. Arabic we have to assume the pronominal *šaf*, corresponding to which we find *šaf* in Sp. and other parts of the W. The form *šaf* is found side by side with it in the W. and also in the E. (*šaf*) cannot have been derived from *šaf* (nor *šaf* from *šaf*); perhaps this is a case of preservation of an older form required on historical grounds from which *šaf* was derived at an early stage by throwing away the accent. — In the case of the pronominal suffixes (as well as with the independent pronouns) the distinction between the gen-

Concerning a widespread use of old terminations of the verb and noun, which to a certain extent is undoubtedly found in the colloquial, further materials are needed. (Cf. esp. also Kampffmeyer, *Arabische Grammatik* (in preparation).

(KAMPFFMEYER.)

J. ARABIC LITERATURE.

Already at the time of their first appearance in history we find the Arabs in possession of a considerable body of traditional lore, which however does not go beyond such elements as are met with in the case of many other peoples on a low level of civilisation, such as the Bantu negroes and the South-Sea Islanders. The Arabic language which has brought out the possibilities of the Semitic family of speech in the richest yet often one-sided development, commands an extraordinarily copious vocabulary; the men who created it, were forced to give a separate name to each object in the phenomenal world, owing to the fact that general concepts, though not unknown to them, had not yet become the basis of their mental processes. From this follows both the chief characteristic of the Arabic language: it is restricted to the particular, but for this very reason it is able to work it out with the greatest precision.

As early as the year 500 A.D. the whole of North Arabia possessed a common poetical language such as it found in the case of many of the so-called primitive peoples. We may assume that it was gradually as a result of the reciprocal relations between the different tribes, which followed from their annual migrations in search of pasture, as well as from the pilgrimages to common places of worship such as Mecca and 'Obeid; the vocabulary probably was drawn from many dialects. It was fixed not only by the great poets of the royal courts of Mecca and al-Hira, whose art served the desire for refinement and accompanying a more luxurious life, but also by the quatrains of the Bedouins for the purpose of maintaining the party spirit of a nation or tribe.

The ill-effects of the same time manifested their position in every-day life, and probably supplied down to a late period the language of many of the more primitive forms of art, which are passed over in silence by tradition. The camel driver who called in his animal and whistled away the time by accompanying his regular trot with a monotonous song, the woman in the desert tent and the peasants of the palm-tree oasis, who lightened the fatigue of their work by rhythmic clucking in words, must surely have used the language of monotonous speech. This poetry of every-day life is only referred to in occasional allusions: thus we hear of lullabies and cradle-songs (Goldziher in the *Wiener Zeitschr. f. die Kunde des Morgenl.*, 1888, p. 164—167), of the workmen's songs which accompanied the singing of the fiddle for the protection of Mecca against the Meccans (Ibn Sa'd, II, 30, 2), or those verses with which St. Nithus heard the Bedouins of the Sinai peninsula singing a well (cf. Numbers, 21, 17). Scanty remains of such songs are preserved to us by Belkhat in *Revue de l'Asie*, p. 49, and in our own-day literature (cf. *Revue de l'Asie*, p. 42, 21, 22) we also find other specimens in Syria, and finally in Arabia Petraea (Arabia Petraea, in Vienna, 1906,

p. 259); they not only assisted primitive man in lightening the weariness of his labours, but were believed by him to exercise a direct beneficial influence on his work.

In the eyes of primitive man words have not yet become the current coin of common speech, and are regarded as most potent means for influencing not only the souls of his fellow men, but also his entire surroundings, which the likewise believes to be animate; the effect produced by words is much stronger than what we understand by being moved, it is a very real power which casts its spell over the soul of a person to whom the right kind of speech or song has been addressed. For this reason the poet is called by the Arabs *shair*, the knower, that is to say the possessor of supernatural insight; knowledge like that is not only valued as an adornment of life, but also feared as a dangerous weapon, which directed against an enemy, cannot only put him to shame by ridicule, but even the power practically to lame his energy. Satire, *hijab*, is thus one of the oldest forms of art, and even after its mythical character has disappeared, it continued down to a very late period to play a very important part in public life; under the Umayyad dynasty it temporarily dominated the whole field of literature. (Cf. L. Goldziher, *Abhandlungen zur arabischen Philologie*, I, Leiden, 1896, p. 1—121; also *Die Araber und die Arab. Schriftsprache*, in: *Abhandlungen zur Arab. Geschichte des Arab. Pagan*, in: *Die Arab. d. X. Jhdts.*, I, Orléans, 1901, III, p. 1—5).

Of equal antiquity as satire of an enemy is the lament for the beloved dead. It is primarily a duty of women, in whom the simple and most heartfelt expressions of grief are most fitting when in man. Owing to the nature of the old family organisation the lament of a sister for her brother is stronger than that of a wife for her husband; and thus the most famous poems of this group, those of al-Khansa (q. v.), are laments for the death of her brother. It follows from the very one-sided nature of this element, which makes up the Bedouin ideal, that the range of ideas in these poems is very limited (Cf. Goldziher, *Abhandlungen zur arabischen Philologie*, I, in the *Wien. Zeitschr. f. d. Kunde des Morgenl.*, 1888, 307—319).

But while satire and elegy continued to exist as independent forms, other motifs of poetry, which must have played an equally important part in daily life, completely lost their original character, at any rate in our tradition, which restricts itself almost exclusively to poetry cultivated as an art. This is particularly the case with the love poetry: it was not until the Umayyad age with its more refined and civilised atmosphere, that it developed into a definite artistic form, yet it can never have been absent from the mouth of the people. In the old classical poetry the love-song has degenerated into a conventional commonplace at the beginning of a *hizb*, the *muham*, which corresponds to the praise of the gods as the introduction of a mythological Homeric hymn in Greek literature. (See L. Goldziher, *Die Arab. Schriftsprache*, I, Orléans, 1901, Paris 1906, I, 8—12).

The same fate befell the description of nature, especially of animals so far as they in-

increased the Arabs rather as game to be hunted or as domestic animals. There can be no doubt that the old period preserved vivid descriptions of the animals of the desert which were the fruit of personal experience and observation. The camel, it may be said, dominated the thoughts of the Bedouins in the same way in which the cow was the principal object in the eyes of the Vedic Indian, and still is in the eyes of the Herero. Just as reference to the cow runs through the hymns of the Rigveda, see Harnischman, *Pyralis-Zusatz. Studien zur Veda* (Halle, Leipzig, 1881, p. 277 et seq.), in a similar way we may speak of an Arabian camel-poetry, for the poets never grew tired of praising the excellence of their camels, and the animal practically dominates their imagery. Yet no independent poems of this kind dating from an early period are extant: their action as well as the war songs which according to Summeiser, celebrated the victory of the great Murwya. As a separate species poems of this kind appear very late, even later than erotic poems.

At the time at which our knowledge of Arabic poetry begins, i. e. not more than about 150 years before Muhammad (see Schäfer, *Arabisches Alterthum*, Götting, 1883, I, 37, 104), poetry as an art is already dominated by a rigid conventionalized form, the *bayt* (q. v.) in which all the separate species that once had existed independently, are merged. The range of contents of Arabic poetry had never been very wide; it became still more narrow and locked in this form. Certain stereotyped similes or repeated epigrams and again, while other observations of natural objects which would be equally applicable are never used at all (see Nöldeke, *Das Arabische*, I in *Sammlung der Arab. Stud. d. Wiss. in Wien, phil.-hist. Class.*, vol. cxi, Nr. 2, p. 33); even archaisms like the Rasmī, *Qasida*, Tamm, 1865, p. 170 et seq., are numerous but few fresh thoughts with which eminent poets enriched the store of imagery possessed by the ancients.

The *bayt* compensated the independent existence of the separate species without the compensating effect of teaching the aesthetic sensibility of the Arabs to appreciate the symmetrical structure of a connected chain of thought. The general scheme of a *bayt* is totally fixed, yet the details are so loosely connected that the truthfulness of most of the poems is subject to considerable variations. The aesthetic enjoyment felt by the Arabs in reading a poem always proceeds from the single line. The poet who does not succeed in expressing a thought within the limits of one line is extremely criticised (see e. g. Ascher, *Arabisches Alterthum*, p. 1743, infra); but the appreciation of his art is proportionately greater if he can compress a separate thought within a half-line (see Schäfer, *Arabische Alterthum*, p. 44, 13 et seq.) or like Imru' al-Qais in line 28 of his *Ma'allaka*, make use of four different animals in a single verse (Ascher, *loc. cit.*, p. 180, 3).

The outward form of Arabic poetry exhibits greater variety than the range of contents and the composition. The language is rich in vowels with a recurring natural accent; thus it could create a purely quantitative system of prosody, which starting from the simple *anapaest* metre, the Bedouins had even in prehistoric times developed a large number of elaborate forms. It is probable

that all the poems were meant to be chanted to a simple musical accompaniment and only this chant could be substituted to the stable structure of the poetical language, more numerous which was influenced by the vocalic factors, being insufficient to distinguish its full effect.

An art of this type gave little opening for the expression of individual experience and personal emotion. Thus of the large number of pre-Islamic poets there are only a few who stand out conspicuously as expressing thoughts of their own. Unlike question seems to have dated of an early date as regard the poem of the so-called *Ma'allaka* (q. v.) as the most eminent representatives of their art; they are mentioned, although together with others, as early as the time of Patriklat in a poem (*Ma'allaka*, ed. Bevan, Nr. 39, p. 24) in which this poet commemorates his predecessors in the field of poetry. It is true that all the most important features of the ancient Arabic poetry are found combined in these verses: the ill-starred prince Imru' al-Qais, the famous courtesan *Uzza*, al-Nabigha, the enemy friend of the Ghassanids and Lakhmids, who sang of the intense joy of living, the typical Bedouins *Alghams* and al-Harith b. *Udhayr*, and *Yahar* and *Lahid*, the president of a *tribe* *tribe*.

The existence of this art was not however confined to the desert. The inhabitants of the oases and towns began to take their part at an early period and to a large extent struck out paths of their own. The Jews of Tadmor, it is true, like al-Samaw'al b. *Adiyar*, had become so far assimilated to the Arabs, that their art hardly differs from that of the Bedouins; but essential difference are found among those Arabs who had settled at al-Hira or the Persian frontier where they had come under the influence of Persian civilization. Their principal representative *Abi al-Fal* (q. v.) in his youth chiefly cultivated the drinking song as a separate species of poetry; in his old age however Christian influence turned his thoughts to religious subjects, such as found expression in his poems on the fall of man quoted by *Qasbi*, *Byzantin*, iv, 66, 1000. Such ideas did not excite much interest among the thoughtless children of the desert; but they appear again at Tadmor in the poems of *Umayyad* b. *Abi al-Fal* (q. v.) whose *imam* almost came within the sphere of South-Arabian influence, and who seems to have derived his inspiration more particularly from Jewish ideas.

Poetry was not however the only intellectual possession of the pre-Islamic Arabs. Prose had also begun to be a medium of artistic expression, especially in proverbs, with which the Arabs share many popular phrases, the origin of which had to meet some time ago at an early period. Similarly we find among the ancient Arabs the other forms of popular literature, thus especially the *epic* (e. g. *Qasida* *Ma'allaka*, Nr. 97, 100 in an allusion; *al-Nabigha*, *loc. cit.*, III, 163, 103 like *al-Harith*, *al-Ma'allaka*, p. 401, 1) and the *best-seller*; yet although the proverbs were carefully collected as early as the time of *Yahar* b. *Udhayr* and later by the philologists, little attention seems to have been paid to the other two species; the fables therefore are known to us only from occasional allusions and quotations (see the fable in the *Qasida* *Ma'allaka*, Nr. 73, 1000, *al-Nabigha*, *loc. cit.*, III, 163, 103 et seq.).

literary now created in Arabia itself a new poetic poetry, the chief representatives of which were the Mevānīs: *Imam* b. *Abi Bakr* and al-*Abī* b. *Yūsuf*. One of the titles of Mevānīs, 'Abd Allāh b. *Kaw al-Kawānī*, and the *Umayyad* 'Abd Allāh b. 'Umayr al-*Abī*. Their art was gladly received even in places Mevānīs which, as the residence of many of the dethroned old chiefs, retained Mevānīs in the elegancies of life; it was at Mevānīs about the year 70 (689) that 'Abd al-Hakīm al-*Abī* opened a room for reading and games (*al-ḥadīṭ*, iv. 52). The new art soon penetrated to the ranks of the people and among the Bedouins it became associated with the names of *ḥadīṭ* b. *Ḥarīṭ*, *Maḥmūd* and *Ḥamīd*.

Syria and Iraq for a long time kept aloof from these rivalries. The old tribal trade had broken out with renewed fury in the struggle for new settlements in these colonies, and found an echo in the works of the poets. Al-*Abī*, *Ḥamīd* and *Maḥmūd* and numerous lesser poets helped to stir the passions with their satires, and at the same time secured the seat in power with their influence on public opinion; thus al-*Abī* secured the *Umayyad*, who saw no objection in the fact that he was a Christian, and *Ḥamīd* their governor *Ḥamīd*. Syria was also the home of the *Umayyad*, the last representative of the old camel-poetry which with *Ḥamīd* had already become a conventional expression. Similar tendencies are represented by *Abi Naḥās* and 'Abd al-*Abī* and the latter was *Kawānī*, who applied the Arabic metre, *ḥamīd* which until then had only been used for occasional pieces, to the subject-matter of the old *ḥamīd*; the simplicity of the metrical form was compensated for in their art by a proportionately greater artificiality of language, and especially a grotesque use of all the wealth of the vocabulary including its most forgotten elements.

At the court of the *Umayyad* the new poetic poetry did not find a place until the time of their decline. Under al-*Abī* b. 'Abd al-*Abī* the Yemenite *Wajīḥ* arose as *Ḥamīd* his enemy addressed to *Ḥamīd* (sons in *ḥamīd* typical of the new manner *Ḥamīd*, vi. 35) and to the style of the caliph, which in the end was his life. In the same style the later caliph al-*Abī* sang the praise of his *ḥamīd*-law *Ḥamīd*; the same poet also cultivated the drinking-song, with preference even to erotic poetry, following the model of 'Abd b. *Ḥamīd*, to whom poems he had been introduced by his exposure; thus the *Ḥamīd* al-*Abī* b. al-*Abī*.

After the *Abbasid* had put an end to the glory of the Arab empire all culture and civilization became concentrated in the hands of Iraq while the desert sank back into deepest barbarism; at this stage the new poetry became universally predominant. The Persians who had carried the new dynasty to power and now remained the power themselves for a long period, laid on their side the old poetry of the Bedouins, but responded eagerly to the familiar theme of the celebration of love and wine. The predominance of the Arabic language was sufficiently secured for many centuries by the religion of Islam, and could not be undermined by Persians; it is only in fact that poets occasionally venture to introduce Persian words or even Per-

sian lines in their Arabic verses (see *Ḥamīd*, *Sayf*, *Ḥamīd*, 1313, i. p. 61). But Persian refinement and elegance dominated the poetry as well as the life of the *Abbasid* civilization in its prime. The art of al-*Abī* was transplanted to the court of al-*Abī* b. *Ḥamīd* b. *Ḥamīd* and it found its highest perfection in the art of al-*Abī* b. al-*Abī*, a native of *Ḥamīd* who introduced the Persian form of the *ḥamīd* into Arabic poetry (see *Ḥamīd* in *Ḥamīd*, *Ḥamīd*, Paris 1909, p. 231), and especially in *Abd Ḥamīd*, the son of a Persian mother who became the greatest poet in the Arabic language. The influence of the latter persisted for centuries; his model was followed by the immortal singers of the joy of life, who after the decay of the central power represented at the courts of the government and princes from *Ḥamīd* to Spain, the joyous Persian ideal of life, which also dominated the *ḥamīd* arts.

But the old aspirations of the purely Arabic literary art had not yet died away; the *ḥamīd* themselves who, as pointed out before, laid the foundation of the scientific study of the Arabic language, at the same time brought about a renaissance of Arabic poetry. The *ḥamīd* were praised as the unequalled models not only of the language but also of aesthetic beauty, which critics strove to analyze scientifically; it thus became the *ḥamīd* to imitate them. Even *Abd Ḥamīd* who creates himself by eliding the stiff manner of the old *Ḥamīd* *ḥamīd* cannot escape their influence in his *ḥamīd* and poems of the *ḥamīd*. This influence is still more pronounced in the works of the *Abbasid* prince *Ḥamīd*, who made the *ḥamīd* poem the subject of scholarly research, and of *Ḥamīd* and his pupil al-*Abī*, both of the tribe of *Ḥamīd* (cp. the former instructions in *Ḥamīd* *Ḥamīd* on the temple of the *Ḥamīd*, *Ḥamīd*, 1303, i. 103 of 103). Al-*Abī*, the panegyrist of *Ḥamīd*, similarly follows the path of the *ḥamīd*, though it must be confessed that the transmutations of his imagery frequently violate our canons of taste. Although he met with considerable opposition on the part of contemporary critics (cp. the severe criticism of al-*Abī*, *Ḥamīd* *Ḥamīd*, *Ḥamīd*, 1310, p. 129), a later generation regarded him as the last of the great poets, and his *ḥamīd* is still read and highly esteemed even to this day (*Ḥamīd*, *Ḥamīd*, *Ḥamīd* *Ḥamīd* in *Ḥamīd* and *Ḥamīd*, Berlin, 1894, p. 111). *Ḥamīd*, the prince *Abd Ḥamīd*, possibly appeals more directly going to the personal touches contained in some of his poems, but in the principal aims of his art he is his inferior, and of the countless number of the later imitators of *Ḥamīd* no one has equalled him (cp. Gold-*Ḥamīd*, *Ḥamīd* *Ḥamīd* *Ḥamīd*, *Ḥamīd*, i. 122-174).

A single new literary form was produced by the imitations of the *ḥamīd*. In the early period of the *ḥamīd*, the *ḥamīd* of *ḥamīd*, but found expression only in praise in a polished style full of conceits; the later development both of the elegy and the panegyric style led to the creation of a kind of epic narrative in verse. The old events which happened at *Ḥamīd* in the year 97 (682) were told by al-*Abī* in a long *ḥamīd* (*Ḥamīd*, iii. 235—

880); the *al-Mu'taz* celebrated the death of his uncle al-Mu'tazid as prince and ruler in an heroic poem (ed. by Henry Zotenberg, *Revue des Études Orientales*, 12, 563 ff. no. 211, 232 ff. 249). But these beginnings did not lead to any useful development. Ibn al-Kalbi's famous poem on the fall of the Abbasids, and other similar poems of Spanish origin, which are the most precious no longer *as such*, like those of Tammam b. al-Khattab on the history of Spain and the work of Yahya b. al-Khatib and al-Hu'ayy (Schnack, *Poetische Kunst der Araber in Spanien und Sizilien*, II, 87) seem to have been no more than rhymed chronicles in the style of the 'Abd al-Rahman b. al-Mu'tazzid (174, II, 228-303); in such works, as well as in numerous other didactic poems, the heroic metre was used only as a mnemonic help, not as an artistic form of aesthetic value. It was not until a very much later period that poems of the romances of heroism and chivalry which had sprung from ancient Arabic stories, were put into metrical form by professional chaplains.

Much greater prominence was achieved by another branch of poetical art, religious poetry which in its first beginnings also goes back to the pre-Islamic period. Under the early caliphs and the Umayyad religious sentiment and poetical form were still mutually exclusive, and the poems of the *Umayyad* *Kutayb* *Asa* and al-Kumayt strike a political rather than a religious note. But the civilisation developed in the towns of Iraq favoured the influx of numerous foreign, especially Persian ideas into the intellectual range of Islam which in its original state did not give much encouragement to the emotional element; and it was here that poetry took possession of the field of religion. In the middle of the 8th c. al-Khalil b. Ahmad al-Farisi, who was executed as a heretic in 167 (783) in the reign of al-Mahdi, we find the Persian doctrine of the creation of the world in light and darkness (see Goldziher in *Zeitschrift der d. m. G. Ges. von Orient*, II, 104-105). His contemporary Isma'il b. Huzayf in his poems openly confessed to his adherence to the Manichaean faith. The religious policy of the 'Abbasids however protected Islam against the flood of heretical doctrines, and when al-Farisi in the second period of his poetical activity turned to religious institutions confined in simple popular language, the only fault that could be found with his orthodoxy was that his pessimism did not take sufficient account of the hope of resurrection. Pessimism is also the prevalent mood in al-Farisi's *Litham wa-l-ha yadun*, the work of his mature years which however achieves its main effects by means of artificial conceits in the use of language. It was not until a late period that mysticism began to make use of the poetical form; 'Unwan b. al-Farisi has hardly any predecessors worth mentioning, and he himself created the form which since then has been regarded as canonical.

During the last seven centuries no original idea has made its appearance in poetry in its artistic form; poetical activity has continued to confine itself to poems in praise of the prophet in the model of the *Burda* of Ra'is b. Ma'ar and its pendant by al-Bayhaqi; their chief object remains in the endeavour to

have uttered an artistic effect manifested by rhetoric.

Among the people, it is true, the art of song had not died out, but the 'educators' for the most part thought it beneath their dignity to take any notice of the fact; that it is only in a casual allusion that Ibn al-Kalbi (*al-Mu'tazzid al-Farisi*, Bulak, 1252, p. 24, 1) refers to songs in popular metres which were sung in Baghdad during street processions at night in the month of Ramadan. Among the people the lyrics with its simple *qasida* running through whole poems was replaced by a strophic form by means of which it was possible to attain more pleasing musical effects. In Spain this new poetical form was introduced into literature. *Uthman b. al-Khattab*, the court poet of the 'Amir of Valencia who died in 112 (1031), created a definite form for strophic poetry, *zanzil*, which until then had only been cultivated by the people, and transferred it from the popular dialect to the literary art. He retained however the form which was inseparable from the strophic *qasida*, and in consequence this form of art remained preserved from the narrow *qasida* of a language following exclusively the pulse of the emotions. In point of subject-matter however the *zanzil* did not differ in any extent from the older poetry; from erotic poetry, which had been its popular basis, it was now transferred to the other traditional themes of poetic art, and even pious meditations were frequently clothed in the form of the *zanzil*. From the West the new art migrated at an early date to the East where Ibn Saba' al-Mulk, a contemporary of Saladin, was its first recognised representative. But the intellectual desolation which laid the Muslim countries in consequence of the Mongol devastation, did not exempt this artistic form from the general destruction, and the *zanzil* degenerated as an unimportant play with empty phrases (see H. Hartmann, *Die arabische Dichtungsgeschichte*, I, 110-111, Weimar, 1897). A hundred years after 'Uthman his fellow countryman Ibn al-Khattab (q. v.) made the bold attempt to introduce the language of the people together with the popular form of the *zanzil* into literature; but he found no success with complaining to continue his work. It was 500 years later, in 1098 (1687) that the Egyptian Yusuf al-Shirazi once more used the popular dialect in his *Qasida al-Farisi*, a satire on his fellow-countrymen; and the desire to use the language of the people for the treatment of serious literary subjects did not arise in Egypt until the 18th century. In restoring on this bold undertaking Muhammad b. 'Uthman al-Jahiz committed the mistake of assuming not national subjects, but French comedies — Molliere's comedies — which failed to appeal to the people, in spite of the ingenuity with which he adapted them to Egyptian surroundings.

From as a medium of artistic expression was of much slower growth than poetry, notwithstanding the fact that the art of oratory already attained conditions for its development in Islam with its justification of the *khutba* delivered in each community on the Friday of every week. But it was only on special occasions that it was found desirable to preserve these speeches for posterity, as was done in the case of the

arabic, since from the very beginning of the several centuries their cultivation was chiefly confined to neo-Arabs, Armenians and particularly Persians. As the national literature of the Arabs in the proper sense of the term ends with the fall of the Umayyads, the entire later development would be more correctly designated as Muslim literature in the Arabic language.

The writing of history is still more closely connected with the national literature, and at any rate in its beginnings bears a genuinely Arab stamp. The traditions concerning the life of the prophet which had been created rather than preserved by the two generations of Umayyads soon developed two distinct branches: the *hadith* which was treated on the side of its authoritative content, and the knowledge of the weights of wars, which was cultivated for its own sake like that of the days of the ancient Arabs. The earliest literary treatment of the Arabian known to us is due to Mas'ûdî, *Qishr al-fihrist*, they received their classical form at the hands of al-Wak'îlî, and gave rise to the *siyar*, the biography of the prophet by al-Hafsi and al-Jahîlî. In its later development however the biography of the prophet moves away further and further from the firm ground of historical fact and loses itself in a luxuriant mass of legends which are not characterized by the best claim of popular fancy, but plainly betray their origin in the mystic dream of hair-splitting theologians. The large biographies of the later period, like the *Tarîkh al-Imamî* of Ibn al-Khatîb, the *Siyar al-Nabi* and a still more famous development of the latter, the *Siyar al-Nabi*, tell of the technical rules of the traditionists, learned by rote with these three early centuries popular books, like the *Siyar* of Abu 'Uthman al-Dabbî, which treat their subject in a manner designed for the edification of the faithful on the birthday (mawlid) of the prophet.

Closely connected with the biography of the prophet was the tradition concerning the life and deeds of Muhammad's companions, and their immediate successors, a subject the close study of which was of considerable importance from a practical point of view as affording a criterion for the trustworthiness of the authoritative traditions handed down by the various companions. Muhammad b. Sa'd, a pupil and assistant of al-Wak'îlî, collected all the information within his reach in his large book of *classics*, and the material thus brought together which he made the basis of a separate branch of scholarship, the *siyar al-awliya*, was frequently treated anew by later authors, especially Ibn al-Arabi in his *Siyar al-awliya* and Ibn Hajar al-Asqalani in his *Asma*. The example of the science of tradition exercised a stimulating influence on all the related branches of learning. First of all the great legal schools created their books of *classics* which were continued and expanded from time to time so as to include not only the great precedents but also the less important transmitters of tradition, in this type being especially the works of Ibn Fawqîs and al-Sabîl on the Maliki and Shafi'i schools. These followed among men of letters and philologists the books of *classics* of the poets such as had been composed already by Abu 'Uthman and al-Ash'arî, the heads of the school of Basra; the work of these men and their successors formed the basis of books of final authority like

those of Ibn al-Khatîb and especially the *Siyar al-awliya* of Abu 'Uthman al-Dabbî, which, though dealing in the first instance with the history of music, rises in course of interest in the history of poetry treated on the background of such store of information on the history of culture. Next came Ibn al-Khatîb's *Yusuf al-Sabîl*, the compilation of which succeeding one another through the centuries afford abundant material for the history of Arabic poetry set down almost to the present time, a subject which has ever gradually become less and less attractive. Of biographical collections dealing with men of the different professions we may mention the histories of grammar and philology, of which the earliest extant example is the *Yusuf al-Sabîl* of al-Ash'arî, and the biographies of physicians, scientists and philosophers, like the works of Ibn al-Khatîb and Ibn al-Jahîlî. Another class is represented by the collections of lives of saints and mystics, like those of Abu 'Uthman al-Dabbî or of Ibn al-Khatîb, the legends of which frequently resemble those of the corresponding Christian literature.

The biographical interest steadily predominated in the local histories which gradually arose in all the important cities of the Muslim countries from Spain to Jordan, from the time of Ibn al-Arabi's and Ibn al-Khatîb's histories of Maliki and Maliki. It is to be regretted that most works of this class, like so many other books belonging to the great period of Arabic literature, are either lost entirely, or as in the case of the numerous works of Ibn al-Khatîb on Baghdad and that of Ibn al-Khatîb on Damascus preserved only incompletely. At the same time the material in our possession, especially for the history of North Africa and Spain which are treated in the works of Ibn al-Khatîb, Ibn al-Khatîb, Ibn al-Khatîb, Ibn al-Khatîb and others, still continues for a long time to yield an almost inexhaustible store of information concerning Muslim life through the centuries down to our own time.

The professional and local histories formed the basis of the great collections of general biography, the collection of which if we leave the work of the oldest traditionists out of account, is that of Ibn al-Khatîb. His book was continued by al-Khatîb and from the 12th (or 13th) century onwards was supplemented by comprehensive biographical collections dealing with the different centuries, as for instance that of Ibn al-Khatîb for the 11th, that of al-Sabîl for the 12th, those of al-Nawâsî and al-Sunî for the 13th and 14th, of al-Khatîb for the 15th and of al-Mawâsî for the 16th century.

Closely related to the biographies are the biographical works, the need for which was more urgently felt at an early date owing to the fact that the number of books produced by the Muslim civilization was at times practically unlimited. For the period intervening between the date of Ibn al-Khatîb's *Fihrist* and that of the *Siyar al-awliya* by the Turk al-Khatîb al-Buhârî, both of which aimed at including the entire literary production of their time, there are a number of biographical works dealing with the several branches of learning, particularly theology.

The science of genealogy which frequently touches on the field of biography takes us back to the very beginning of Arabic literature. The

other cases on the same level of civilization, as for instance the Sannians or the Antians of Madagascari, the pagan Arabs attached great importance to a knowledge of the relations of kinship and descent, and the practical needs of the community themselves of warriors under the early caliphs gave it an added interest owing to the fact that the genealogical lists served at the same time as an army roll. In addition to the practical importance of the study there was the interest taken by philologists in genealogical allusions occurring in poetry and the malice they with which the *ash'raf* regarded the countless petty jealousies between the tribes. Of the works of the early genealogists, whose *asnam* was given c. 330 by al-Dhahli, *Hayman*, II. 63, is a nothing is extant; and the monograph on the Ansar by 'Abd Allah b. Muhammad b. 'Uthman is known to us only from the quotations given by Ibn Sa'd. Sa'uban on Ibn Sa'd, II. 1, c. 17. The work of the early authorities was overshadowed by the zeal and industry with which Muhammad b. al-Sa'd al-Kalbi and his son Hisham collected genealogical material: the efforts of these scholars were directed by a genuine interest in their subject, and it was for the very reason of their scientific qualities that they became exposed to spiteful calumnies as the part of the theological circles in authority. Hisham even had the courage to collect carefully the accounts about the idols of the ancient Arabs, though as a good Muslim he *asnam* his book 'the overthrow of the *asnam*'.

The study of the life of the prophet and his successors and of genealogy created an interest in the life of the state as such. During the first two centuries however the activity of the Arabs in this field also remained confined to isolated details. As early as the Umayyad period Abu al-Husayn was at Kufa the history of the great conquests and at his own times from the point of view of the opposition of the 'Umayyads to the rulers residing at Damascus. The *Fakhri* continues as monograph by him, which was partly preserved to us in numerous long extracts found in 'Tabari' these take us right into the midst of events by means of the accounts of eye-witnesses. He does not seem to aim at selection and arrangement: yet a careful disposition of parts and a definite point of view are very apparent. He is chiefly interested in the reigns of the *Umayyads* and especially the 'Ahl al-Bayt against the Umayyad dynasty the fall of which he survived to witness (see Wellhausen, *Das arabische Reich* and *Umayyad*, p. 11, cf. seq.). Sa'ad more fruitful was the activity of al-Mada'ini, a convinced partisan of the 'Abbasids who wrote the early history of that family and dealt more particularly with their rise to Khuzistan and their victory. Owing to the influence of Tabari the later historical outlook is dominated chiefly by al-Mada'ini and Sa'ad b. Umar of Kufa (q.v.) who wrote two monographs on the events of the Arabs after the death of Muhammad and on the conquests. The influence of Sa'ad must be described as well-nigh disastrous owing to the fact that he wrote history without paying heed to chronology and started facts from the point of view of an official propaganda dominated by local patriotism and party feeling: his language while bearing no comparison with the simple stern of Abu al-Husayn, made an even deeper impression on the

masses through the vivid colouring he gave to his style.

The tradition of Medina regarded historical facts with greater objectivity than that of 'Iraq, and its chief representative, Muhammad b. Ishak and al-Waqidi, who extended the field of their studies from the life of the prophet to the deeds of his successors, were much more reliable than the authors of 'Iraq especially in the matter of chronology. It is possible that they also had access to the Syrian tradition which we only know in the form in which it is reflected by Christian Spanish chronicles like the *Crónica* of Isidore of Hispalis. The same reliable tradition forms the basis of the two works of Baladhuri, his *Book of the conquests* and his great genealogy.

The idea of a chronological collection of events, for which the school of Medina had prepared the way, seems to have developed under Persian influence. The plan of a complete series of annals of the empire. At any rate the first author to undertake such a work was a Persian, Muhammad b. Qasbi al-Farisi, who also achieved great distinction as a theologian through his famous commentary on the *Koran* and as a writer on jurisprudence. His work is intended to embrace the entire history of the world from the creation in his own time, and for the period after the Hijra it is arranged according to years. It is true that Tabari's critical faculties are not at the highest. But it is for this very reason that we owe to him the preservation of the oldest historical tradition which he draws together conscientiously without any attempt at combination: on the other hand he tries to make allowances for many a lapse such as the preference for the unreliable Sa'ad. His sources become smaller the nearer he approaches his own time; it is only in exceptional cases such as in the history of the slave war that he once more possesses excellent sources of information. Owing to the fact that Baghdad is the centre of his outlook he surveys only a small part of the Muslim world, and the Maghrib is altogether outside his horizon. The works of al-Mada'ini and al-Waqidi therefore form a welcome supplement to his annals. The former is a typical child of the world-wide Muslim civilisation in its prime. From his native city Baghdad he travelled through the whole Eastern part of the empire of the caliphs, extending his journey to far as India, China and Japan; after returning to Iraq of Zahir and Umar he resided in Syria and Egypt where he died. His enthusiasm for later generations had no appreciation for the wide sphere of his interests, and we thus possess only two abstracts made by himself of his great historical and geographical work. The works of the immediate successors al-Waqidi were nearly as extensive; he moreover had the advantage of possessing a detailed knowledge of the Maghrib. In spite of the Shiite tendencies hereditary in his family he treated the history of the 'Abbasids with praiseworthy objectivity on the basis of many old sources which are not extant in any other form: it is provided by a comparison of universal history which deals not only like the work of Tabari with the Islamic, but also Persian and ancient Arabic tradition, but caters for the whole world so far as it was known at the time, from China to the North and from the peoples of the North to the negroes.

Later geographers however preferred the method of Tabari. Soon after his death the Spanish Arab geographers, his work by a history of the Maghrib, and continued it down to the year 320 (932). Not long afterwards the work of the Seville geographer, Ibn al-Balkhi, published a Persian abridgement which established Tabari's authority in his own country. All the later writers on universal history, especially Ibn al-Athir and Ibn Khaldun, base their works on Tabari, contenting themselves in most cases with abridging the materials furnished by him to the literary requirements of their age.

The decline of the caliphate and the formation of territorial states throughout the empire had the result of subdividing the interest in the common fate of Islam to the events happening in the several countries. Spain was the first province to gain political independence; but the writing of history did not begin there to any extent until the 11th century with al-Hadidi and Ibn al-Khatib. This is probably due to the fact that the long distance from the centre of civilisation retarded the development. During the later period it was the policy of political separation into petty states which, in spite of the fact that the Christian danger continually kept the religious and national sentiment alive, prevented any enthusiastic interest in national affairs. Spanish historical writing which abounds in the works of the above-mentioned Ibn al-Din and al-Maqqari, thus never got far beyond the biographical stage. Conditions in Egypt and North Africa were much more favourable. The vigorous impulse was given to history by the powerful personality of al-Fakhri, the first independent governor of the Nile province, and during the whole period from 'Abd al-Hakam's history of the conquest of Mahdi's *Asfar* and again down to Ibn Khaldun's *Asfar al-Andalus*, able writers have never been wanting to treat of the vicissitudes of this country. History similarly flourished at the many petty courts of the Maghrib, though it only rarely got beyond a very limited range of outlook. It is only in the works of Ibn Sa'id and Ibn Khaldun whose personal experiences brought into contact with some important events — Ibn Sa'id witnessed the rise of the Egyptian Mamluks, Ibn Khaldun the disasters of the Muslim world at the hands of Timur, — that the small dynastic interests take a secondary place; in Ibn Sa'id's work they are overshadowed by the common fate of all North Africa, in that of Ibn Khaldun by a philosophical theory of growth and decay in the life of the state. — Cp. F. Wattensohl, *Die Geschichtschreiber der Araber und ihre Werke* (Stutt. vol. xxviii. and 1888) of the *Abhandlungen der Kgl. Gesellschaft der Wissenschaften zu Göttingen*, 1882; M. J. de Goeje, *et Tabari in the Encyclopædia Orientalis*.

The beginnings of geography are closely connected with those of history. Descriptions of the Arabian peninsula are found already in the sections of historical tradition such as 'Abd Allah b. 'Abbas (quoted by Ibn Kh., p. 5 et seq.) and Wajidi (see Sayf, *Sharh al-mawdu'at al-mughniya*, p. 16, 18). The interest in geography was further stimulated by the great conquests and by practical administrative needs. The earliest exact description of the land of the caliphate is the work of a postmaster-general, Ibn al-Balkhi, and takes the form of an official route

book with a detailed statement of the stages, the postal relays and the taxes of each province. At Baghdad, which owed its prosperity to the free place of international trade, there also arose an interest in foreign countries and animals, which found its earliest expression in a naive delight in tales of the marvellous, such as probably formed the subject of the last book of countries by al-Balkhi. The book of his contemporary al-Muhammadi b. Ali Muslim al-Buhārī on the history and organisation of the Roman empire and on the neighbouring barbarians, such as the Avars, Bulgars, Khazars etc. was possibly more systematic; it seems to be the source of a somewhat description of the countries on the Danube and north of the Caucasus preserved by al-Balkhi and later by al-Balkhi and in several Persian works (see Maqrizi, *Khawassat al-Asrar*, p. xxxij). The book for a scientific outlook which in astronomy was supplied by the *Almagest* was furnished in geography by the *Geographia* of Ptolemy, an Arabic translation of this work existed as early as the time of the philosopher al-Kindi, it is only preserved however in an abridgement composed by al-Kindi in 228 (843). On the basis of these sources a pupil of al-Kindi, Ahmad b. Sulaym al-Balkhi, wrote the first systematic geography in the form of an atlas, the brief descriptions of which were later expanded by al-Balkhi and Ibn al-Hakam. A great deal of new geographical material was furnished by voyages undertaken partly from a scientific interest and partly for practical purposes. The travels of inquiry undertaken by al-Balkhi and their results have already been mentioned. Half a century later the many adventures of observation and the roughness of treatment was rivalled by al-Balkhi, though Ibn al-Balkhi, who was beyond the frontiers of the Muslim world. A valuable extension of the horizon of the Arab world was brought about by contacts to the states of the North such as that of Ahmad b. Fadlān who was sent to Russia by the caliph al-Mu'tasim in 309 (921), and the mission of the Spanish Jew Ibrahim b. Baruh to Germany and the German countries undertaken on behalf of the caliph of Cordova in 305 (917) of Umar b. 'Umar. The description of the adventures of al-Balkhi, Rega to India and China, written were addressed not so much to the scientific curiosity of scholars as to the delight of the masses in the marvellous; they are well characterised by al-Balkhi in his *Asfar al-Andalus*, i. 191 et seq. See books like the still recent work of Al-Balkhi at Seel, which was based on the materials of two centuries and that of the captain al-Rindman, as well as the works used by al-Balkhi (*Asfar al-Andalus*, i. 191 et seq., 192 et seq.) contain in addition to many exaggerations a good deal of valuable information on the Far East. Works of this type were completely overshadowed by the Persian Berhān's book on India, the author of which is one of the most thorough observers and explorers of the Arabic world. At a later period interest in geography was continually revived by the pilgrimages to Mecca, which not only created handbooks for pilgrims written for the edification and the practical assistance of the people, but was also responsible for works on a higher literary level, like those of the Ishaq of Granada in

the 11th century and of the Moroccan tin-
dards in the 12th century, the latter in
accordance with the custom of his time did not
hesitate to use the work of his predecessors rather
more freely than our conventions would permit,
yet his interesting descriptions of India, China,
Asia Minor, the coasts of the Black Sea, Con-
stantinople and the Negro countries are entirely
his own. Many other books of travel were written
in the period after the Hajjah, especially in the
Maghrib, but all these works, among which we
will only mention those by 'Ayyash, were them-
selves in long-winded descriptions of unimportant
personal experiences, and particularly in tales of
adventures of wanderers whom the authors met in the
various towns. The only noteworthy achievement
in the field of systematic geography are found in
the works of the Maghribi al-Bakri and al-Hidhal.
The geography of Yiflat since a Greek slave, the
geography of the prince and the Abu
'I-Fida'. — Cp. Reichenow, *Introduction générale à
Géographie d'Al-Bakri*, 1881, 1. Paris 1881; F.
Wüstenfeld, *Die Literatur der Erdkunde*,
1871, 1. Strassburg, 2. Zeitschr. f. vergl. Erdkunde,
1. Magdeburg, 1871; M. J. de Goeje, *Geographische
beschrijving van de Arabische Geographie*, in *Tijds-
chrift van het Koninklijk Genootschap*, 1874,
p. 100 et seq.; P. Schwan, *Die ältere geographische
Literatur der Araber*, in Meunier's *Geogr. Zeitschr.*,
1887, part 3.

The fact that the Arabs turned the subject
round to adopt their language, which created among
the new Muslims the need for a scientific method
which would facilitate and deepen the study of
Arabic, the need was felt the more, because it
was necessary to become familiar not only with
the Arabic used in every-day life, but also with
the language of the Koran and in devotion and
public prayer, and with the classical language of
poetry which was required for the interpretation of
public society. As in the case of Chinese, India,
Aegyria, Abyssinia and Japan (cp. v. d. Gabelentz,
Sprachenk., 2. ed., p. 24) it was the contrast
between the written language and popular speech
which first suggested grammatical observations
among the Arabs. The art of reciting the
Koran which was cultivated down to a late
period as a separate branch of study, though it
soon degenerated into a mechanical office per-
formed by unlearned readers, probably gave the
first impulse to a close observation of the various
sounds and their formation; the systematic devel-
opment of these observations seems to have been
influenced by the model of the Indian *Pratish-
khasa*. The fundamental conceptions of gram-
matical reasoning however were borrowed from
Aristotelian logic (cp. most recently Beihorn,
Artenlehre d. d. Arab. Grammatik, in *Festschrift
für Wilhelm Thomsen* für Klumpke, Copen-
hagen, 1894, p. 1 et seq.) which had already been
eagerly studied under the Saracens at the Syro-
Patrian school of Gundishapur (q. v.) whence it
reached the Arabs at an early date. The channel
by which certain notions and concepts belonging
to Sanskrit grammar only, were transmitted to the
Arabs has not yet been elucidated (see F. Steu-
erman's *Zeitschr. f. Vergleich. Sprachl.*, 1893, p. 104). The beginnings of Arabic
philology suffered from the prejudice against
the study of the schoolmaster (cp. al-Buhārī,
Hadith, 1. 132, 10 et seq.) but as early as the 11th

century its representatives had risen to a
social status which well bore comparison with
that of the humanists of the renaissance. Tril-
lami calls the poet Abu 'Al-Aswad al-Dhali the
first grammarian with what justification it is im-
possible to say. The earliest representatives of
this branch of learning who appear in a some-
what clearer light are 'Abd al-Dhahab al-Dhahabi
and 'Abd 'Amer b. al-'Ala, the former of whom
had a reputation as a reader of the Quran while
the latter devoted himself to the collection of old
poems. The work initiated by these two men,
whose pure Arab descent does not seem to have
been questioned, was continued by 'Abd al-
'Ala, the Arab Qasbi, are not regarded as genuine
Arabs, and his pupil the Persian Shahrastani (Sh-
ahrastani). The former created the system of prosody
and collected some of Arabic vocabulary in
his *Kitab al-'Ala*, which was arranged not ac-
cording to the order of the syllables, but from
the point of view of the physiology of speech.
The latter gave to his 'book' the first systematic
exposition of grammar, in a form which in spite
of its clumsiness, came to be regarded as the clas-
sical standard for all times; later generations re-
wrote it a countless number of times in order
to make it more intelligible, but added practi-
cally nothing of an essential nature. al-'Aswad
first gained for the new science the recognition
of the upper classes at the court of Hama, though
he was probably denounced there as a collector
of poetry rather than as a grammarian. The prin-
ciple achievement due to him are his numerous
autographs on various fields of lexicography.
These founders of the school of Bagdad found
rivals at Kufa, the second capital of Iraq, in a
school of scholars concerning whose activity we
are unfortunately only scantily informed owing
to the fact that they are overshadowed in the
later tradition by the Bagdadi al-Buhārī, to whom
Shahrastani often refers to contrastively as 'the
Kufan'. It is regarded as the founder of this school.
His pupil al-Khalil wrote the earliest exact treatise
on the grammatical mistakes of the people
thereby creating a branch of literature in which
we owe a great deal of valuable information on
the early history of the Arabic language. From
the 11th (12th) century onwards the controversy
was gradually reconciled at Baghdad, the centre
of all intellectual activity. It was there apparently
that the linguistic theories of the old masters
were developed on a philosophical basis espe-
cially by Ibn Jinni (who is regarded as the first
representative of the so-called 'great etymology';
see Gabelentz in *Zeitschr. f. Vergleich. Sprachl.*,
1894, 1. 132, 10 et seq.), and that the science of
Poetics first appeared by the Kufan Khalil
put in systematic form by Abu 'Ala al-Dhahabi.
From that time onwards the study of philology
spread over the whole Muslim world, and was
introduced into Spain by al-Khalil, the later philo-
logists however in spite of their large number
hardly produced any original ideas. We owe
them countless manuals of which only a few,
like Zamakhshari's brilliantly written *Miftah*,
rise beyond the level of schoolcraft, and particu-
larly a number of most valuable lexicographical
collections, such as the *Maqamat* of Ibn Duraid,
unfortunately still inaccessible, the *Saghat* of Ibn
Duraid, the *Maqamat* of the Spaniard Ibn Duraid,
the *Maqamat* of Ibn Duraid, the *Maqamat* of

introduced with its commentary by Mustafa T-Zabidi. — Cf. H. Flügel *Die geschichtliche Entwicklung der Araber unter den Seldschuken*. First part, Leipzig 1862, 11th ed. Halle, 1890; *Monatsschrift*, vol. II, 89, 90.

We have seen that those branches of knowledge, although proceeding from the vital interests of the Arab nation were cultivated principally by non-Arabs; the field of theology too, though with the national literature even more rapidly in spite of the great part it played in the intellectual life of Islam. The *Kitāb al-Fihrist*, as has already been pointed out, was on the whole the product of the first two centuries of Islam and reflects the intellectual struggles of that period. History and legendary narrative branched off from it at an early date, and though as the evidential material of the schools of Fikh was gradually withdrawn from the influences of actual life. In spite of the fact as early as the 11th century the antiquity of each tradition was to be established with scrupulous care by means of an uninterrupted chain of authorities, the material continued to grow like an acacia-wood; it was therefore a literary achievement of great magnitude which al-Bukhārī performed in digesting and arranging it for the first time according to the systematic order of the sciences of Fikh, while his predecessors had contented themselves with assigning to each tradition a place in the *Ṣaḥīḥ* under the name of the last transmitter. Five other collections achieved canonical authority side by side with al-Bukhārī's, but only that of Muslim was to the end able to maintain its position permanently. In the succeeding centuries down to the present day unlimited industry has been at work on the field of Hadith, but it spent its efforts in mere compilations, partly for sectional purposes especially in the collections of 40 traditions, such as were produced by almost every noteworthy theologian, and partly in the work of combining the canonical books for the purposes of scholarly study. In the end the heretical side of tradition reached a stage when it bordered closely upon *asās*, or *hollerei*: Ibn Hibbān the compiler of the latest work on tradition which was distinguished by a novel arrangement of the material, was also the author of an odd book, the *Kawāḍir al-ḥikmah*. The activity of scholars was concentrated partly on the collection of authorities which, in the case of the great biographical collections, bordered upon history, and partly on the criticism and sifting of the traditional material. Muḥammad al-Yaqūbī who edited the *Ṣaḥīḥ* of Bukhārī in the 10th (xiv.) century was assisted in his work by Ibn al-Jāzī, the greatest philologist of the time; already the founders of the schools of Fikh, such as Aḥmad's pupil Ibn Ḥanbal, had studied the special vocabulary characteristic of the language of the tradition: the latter subject was finally dealt with in an authoritative manner in the excellent *Al-ḥaṣṣa* of Ibn al-ʿAdīb Maḥd al-Dīn, the brother of the historian. Cf. I. Goldschmidt, *Über die Entwicklung der Fikhs* (*Musammāt. Stud.* II: Halle, 1890, p. 1—24).

Beginning as a branch of tradition the exegesis of the Korān soon became a separate science. 'Alī al-Dīn al-Dīnār (d. 7.) a cousin of the prophet who appears as the principal authority for a countless number of traditions, is also re-

puted to be the author of a still extant commentary on the Korān (printed 1864, 1865; Bonn 1902). The Korān then became the subject of philological study, and the special linguistic exegesis was developed in numerous books on the *Qifāḥ al-lughah*, some of which are preserved. An author as early as Abū 'Ubayd wrote a book on the excellence of the Korān as a whole and of certain Suras and verses in particular. (Cf. Abū 'Ubayd, *Ḥikmah al-ʿArab*, *Ḥikmah al-ʿArab*, 11th ed. 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 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city' afford a kind of encyclopaedic survey of the sciences of all nations and religions known to their time. The thought of the Arabs and Persians, however, is borrowed from Indian fables and just as the latter aimed a means of selling the truth to a ruler in a way unobtrusive of under other circumstances, so they require to apply a new teaching militant to human society ~~the~~ positive religion. Their philosophy of nature however ends almost entirely in psychology. The soul is the real being of man which has developed on a mystical path of ascent from the lower natural orders through the ascent stage to an increasingly higher grade of perfection. The freedom of faith gained no influence on ~~the~~ activity of the professional philosophers and theologians, but their treatises were eagerly read by ~~the~~ educated and many even adopted their doctrines. The Aristotelian philosophy on the other hand was always confined to certain circles of the elite, and did not flourish except under the protection of princes, such as was afforded to al-Farabi at the court of Salf al-Dawla, and to Ibn Sina by the great petty ruler of his Persian home. In the latter country Ibn Sina exercised a profound influence not only through his medical writings but also through his psychology and logic, and his influence on the Christian West was still more powerful, at a time when he was unacknowledged by Muslim orthodoxy. In the West as well as in the East of the Muslim world philosophy was the privilege of isolated thinkers, who could gain no influence on the masses; they lived on the contrary to them in obscurity apart from the exceptional cases in which such men were invited to the court of some intelligent ruler, as happened to Ibn ~~the~~, a follower of al-Farabi who lived at Samarra at the court of the Almoravid 'Alī. It thus came about that the Andalusian philosophers have been of greater importance for Jewish and Christian scholarship than for their own fellow-believers. Only Ibn al-Tufail deserves special prominence as the creator of a new literary form, the philosophical novel. The ~~the~~ related from the elements through the stage of organic nature to God had already been described by Ibn Sina in the allegorical character of the ideal man Hayy b. Yaqdān. Ibn al-Tufail borrows this character, in order to describe in his example the development of a thinker growing up far from all human intercourse on a lonely island. He creates for himself the conditions of material existence, and in his mature years is led by the contemplation of nature to the vision of God. He then meets a philosopher who has risen beyond the limitations of human society, and the two resolved to communicate his pure knowledge to the people; soon however he realises the vanity of this undertaking, as the people is ripe only for Muhammad's allegories, and together with his friend he returns to his lonely island. Better times seemed to have arisen for philosophy with the rise of the Almohades who gave public recognition to the theories of al-Akbari and al-Ghazali whose concessions to philosophy had and thus been rejected in the West as heretical. Under the reign of Yūsuf Ibn al-Muẓaffar and the Rāḡid for a time enjoyed the favour of the court, though the latter had to go into exile in his old age, the Rāḡid did not reject the state as such, as he appreciated its civilising influence; but his

doctrine of the eternity of the material world, of the necessity of a causal action between elements, and of the destination of the particular just that in sharp opposition to theology without any hope of reconciliation. It was only among the rulers that a certain amount of interest in philosophy was still displayed, though merely in the purpose of giving a more certain assurance of the higher value of mysticism. When towards the middle of the xiii. century A.D. the emperor Frederick II. put a number of philosophical questions before the Muslim scholars of Corda, the Almohade Abū al-Walīd answered the duty of replying to them on Ibn Sina's, the founder of a mystical order. He undertook to do so in the style of a pedantic schoolmaster, he enumerated the views of ancient and recent philosophers. He allows us to divine the secret, that God is the reality of all things, but the only thing to be learned from his replies is the fact that Ibn Sina had read books, of which he believed the emperor Frederick to have no knowledge whatsoever. (F. J. de Boer, *Gesch. der Philosophie im Islam*, Stuttgart 1901, p. 177 ff. seq.). The last chapter of Jalāl, Ibn Khaldūn, has already been pointed out, based his system on history, as the events of which he envisaged an ordered law (F. J. de Boer, *loc. cit.*, p. 1. Göttingen, *Die Islamische und die jüdische Philosophie*, in F. Hünneberg, *Die Kultur der Gegenwart*, part I, vol. 5 (Berlin-Leipzig, 1909), p. 45-77).

The Mongols in the East and the Barbours in the West destroyed the ~~the~~ of Muslim civilisation, and their devastating influence is more apparent in the ~~the~~ of literature than in any other. It is true that the literary output was enormous even after the xiv. (xiii.) century, but no new ideas and no new forms had made their appearance. The greatest variety and the most rapid rate of production are the two most coveted titles to fame. To the untiring industry of men like al-Buhārī, al-Masʿūdī, al-Zuhārī, and Abū al-Faḍl al-Isfahānī we owe scores of invaluable information in consequence of the fact that many documents of the literary past of their civilisation which are irretrievably lost to us, were still accessible to them; but from the point of view of the history of literature as such they are of no account.

Philosophy. C. Brockelmann, *Gesch. der Arab. Lit.*, vol. I, Weimar 1898, vol. II, Berlin 1902; id., *Gesch. d. Arab. Lit.*, (= *Die Literaturen der Araber in Einzelschriften*), vol. I, Leipzig, 1901; Cf. H. H. H. *Literatur der Araber* (Paris, 1902); id., *History of Arabic Literature*, transl. by Lady M. Lloyd (Spartan, 1903); *History of the World*, ed. by E. H. H. H., 1. *Arab. Literature*, transl. by E. H. H. H. (= *Muslim World*, vol. 1, no. 2, 1903); R. A. Nicholson, *A Literary History of the Arabs* (In the Library of Islamic Studies; London 1907); cf. also G. Brown, *A Literary History of Persia* (London 1902, 1905); M. J. de Goeje, *Die arabische Literatur* in F. Hünneberg, *Die Kultur der Gegenwart*, part I, vol. 5 (Berlin-Leipzig 1909), p. 132-160; P. 1. H. H. H., *La littérature arabe au XIX^e siècle*, 1. *partie de l'arab. & l'arab. (al-Andalus)*, 2. *partie de l'arab. & l'arab. (al-Andalus)* (Berlin, 1908; Hünneberg from al-Masʿūdī); Moritz Steinschneider, *Arabische Literaturen*

der Juden, ein Beitrag zur Litteraturgeschichte der Araber, geschrieben nach handschriftlichen Quellen (Frankfurt a. M., 1902); Georg Graf, Die christlich-arabische Litteratur bis zum frühen Islam (Leide, 1. u. 2. Teil, 1902); Arabische Literatur, ed. by A. Erhard (Leipzig, 1902); Arabische Literatur, ed. by A. Erhard (Leipzig, 1902).

ARABI PASHA, leader of the Egyptian Nationalist party. — Ahmad 'Arabi al-Masri (= al-Masri, 'Arabi al-Masri'), as he called himself with pride, was the son of a fellah of Lower Egypt. He entered the army and rose to the rank of colonel and commander of the 4th regiment. He took a subordinate part in the officers' revolt of 1879 under Ismail, and later in the great military revolt of 1882-1883 he headed the movement which is known to history by his name.

The occasion which first gave 'Arabi political prominence arose out of the difficult relations which for a long time had been existing between the Egyptian and the Turkish-Ottoman officers favoured by the Turkish Pasha in authority. The conflict took an acute form and led in January 1881 to a conspiracy lodged by 'Ali Fakhri, the commander of the 1st regiment, and 'Arabi against the minister of war 'Osman Pasha. The military proceeded, in spite of the fact that the conspirators were perfectly justified and even attempted secretly to arrest the two colonels in order to have them court-martialed: this led to a mutiny of the troops who liberated the colonels and demanded the Khedive's dismissal of the war minister. 'Arabi was forced to give way and the desire of the mutinous troops appointed Mahmud Pasha Sarr al-Bakli minister of war. The army now became an exponent of national aspirations, and it was by mere chance that 'Arabi, by no means a great personality and an unpractical theorist, found himself at the head of the movement. In the summer of 1882 another change occurred in the ministry of war and in September 'Arabi and his regiment were removed to Cairo. This led to new disturbances which found expression in a second great military demonstration in front of the 'Abdi palace (9 September). The Khedive was forced to change the ministry and to summon the chamber of notables. In answer to this summons 'Arabi and his compromised colleagues left Cairo with their regiments in the beginning of October. 'Arabi, a popular hero, had a triumphant progress through the city which he left after delivering a stirring speech. The position of the government however was thereby strengthened by his absence, as the actual power still remained exclusively in his hands. It was therefore resolved to give him a place in the government, and on 4 January 1883 he was appointed under-secretary of state in the ministry of war. Attempts at intervention on the part of the Powers and the struggle about the rights of the chamber with regard to the budget led, on 9 February, to the formation of a new ministry under Mahmud Sarr, who enjoyed the confidence of the Nationalist party, and gave 'Arabi a place in his cabinet as minister of war. On 11 April a Turkish-Ottoman conspiracy against 'Arabi was discovered and the officers implicated were sentenced to death and exile to the Sudan. According to English sources however the alleged

conspiracy was entirely the product of 'Arabi's fears; and the latter while actually according to this view it is explained by his fear of punishment after the first mutiny. Once stated on his downward career, fear is supposed to have led him further and further. However this may be, the confirmation of the Khedive by the Turkish officers on the part of the Khedive led to a conflict between the latter and the ministry who summoned the Khedive without consulting the Khedive. The latter now put the matter in the hands of the Sultan of Turkey, and Great Britain and France organized a naval demonstration at Alexandria (20 May), as they refused to treat with the ministry in power and feared for the safety of the foreign residents. The ministry was forced to resign 26 May; on the 28th however 'Arabi at any rate was re-appointed minister of war in response to a very general demand.

The feverish excitement created by the high-handed action of the Powers and especially by the naval demonstration found a sudden outlet at Alexandria on 12 June. A quite ordinary street brawl developed into a sanguinary riot with a pronounced anti-foreign and anti-Christian tendency: 57 Europeans and 140 Egyptians were killed. 'Arabi was perfectly innocent of complicity in these events which created a terrible panic among Europeans and caused them to leave Egypt in large numbers. Alexandria, where the Khedive resided during the summer, became henceforward the centre of gravity of the situation. As the relations to the Powers became more and more strained and a European or Turkish intervention was bound to ensue, 'Arabi began to organize the defense of the country. Great Britain protested against the attempted strangling of the British legation at Alexandria, an ultimatum was presented, and on 11 July, after the French vessels had left the harbour, the bombardment of Alexandria, which had been notified to all the Powers beforehand, took place. The troops quitted the town, which now fell into the hands of the police and was burned. These events were headed by a certain Sulaiman Dawud Bey Sami, who pretended to act on 'Arabi's orders, though the latter succeeded in his trial in proving his innocence. After the fall of Alexandria the Khedive fell into the hands of the English. 'Arabi as the only legitimate representative of the government organised the resistance on 2 August by proclaiming himself the Sultan's representative and called the Khedive a traitor. In reply he was declared a rebel by the Khedive on the 9, and by the Sultan on the 15 August. On 13 September 'Arabi was defeated at al-Tell al-Kelbi by the British troops who had landed in Egypt under Lord Wolseley; 'Arabi fled, but on the 15th he fell into the hands of the English at Cairo. In the ensuing trial he was sentenced to death, but the sentence was commuted to one of exile, and he was sent to Cyprus, whence he received permission to return in 1901.

Views on 'Arabi and the Egyptian revolution will differ according to the political position of the critic. English, French and Arabic sources contradict each other in all important particulars. It is a fact that the misgovernment under Ismail had brought the country to the verge of bankruptcy. The attempts at reorganization seemed to deliver Egypt entirely into European and Turkish

damage caused by these acts provincial, and the popular superstition, which regards them as heralds of death, seems to be very old. In the Koran (surc 34, 1) Solomon is shown to be dead by a rapids of the earth which gorged his staff, and in North Africa people will say: 'when a person is going to die, then comes the snake knowing it well'.

Bibliography: *Karami* (ed. Wüstenh.) i. 428; *Frankl* & *Wüstenh.* i. 39 et seq.; *Karami*, *Reise in das Arabien*, p. 283—286, 443, 643; *Frankl*, *Versteht* (H. v. d. Hagen) i. 360 et seq. (HALL.)
AL-ARAF (A.), plur. of 'arif (q. v.); *al-araf* is the ill. of arif 7.

ARAPA or **ASAPAT**, a hill famous as a place of pilgrimage with an adjoining plain of the same name, 6 hours to the East of Mecca. It is a hill of granite of moderate dimensions reaching a relative height of 150—200 feet. On the East broad steps of stone lead to the top; on the West steep three is a platform containing the pulpit from which a *khutba* (sermon) is usually delivered on the afternoon of the 9. *Umu 'l-Hidra* (the day of 'Amra). On the top there stand formerly a *Kutba* named after *Umu Salama* (the Umu 'l-Hidra, cf. de Gasse p. 173) which was destroyed by the Wahabites. According to 'Abd Bey plaza Muslims may not penetrate beyond the platform. The hill is usually called *Ubeid al-Rahim* (hill of mercy). Another name is said to have been *Har*, but it is doubtful whether this appellation really referred to the hill. *Wüstenh.* regards it as the name of a shrine or perhaps of the only worshipped on the spot in the pre-Islamic period. Pictures of the hill are found in *Atliq* and *Barton*; see *Bibliography*. — The plain of 'Aras spreads southwards from the hill of 'Aras and is bounded on the West by the lofty mountain-chain of *Jabal*. It is covered by a low growth of various plants, and is filled with life only on one day of the year (*Umu 'l-Hidra*) when the pilgrims pitch their camp for the celebration of the prescribed *wuḥḥ*. Cf. the pictures in *Burckhardt* and especially in *Snouck Hurgronje*, *Bilder aus Arabien*, xii—xvi. The *wuḥḥ* in festival assembly takes place on the afternoon of the day mentioned and lasts until after sunset. The pilgrims present express their religious fervour by loud shouts of *Subhān*, by prayers and recitation of the Koran.

The origin of the name 'Aras is unknown. The legendary explanation is that Adam and Eve who had been separated from each other after their expulsion from *paradise*, met again at this spot and recognised one another (*Ar'afsa*); Arabic authors also mention other etymologies of a similar nature.

Bibliography: *Wüstenh.*, *Die Chroniken der Stadt Mekka* i. 428—429, 430 et seq.; *Viktor*, *Mémoires* ii. 643—646; *Frankl* (ed. de Gasse), p. 268—269; *Umu 'l-Hidra* (Paris) i. 397—398; *Burckhardt*, *Travels in Arabia*; *Abd Bey*, *Travels* i. 62 et seq.; *Burckhardt*, *Pilgrimage to el-Medina and Mecca* (2 ed.) ii. 214 et seq.; *Snouck Hurgronje*, *Reise in Arabien*, p. 261 et seq. **AR-ARAF** (A.), French orthography *Larache*, sea-port town in Morocco situated on the Atlantic coast about 24 miles S. W. of Tangiers and 23 miles N. W. of Fez (Fez), under 35° 13' N. Lat. and 6° 22' W. Long. (Paris).

Larache is built on the slopes of a hill overlooking the left bank of the *Wad Lakhman* the spot where the river joins the ocean. The town is surrounded by an old masonry wall, which is adapted on the land side by the *Kasba* and towards the sea by a fortress. It offers little that is of interest. "The streets are dirty, the atmosphere common-place, the *Maghaz* only a heap of rubble. The only really picturesque spot is the square of the *Sūq* containing both the *ḥammam* and the market, which is surrounded on its four sides by white arcades (*ḥanṣa*). *Le Maroc des Français* (2 ed. p. 100). The surroundings contain groves of orange and olive-trees, pomegranates and even vineyards which give the place a certain importance from the economic point of view owing to its short distance from Fez and the fertility of the *Wad Lakhman* valley, the marshes of which support numerous herds. The harbour serves as port of transit for merchandise destined for Fez, and for the export of the produce of the *Ujda* (*Ujda*) and the *Sibara*, particularly wool which is sent to England, France and Germany. In 1901 the imports reached 5,000,000 and the exports 2,500,000 francs. Unfortunately the official deposits of the *Wad Lakhman* have formed a sand-bank which makes the harbour inaccessible for vessels of large tonnage, and even renders the landing dangerous during half of the year. The population is about 5000, including 1000 Jews and about 200 Europeans, two thirds of whom are Spaniards. There is a Spanish Catholic mission directed by the *Franciscans*, a Protestant mission and a school of the *Assistance Israélite*.

Larache has taken the place of the Roman colony *Lixus*, which in its turn had replaced the Lybian-Punic town of *Lix*. Both of these towns were situated at a distance of about an hour to the N. E. of *Larache*; there also is still marked by ruins called *'Squand* by the natives. — The old town is not mentioned by any Arabic author prior to the 11th century. It was probably founded by the *Harber* tribe of the *Beni 'Arif* who, by reason of the vineyards abounding in the district, gave it the name of *el-'Arif* (mist) *Arif*. The *Almoravid* sultan *Yakub al-Mansur* built here a fortress to command the mouth of the *Wad Lakhman*. In 1490 it was taken by the Andalusian Christians who massacred the male inhabitants and carried off the women as slaves. The town however recovered again and was frequently visited by merchants from Genoa and Venice who brought linen, silk and glass and exported wool, leather and cotton.

The situation of *Larache* near the straits of *Gibraltar* could not fail to excite the covetousness of the Christian powers. An unsuccessful attempt at occupation was made by the Portuguese after they had taken possession of *Arila*. They succeeded in 1477 in gaining possession of an island at the mouth of the river, but had to retire soon afterwards, as the natives obstructed the channel by means of tree trunks. For the protection of the town against fresh attacks the king of Fez erected in *Larache* a *Kasba* large enough to hold 600 horse-soldiers and 300 horsemen. The Spaniards were more successful than the Portuguese. After various fruitless negotiations undertaken by Philip II who declared that *Larache* was worth

more than all Africa they succeeded in 1500 in obtaining the cession of the town. It was yielded up to them by Muhammad al-Malik al-Ma'mun for the price of their support against his rival al-Faraj. On 23 November 1510 the Marquis de Salazar-German took possession of Laracha in the name of Philip II king of Spain. The Spanish occupation lasted 70 years. Large sums were spent by them on fortifying the town and on the construction of a Franciscan convent; they were however almost completely hedged in the town by the Muslims and gained no advantage from their possession. In 1550 Muley Ismail, resolved to 'purge the sea-board' of all Christians, marched against Laracha at the head of an army of 16,000 men reinforced by bands of volunteers of the faith. After a siege lasting 3 months the town was forced to surrender. Some of the officers and the ecclesiastics were sent back to Europe, but the rest of the garrison were carried off as prisoners in contravention of the terms of the capitulation, and set to work at the building of Maguina. The Muslims and the tribes of the hill furnished the inhabitants. Henceforward Laracha remained in the possession of the Moroccans, though on various occasions it became the object of armed demonstrations on the part of Christian powers. In 1765 the French attempted to destroy a number of pirate ships which had taken refuge in the harbour, but they suffered a serious defeat and lost 450 men. No greater success attended the enterprise of the Austrian admiral Haidendorf who attempted in 1830 to set fire to the remains of the Moroccan fleet moored under the walls of the town; he was forced to retire with considerable losses. During the war between Spain and Morocco in 1860 Laracha was bombarded by the Spanish fleet, but owing to a great mist, which made the shooting of the squadron very uncertain, little damage was inflicted.

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ARAKĀN, the southwestern division of the province of Burma in further India conquered by the British in 1824. The present capital is Akyab, the name of the former capital is Myingun (English spelling Myingun). The number of inhabitants 876,102 (1901) of whom 162,754 are Mohammedans.

ARAL (lake), great lake in Central Asia (Russian 'Аральское море' i.e. 'sea of Aral') which according to the most recent calculations (1900-1902) covers an area of 36,140 square miles (without the islands); it receives the two chief rivers of Russian Turkestan, the Amu-Darya (q. v.) and the Sir-Darya (q. v.). The ancients do not seem to have known lake Aral, though a vague notion of its existence may be the foundation of the contradictory accounts about the Central Asiatic Mitois (it is conjectured that the name of the sea of Arav was transferred to lake Aral, but on the name Tanaï=Don was transferred

to the Sir-Darya) and about the Mithras of the Orus' (Chinese limit, *paius* *Araxia*; in Armenian *Mercedinus* *paius* *Arax*). Old Chinese notices (from the 11 century A. D. onwards) only refer to *paius* *Araxia* (lake) to a 'Northern Sea' or 'Western Sea' as existing in the district of lake Aral. It is similarly uncertain whether the lake (limb) mentioned by the Byzantine ambassador Zonarchos (565 A. D.) may be identified with lake Aral.

More accurate accounts are found in the Arabic geographers. It is possible that lake Aral is mentioned by an author as early as the 8th century under the name of lake (Araxia) of Kharid (q. v. *Amu-Darya*). It is described by the Route (end of the 11th = beginning of the 12th century) who does not however mention its name; according to him the lake which receives the Amu-Darya had a circumference of 80 parasangs (approximately) and the later authors give the figure as 100. Near the mouth of the Sir (according to the Russian two days' journey from the 'New Village', Amu al-Karya al-haditha, Pers. 1864 new, Turk. *Yeni-Kent*) the stream of which is fed by the water of Dikhet (about 14 miles S. W. of the modern Kazalish) the coast-line of the 11th century seems to have differed but little from that of the present day. This applies similarly, it seems, to the Southern coast. The earliest notice of a journey of two days from Ak-dahat (opposite Gurgandj or modern Kunya-Urgent, at a distance of a parasang from what was then the right bank of the Amu) to Kharid, thence a day's journey and two postal stages (Aras, at two parasangs each) to Paratagh (written both *Paratagh* and *Paratagh*) and from there another day's journey to the coast of the lake. It is impossible to say whether the *Aras* was the Chir-Ik (the *Aras*), which are now almost completely dried up, were at that time connected with lake Aral; it is certain that no connection existed between lake Aral and the Sir-Darya; travellers who wished to go from Kh-irum to the Pecheg country had (according to Qattib) to take the route from Gurgandj to the 'mountain of Kh-irum' (the Chir) and thence through the water desert; the lake of Kh-irum was on the right of this route. Al-Bakri and the later geographers correctly describe the lake of Kh-irum (Aras) as a salt-water lake without any outlet to the sea; Bakri's story (who calls the lake after the town of Kh-irum) is obviously erroneous; it erroneously assumes a connection between lake Aral and the Caspian Sea. In the 11th century (beginning of the 12th century) and the works dependent on this source (including that of Ibn-Battuta, died 1301-1302-1303) the name 'lake of Kh-irum' (Aras) is used after the well-known town on the lower Sir; it had also by side with 'lake of Kh-irum'.

For the period from the 11th (12th) to the 13th century we possess no accounts of lake Aral which are not borrowed from the written sources of earlier times. Ibn-Battuta (1301-1302-1303) goes as far as to state that the 'lake of Kh-irum' mentioned in the books of the ancients no longer existed in his time. The Amu-Darya was at that period generally regarded as a tributary of the Caspian Sea; according to some sources even the Sir no longer joined lake Aral. The merchant Badi al-Din al-Rumi (quoted by the geographer Ibn-Battuta)

Allah al-Ghannî states as early as the 10th (Xth) century that the Sir 'changes its direction' at a distance of three days' journey below Ghazni, according to Hishîr Abûn the river joined the Amûr in the Kâfir-Nâmah it is stated that the Sir joins no other river but loses itself in the sands of the desert. In the case of the Amûr these geographical statements can be verified by means of accounts respecting historical events in the lower course of the river (cp. *Asiatic Researches*); for the Sir no such accounts are in our possession. Already Abû al-Ghannî calls lake Aral 'the sea of the Sir' (Sir-Tâgh); he does not seem to have been aware of the statement that the Sir at one time did not reach the lake. According to the same author the Amûr did not find its way back to lake Aral until about the year 980 (372-373); it is uncertain whether the very obscure words in the travels of the Englishman Jeikins (p. 14, 1556) refer to lake Aral. The word 'Aral' (Turk., 'island', in this case probably designation of the delta island) is found for the first time in Abû al-Ghannî or the name of the 'place where the river opened into the lake' later it gave its name to the lake joining the Kirghiz Aral-Tâgh). In the 16th (XVI.) century the lake island Aral was an independent state with capital Kungur; it was at first allied with China and the reign of Muhammad Nâsir Khan (1521-1547 = 930-950).

The earliest Russian source mentioning Lake Aral is the so-called ~~1697~~ map (beginning of 18th century) where it is called the "Mark-hizet sea" (inner sea) and is obviously connected with the Caspian. The lake bears the ~~name~~ Russian name in the map accompanying "Where Russia is Richer" (first edition in 1687). In Russian documents the name "Aralskoe more" occurs for the first time in 1697. In Western European maps this name is found as early as 1723 (in de Vitae), though the first Russian traveler who visited Central Asia in 1727, claims to have brought the first account of the lake to Europe and thereby to have created a great sensation in London. The first scientific survey and description of the lake is due to the expedition of Rumohr and Pospelov (1847-1848). The assumption that the area of the lake has decreased considerably within historical times (which theory cannot be reconciled with the historical accounts referred to above) stems from the fact that in advance of the coast-line was observed in 1847; during 1848 but twenty ~~years~~ however a constant rise of the water level has been observed in the case of Lake Aral as well as in that of the other lakes of Turkestan; everywhere the water has again ~~reached~~ the coast-line of 1847 and in many case considerably advanced beyond it. It would appear that a periodical rise and fall of the level of the lake must also be assumed for the preceding centuries; the scientific theory of a regular desiccation of the inland countries (Persia, Turkestan etc.) has altogether been robbed of its foundation by this study of the Aral's geography.

Hedberg's Phy: The lake has been ex-
plored in ~~the~~ years 1900-1902 by L. Öng
under the auspices of the Imp. Russ. Geogr.
Soc. - section Turkestan; see the reports in the
"Izvestiya" of the section in question, vol. III,
Tashkent 1903 (with which cf. the collection

of the historical accounts concerning the lake by Haeckel, *Ibid.*, vol. IV., and the review in the *Wittol des Seminars für Naturgeschichte, Marburg*, 1894, p. 226; and in the periodical *Landes-Anzeiger*—1901. An exhaustive monograph on Lake Aini in Russian by the same author appeared in 1904 (also with German title: *Der deutsche Flußlauf über physikalisch-geographischen Abzugspfad*).

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ARAR. 5-1504A.

ARARAT (Turkish *Aghnadagh*, *Berdzhanik*, Armen. *Արարատ*; Pers. *Kerd*), *Kerd* (variant of *Nord*), the most important elevation of the Armenian highlands. The Ararat *Mount* is situated between 44° and 45° E. Long. (Greenwich) and under 36°30' N. Lat.; it rises almost without the intervention of any foot-hills from the step-plateau of the Araxes, which it abuts on a white curve stretching from N. E. to S. W.; only towards the West certain ridges (called *Sinak*; cf. *Ararat*, *Passage* in 1841) form a connection with the Ab- and Naugadagh. The Ararat group has a circumference of 20 miles and covers an area of 457 sq. miles. It culminates in two peaks, the great Ararat (16,757 feet) in the N. W. and the little Ararat (11,822 feet) in the S. E.; the two peaks are connected by a narrow ridge of flat round shape and a length of 8-9 miles which forms the main Southern Bulagh; after a spring situated about 5 miles below it, a pass leads across this ridge. The absolute height of the Ararat exceeds that of any European mountain, and by its relative height of 14,180 feet it surpasses most of the famous peaks of the other continents. It is owing to the fact that the Araxes valley at Aylagh has a height of 2598 feet only the Ararat towers above its surroundings to a much greater extent than the Alpine heights of the Himalayas or the South American Andes. Viewed from the North this unique mountain affords what is perhaps the additional landscape picture in the world.

The great Argat (Ujelat al-Barr) has the shape of a slightly rounded cone; the peak forms an almost circular plateau with a circumference of 150-200 paces sloping down steeply in all directions, fields of snow and glaciers descend from it to a depth of 3050 feet. The N. E. slope of the great Argat is traversed from top to bottom by a deep depression (the valley of St. James), the uppermost part of which forms a semi hollow closed in by perpendicular walls of rock; the lower part was a steady desert was once inhabited (village of Argat, 3645 feet, and monastery of St. James). The little Argat (Ujelat al-Hawr) (15) has the beautiful shape of a regular pointed cone. All the elevations throughout Eastern Armenia are volcanic and this applies also to the Argat group. The most terrible earthquakes of the last centuries was that of 20. June 1840 which ~~destroyed~~ a vast mountain side; 1881 latter destroyed a bishopric community, the ancient Argat (old Armen. Akart; cp. Hollachmann, *Lebensroman, Freytagshagen* vol. 104. 395) with ~~exactly~~ all its inhabitants, almost 6000, as well as the small monastery of St. James situated almost a mile higher up with 100 monks, and the spring of St. James.

The whole Anson district suffers from an extreme lack of water; in spite of the large number

the capital of the mountainous province of Regio (corresponding to the modern province of Málaga), it played a part in history during the rebellion of the renegade Omar b. Hafsa (with his chief fortress, Roldano), and later as a frontier fortress of the kingdom of Granada, until it was taken in 1431 by the Grand Master of the order of Calatrava.

Bibliography: Bozy, *Recherches sur l'histoire et la littérature de l'Espagne* (5. ed.) i. 317 et seq.; id., *Histoire des Musulmans d'Espagne* ii. 33, 181, 202; Múñoz, *Descripción geográfico-histórica de España* ii. 494; Silvestre, *Desarrollo del Islam en Granada* (3. ed.) p. 124; id., *Historia del Islam en Granada* p. 128. [C. F. BRUBAKER.]

ARCHITECTURE. The principal forms of Islamic religious buildings (Syro-Egyptian schools).

Mosquea. — The mosque dates from the first beginnings of Islam. The simplicity of the worship allowed of a very simple ground-plan which received a fixed form during the early centuries of the Islam: a large rectangular court (sahn) surrounded by arcades (ribwa) the flat roof (sajf) of which rests on arches (ihs) supported by columns (sawf) of stone (sajfir) or pillars (ruks) of brick (lils). The origin of this ground-plan has been traced to various older types of buildings (ancient Egyptian temple, old Persian palace, Greek agora, Christian basilica); but owing to the fact that the oldest monuments have either disappeared or been subjected to later alterations, an appropriate solution of the problem can only be expected from excavations and from a close examination of the mosques representing the earliest mosques. The most recent excavations in Samarra show that Mesopotamia as being the residence of the Abbasid caliphs plays an important part side by side with Arabia and Syria.

Like the church the mosque has its orientation. It is directed towards Mecca (Mekka, direction towards Mekka), whether the Muslims face the prayer according to the Koranic ordinance. The absolute orientation of a mosque therefore depends on its geographical position. In Syria it is directed to the South, in Cairo to the East, or rather East-South-East. On the side containing the Mihrab the arcade is widened in order to hold the audience of the faithful: it therefore allows of a larger number of worshippers than the other three arcades. It is called *al-mad al-shah*, 'the original arcade', in the vulgar language *al-mad al-shah* or simply *mad*. This sanctuary is frequently divided into two parts by means of a screen of gilded woodwork, called *al-mad al-shah*. On the side nearest the court it contains the platform (al-mad) for the officials of the mosque who repeat the words of the imam (mudallif). The prayer niche (al-mad, al-mad) which indicates the direction of Mecca opens out from the background of the sanctuary; in its side is found the pulpit (al-mad), from which the imam and the preacher (al-mad) deliver sermon and prayer.

This arrangement exhibits obvious points of resemblance to that of the oldest churches. The court surrounded by arcades with a water basin (al-mad) in its centre suggests the atrium which also was surrounded by arcades and contained a basin for ablutions. The sanctuary corresponds to the main part of a church; the screen is a kind

of choir-screen the *al-mad* a kind of apse or a smaller *al-mad*. The mihrab (al-mad, al-mad) locally, perhaps an imitation of the bell-tower, which contains galleries for the call to prayer (al-mad) he omits the outward and visible sign of a mosque. Like the original bell-tower it has an arched place and rises sometimes from a corner and sometimes from a side of the building. These resemblances are easily explained. The Muslim conquerors appropriated the motifs more advanced art which they found among the vanquished, and in the first place transformed a large number of churches into mosques. This was the case e.g. with two famous basilicas, the great mosque of Damascus, and the mosque of Aqsa at Jerusalem, which borrow their Christian origin at the first glance.

Style and methods of construction change from generation to generation, especially as regards the choice of material, the gates, the lanterns and minarets, the profile of the arches in the interior, and the ornamentation. But the ground-plan of the mosque remains the same down to the time of the Ottoman conquest.

The original *al-mad* of the mosque is *al-mad*, 'place of prostration'. The Koran knows no other expression, and the older writers apply it to all mosques irrespective of size. But towards the tenth century of the Islam the advance of civilization and architecture produced a distinction between two kinds of mosques. The great mosque, in which the assembly of the faithful (al-mad) meets for the Friday service (al-mad) receives the name *al-mad al-shah*, *al-mad al-shah* or *al-mad al-shah*, and we speak with the shortened form *al-mad*, 'the great mosque'. From that time the expression *al-mad al-shah* only mosques of the second rank, the number of which gradually became less and less. Only the great mosques of Mecca, Medina and Jerusalem (al-mad) are still called *al-mad* owing to the fact that tradition following the Koran places them that name which has become popular.

This development in the use of the expression can be followed in the authors it is also reflected in the inscriptions which contain accurate official and dated documents. The great mosque of Aqsa (the Temple built at Cairo in 975 (370) still bears the name of *al-mad* in the distinctive inscription. But the mosque of the Sultan al-Mu'izz at Cairo, erected two centuries later in 1255 (652), is called *al-mad* in the three parts of the document concerning its foundation.

Mosquea. — The Fatimid caliph while spreading the Shiite doctrine in Egypt and Syria, effected no change in the ground-plan of the mosque. It is found in its old form especially in the mosques which they built at Cairo. But the development of religious ideas and the political situation created in the Muslim East by the Mongol invasion and the dismemberment of the Baghdad caliphate, led as early as the Fatimid period to an orthodox or Sunni reaction which was directed especially against the 'Alid or Shiite sect and dynasty. This religious (Ash'arite) and political (Sunni) reaction produced a number of reforms in all the fields of life. One of the most important was the development of the *al-mad*. The *al-mad* first arose in Shari'ah in the beginning of the 14th century of the Islam; in its original form it was simply a private school of religious

scholar A. N. Levtchenko, suggests and just according to the Sennar site list in the 11. (12.) century it was turned into a public institution by the Seljuk sultans of Baghdad, who had become the most powerful vassals of the Abbasid caliphate and the official protectors of Sennar and Antakya; it now became the object of the Muslims to train on this of officials for all branches of the administration. It thus developed into a powerful centre of religious and political propaganda, a school of official Sannism and, in a way, a government institution. In this form the madrasa was introduced by Sennar rulers in the 12. (13.) century, especially by Nur al-Din and Syria and by Salih al-Din (Saladin) into Egypt.

Differing from the previous in nature, object and history, the museum is also distinct from it in its architectural features. At the time when it was transplanted into Egypt by Sa'id al-Din its ground-plan had already assumed a fixed form: a small rectangular court without a roof (*ḥaṣṣ* or *ḥaṣṣa*) surrounded by four high walls and four halls (*ḥudūd*); the latter form together a Greek cross and open into the court by means of a lobby each (*ḥaḥ*); the anterior angles of the building contain dwelling-houses for the officials and servants of the institution. This geometrical ground-plan with its fourfold division is excellently adapted to the fourfold audience consisting of the schools of the four principal branches (*ḥanāfi, shāfi, maliki, hanbalī*). Each one establishes itself in one of the four ḥudūd as is shown by the inscriptions of the audience of Sultan Ḥasan built at Cairo in 764 (1363). The ground-plan in question seems to have its origin in Syria. It is found already in the ḥan of 'Asadid, a remarkable Syrian monument of much greater age than the Syrian-Egyptian audience. Like the plan of the mosque it contains *ḥudūd* of various origin. The ḥaṣṣ is encircled in the Persian style (*ḥaṣṣ-i ḥaṣṣ*), but the four ḥudūd are arranged round a central court exactly the geometrical ground-plan of some Persian and Syrian churches with *ḥaṣṣ* ones, with which the ḥan also corresponds in some other architectural details.

As in the case of the mosque the style and method of construction of the ~~mosque~~ changed from generation to generation. Towards the end of the 14th century the Hindus have learnt to use ~~bricks~~ (bricks) of bricks (size) in the Indian and Byzantine style (its circular layers of bricks placed on end). The most recent great raised madrasa at Calcutta was built by Sultan Barha in 788 (1386). Later the walls are replaced by flat walls (inf.) ~~the~~ walls (decorated) and by ceilings, ~~and~~ with many-coloured ornament of which hardly ~~any~~ ~~one~~ deep needy of architectural art. The only raised element which ~~remains~~ ~~is~~ ~~the~~ arch of ~~their~~ ~~stone~~ ~~covering~~ the entrance in the front ~~from~~ ~~the~~ ~~east~~. In spite of all these changes ground-plan and arrangement of the madrasa remains unaltered down to ~~the~~ ~~present~~ ~~phase~~ of the Ottoman conquest.

The Soviet reaction created various institu-
tions akin to the *narodny*, particularly the *zhen-
otdel* or school of (Soviet) mothers, but as
these institutions did not possess the same poli-
tical importance they only played a subordinate
part and did not develop a separate architectural
style: being mere symbols of the *narodny* they

discovered the growth-plan of this type of building. The mosque retained its character of a government institution with political aims during the reign of the Ayyubids, who had as far as architecture of Muslim structures. Its first success was the destruction of the famous school, the Bayt al-Hikm, a kind of ecclesiastical academy in which the sciences, inherited from the Persians and ancient Greeks ~~from~~ taught. The Shiites were however not the only force against which Saladin had to fight, as the crusades had raised up another enemy in the Latin Kingdom of Jerusalem. Saladin abated not his enmities who were hand-capped by the feudal system and by political decentralization, but only been able to weaken it without accomplishing its destruction. This was finally effected by Bahā' al-Dīn the ruler of the Ayyubid feudal kingdom he founded the Mamluk empire, a centralized state governed by a regular army and governed by means of a bureaucratic hierarchy. With the help of this powerful lever he destroyed at one blow the Latin Kingdom and the remnants of the Assassins, the last bulwark of the Shiite luxury in Syria. He conferred upon his subjects a religious education accessible to the Muslim people by assembling at Cairo the remains of the caliphate of Baghdad destroyed by Batāghān in 1258. Thus re-establishing for his own purposes the doctrine of spiritual and temporal power he restored the continuity interrupted by the Mongol invasion and completed the work planned by the great Sultans of the preceding century.

Thus an end was put to the struggle; the warlike spirit of Samaria, fanned into flame by the holy war, had spent itself and turned to good works and contemplative study. No longer having a fighting part to play, the monks necessarily lost its old character and became assimilated to the mosque. At this stage all great mosques are obliged to the Friday mosque. The *mosque khatt*, more spacious than the other large Moslem shrines as a sanctuary and contains pulpit and mihrab. A minaret usually gives to the mosque the outward appearance of a mosque. Meanwhile however the mosque has acquired such importance that, far from being absorbed entirely in the mosque, it threatens to upplant the latter altogether. While the number of great mosques both in the classical geographical districts decreases continually, the number of mosques with a complicated ground-plan continues to increase down to the Moslem conquest.

This development is reflected in linguistic usage. The *masāḥif* intended for worship retained the name *masāḥif* or *ʿaḥādith*; later they were simply called *qurʾān* like the great mosque. Maḥmūd, who wrote his topography of Cairo early in the 11th century, applies this name to most of the Maḥmūdī mosques. Linguists from 830 (1427) onwards attest that this was the official usage. The word *masāḥif* thus shared the fate of the old word *maḥall* and was to be confined to institutions of minor importance. In Egypt at the present day it means no more than a secular school, a very large building connected with the old is called *qurʾān*.

The original mosque, *mesquita*, is thus split into two classes, the great mosque (*mesquita*) and the small mosque (*mesquita*). The mosque simultaneously develops on the one hand into the *mesquita*, on the other into a secular school. Both kinds of

ground finally became identical as far as their purpose is concerned, though not in their architectural ground-plan. The latter remained distinct down to the time of the Ottoman conquest, which led to the disappearance of the ground-plan of the madrasa. The Ottomans go on building an increasing number of *ghazis* in Egypt and Syria in the style of the great mosques as modified under the influence of the Turkish school with the type of minaret derived from the church of St. Sophia (Constantinople).

Madrasas.—The Sasanian reaction which introduced *madrasas* from Persia into Egypt, received in the course of its development an admixture of elements which, though of very ancient origin, had been foreign as early as Islam. One of the most important of the elements thus assimilated is *ibadan*, an oriental monastic system of Persian origin with mystical tendency. The architectural monument of Islam is the *khanaqah* or *khawakish* (Persian *khana-kash*) which first appears in Syria and was introduced into Egypt by Badī al-Dīn, the founder of the first Egyptian *khanaqah*. In the latter country *khawakish* soon became almost equivalent to *ribat*, an Arabic word denoting a fortress military station, which has completely lost its original character and been transformed into a *madrasa*.

Ribat and *khawakish* flourished under the Ayyubids and later under the Mamluks, but without creating a separate architectural form. The madrasas sometimes imitated the plan of the great mosque (monastery of the Four *Shahids* at Cairo, 730 = 1333), and sometimes that of the madrasa (monastery of Sultan Nāṣir II at Cairo, 704 = 1303). In the two prototypes the *madrasa* is furnished with all the elements required for the cult, such as minaret, sanctuary, pulpit and mihrab. It is only the subsidiary buildings adapted for the monastic life with their long rows of cells which give a peculiar character to these monuments. Interesting remains of this type still exist, especially at Cairo where the madrasa of Sultan Ināl (898 = 1494) affords the most perfect example.

At the time of the Ottoman conquest *ribat* and *khawakish* were supplanted by the *madrasa*, the Turkish-Persian derivative monastery (*maktaba*, *maktab*), the architectural arrangement of which was also influenced by the school of Constantinople (hall with cupolas). Finally the most notable the *madrasa*, a word which in the Muslim East and West denotes a cell or hospital, and secondarily a monastery; in Egypt it is generally used for a small mosque, a prayer house or a hospital.

Striking-fountains and schools.—Side by side with these three chief types, mosque, madrasa and monastery, we find two subordinate forms of buildings, known as *ṣayyida* and *ṣayyid*. *Ṣayyida* means, *well*, the expression *ṣayyida* is applied to any good water, to the holy well as well as the spring of *ṣayyida*; it is used especially of fountains serving the *ṣayyida* good, the use of which is free to all. In the East water is most precious; according to a tradition going back to Muhammad the offering of a drink of water is one of the most meritorious forms of almsgiving. Thus while *ṣayyida* originally denotes any charitable foundation, it is the public striking-fountain which is regarded as the *ṣayyida* for excellence.

In the architecture of Syria and Egypt the *madrasa* surely stands by itself. It is based on the ground floor in the centre of a courtyard, a madrasa as a courtyard, and is characterized by its two large rectangular windows placed corner-wise which are decorated with charming sculptures and closed in by flat bronze grates. Near the *madrasa* is found the elementary school (*ṣayyida* or *ṣayyid*), made conspicuous from afar by its elegant loggia which opens out towards both façades by means of *ṣayyida* on an small column. This graceful type of the *madrasa* continued to exist down to the Ottoman conquest. After this period the *madrasa* is erected by itself, at *ṣayyida* in connection with the *madrasa*, and later quite independently. The style continues to degenerate down to our own times; at the present day the striking-fountain exhibits all the features of the perverted taste of the modern Turkish style.

Monumental tombs.—For the dead of the lower classes a grave is sufficient. Those of the highest classes are content with a grave requiring a mausoleum. From the earliest times to which it can be traced the Syro-Egyptian mausoleum has its own style, a style based on a square base with a vaulted roof. This type may possibly be a remote reminiscence of the ancient Egyptian *serapiada*. It is more directly connected with a Christian type, the *ṣayyida* (mausoleum) of which some traces are preserved in Syria. The problem of erecting a cupola on a square base, executed in a rough way in the case of the ancient Syrian *ṣayyida*, finds in Muslim architecture the most perfect solution in which the thought of the successive inventors of the Persian and Byzantine are combined. The space of transition from the square to the circle is occupied either by plants covered with *ṣayyida*, or by *ṣayyida* made as first of bricks and later of stone, or by *ṣayyida* and *ṣayyida* of stone. The original need, the purpose, the section of the square of transition of the tympanum and of the cupola, the ornamentation and in fact all the elements of which the style is composed change from generation to generation; but the general ground plan remains unchanged down to the Ottoman conquest.

The classical word for mausoleum is *ṣayyida*. But owing to the fact that the *ṣayyida* is so much conspicuous in architecture, the name of the latter, *ṣayyida*, is extended to the whole monument. In the authors and in the Syro-Egyptian inscriptions both expressions used interchangeably denote the entire mausoleum, i.e. the building enclosing the grave. The grave is called *ṣayyida* or *ṣayyida* or *ṣayyida*, an Arabic word of Aramaic origin.

In many cases the mausoleum stands quite isolated as a cemetery, but frequently several are placed together in an enclosure (*ṣayyida*) without however forming an organic whole. The mausoleum of some great person is often found in the corner of some sacred building founded by the person in question. For culture and *ṣayyida*—former slaves who had risen to power but could never be sure of their fate on the morrow—were wont like the great Italian condottieri of the Renaissance to provide for their tombs early in life.

The composition of the monumental tomb with a mausoleum building creates three main types of combinations: the mausoleum-madrasa, the mausoleum-madrasa and the mausoleum-madrasa. We may mention at Cairo: the

(1870) at from 8000 to 9000, by Sumak at 10,000. They include a number of "Sindhar" (Harnes), the word-shipping. The town is remarkable for the dyeing and manufacture of dyed shahs and of beautiful carpets with blue and yellow square patterns. In Isfahan, the main use of the material for the tents used by the Persian court were woven at Ardakan. The town is the centre of a district of the same name which contains 27 villages and townships.

Kolltography: K. Kliner, *Kolltographien* 12. 27; *Wien* 18. 94. *Martha, Dichtungen*. *Geograph.* 1. 1964. E. Koller, *Neuzeitliche Geographie* 1919, 12. 273. *Kolltographik*, in *Stammesgeschichte der Wiener Akademie* 11. (1883), 104 und in *Pauline Wimmer, Kolltographien der Wiener Akademie* 11. 1903; *Stahl*, in *Fischer'scher Geogr. Atlas*, Supplement 10. 128 (1895), p. 241. *Vollers, Lexikon Poesie-Literatur*: 282.

ANDASHIR, old Persian: Astakshir, Greek: Ἀστιάκις, well-known name of Persians living. Muslim tradition has certain knowledge only of the later Sassanid kings of that name, viz. Andashir I (326-343), Andashir II (379-383) and Andashir III (628-649). [See further: KANDAM.]

ARDASHIR KHURRA, ~~son~~ of a district w
Yakia. (See 17012810.)

ARDIBEHISHT, name of the second month in the Persian calendar the year of which is counted from the reign of Yezdegerd, the last Sassanid king (i. e. A. D. 632). This was in use used by most of the Arabic astronomers. ~~It is~~ On the extreme simplicity each ~~year~~ has 365 days - 12 months of 30 days each + 5 intercalary days - Ardibehist - i. e. the ~~month~~ the 3^d day of any Persian month; a ~~lunar~~ ~~month~~ was therefore in operation between Ardibehist ~~and~~ (name of the 4th month) and Ardibehisht, which denote the day of the month. (E. STAHLER.)

ARDILIAN, province to Western Persia, situated between Adzhardhan to the North, Laristan to the South and Tebriz to the East, with an area of ca. 24,730 square miles. It is occupied by the chains of the Zagros, a range of mountains to the Western border of Tebriz; the climate is severe and only a few valleys are capable of cultivation; for the rest the district is remarkable for its extensive forest (especially oak). A number of important rivers have their rise in Ardilan, flow to the North the Kizil Kien flowing into the Caspian Sea; the central part of the province contains the headwaters of the Myzda (the chief of which are the Sghrman-Rod and the Ghar-Rod), the South those of the Kerkhan. The inhabitants are almost exclusively Kurds, hence the district is also called Persian Kurdistan or ~~land of the~~ Kurds, the name Ardilan which does not occur in medieval authorities, dates from modern times. The capital of the province is Sghar (called also Sghur or Semia) which was built as late as the sixteenth century. It is the residence of the chief of the Kurds who bears the title of wali and governs the province almost as an independent ~~state~~. A distinction is occasionally made between Ardilan in the narrower sense, comprising of the North Western part of the country with the capital Sghar, and the district of Kirmanshah (with a capital of the same name) in the South West, and the district

Catholics, ~~Katholics~~) in the South East Up,
for the article "Union" at 10:10.

5th Dec. 1891 K. Kimpf, Karlsruhe (Z.
434 11. 1891. p. 433, 457) (Strass.)

ARDISTAN, a Persian town which in the Arabic Middle Ages belonged to the province of al-Bilad al-Medina. It was said to have been the native place of the famous king Ardashir I. Anatharshir (reigned 531-579). Ardistan, the modern name of which is Ardahan (also Ardous), is situated to the North of Vardz at a height of 5,575 feet, under 53½° N. Lat. and 94½° E. Long. (Gromweil). To the N. E. in the direction of Zuhra are the *Arda* *Shahr* *remains* (the temple etc.).

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l'Académie d. Sciences, (1883), cit. 163, (i. 1).
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(Cambridge 1903) p. 295; Stahl, in *Freemason's* 1903, *Atlas*, *mythologie* et. 128 (1893),
p. 28. [INTERO]

ARDISH (old Armenian Ardush, old town in Armenia, now in ruins, situated on the N. E. shore of the lake of Wan under 39° 30' Lat. and 43° 20' E. Long. Now as well as in antiquity the continuation of the lake of Wan to the North West takes its name from this town. In the Middle Ages the entire lake of Wan was called by the Arabic lake **El Ardish**, as appears e. g. from the Persian geographer **Al-Hindawi** (wrote about 740 = 1340). From the 3rd century onwards **Ardish** usually shares the history of the Muslim principality of **Akkad** (q. v. and the lit. literature); the town was destroyed by **Sh. Gungor** in 1609, see the account of the **Al-Akhar** **Deschamps** to the **Tour de Suse**, 4th series, t. III, p. 317 et seq. There is evidence for the existence of the town in antiquity: it is called in Greek **Ἀρδύση**, **Ἀρδύση**, and in cuneiform inscriptions **Arduš** (i. this **Thopelcian**, **Zettler**, **Journal Asiatique** t. 69, note 6). Owing to the fact that the lake of Wan gradually advances more and more to the North, the ruins of **Ardish** have been surrounded by water since the middle of last century, it is only occasionally when the level of the lake is very low, that they appear on the dry ground (e. g. in 1886). To the N. W. of **Ardish**, at a distance of about 1½ hours from the lake, there is a small town called **New Ardish** or **Aganah**, which contains a small Turkish garrison; it is much frequented as a postal stage on the route from **Wah** to **Erzerum**.

[illegible]

ARDJISH-DAGH (Mount, Arduin-Dagh),
the Aragon of the mountains, the most important
of a number of volcanic peaks in Cappadocia to

the South of the Hays: rising to a height of 11,480 feet it represents the highest elevation of Asia Minor. The Arghish-Dagh is situated at a distance of about 2½ miles from Kouskya almost in the centre of a trachytic district which, extending from W.-S.W. to E.-N.E., forms an irregularly drawn-out oval with an area of about 150 square miles. The mass is characterized by a number of ridges which (unlike it) is all directions. The chief mountain — the beautiful shape of a pyramid: the summit is clothed with three abrupt peaks covered with perpetual snow; hence the name 'white mountain' (Arabic: 'Ayyār Dagh, from *ayyār* = 'white, shining'). Many smaller cones and volcanic formations surround the chief mountain. To the N.E. protrudes a 'dike' running with three peaks to a height of about 1,500 feet; the town of Tashkent is situated at the north-western base of this elevation. The Arghish-Dagh was active as a volcano down to historical times, though only to a limited extent. It has been extinct since antiquity, but traces of its former activity are clearly seen in the gigantic masses of debris on the slopes of the mountain. The only extant geographical name of the Middle Ages which mentions the mountain — under the name of Arghish — is the Persian geographer (written about 740 = 1340). In modern times the first record of the Arghish-Dagh was made by W. Hamilton in 1837; he was followed in 1849 by P. v. Tschibatcheff and 40 years later by H. P. Tuxen, probably the greatest authority on the whole mountain and the author of a detailed description.

Hamilton, W. Hamilton, Researches in Asia Minor II. 273 et seq.; v. Müllers, *Beise zum Zaidende u. Begendebelen in der Türkei und den Gebirgen 1835—1839* (Berlin, 4th ed. 1852) II. 311 et seq.; P. v. Tschibatcheff, in *Petersburg's Geogr. Mitth.*, supplement, vol. 22, (1847) p. 58, and 23, *Asi. Museum* (Paris 1853—1859) and *Kilmann* (Leipzig 1857) p. 121 et seq.; H. P. Tuxen, *Ferdinands Asienreise und andere Asia* (London 1896) III. v., *Mittheil.*, in *Pauli Weissner, Asien*, vol. 1, *der Asien* (Leipzig 1896) II. 684; K. v. Hammer and H. Zimmer, *Die Araber in Syrien und Palästina* (Munich 1898) p. 222, 332 et seq., G. Le Strange, *The Lands of the Eastern Caliphate* (Cambridge 1905) p. 126. (Strass.)

'ARAB', plural of the Arabic word 'arab' (literally 'Arab'). As a geographical term this word, or more frequently the singular 'arab', is used as a name of the vast stretches covered with dunes, which form about one sixth of the area of the Sahara (p. 4). In the Arabic dialects they are called *qaf* or *qaf*. The most important of these *qaf* of sand is the Libyan *qaf* between the Egyptian coast and Tibesti, — the oasis of the Faggar country between the Hamada of Timgad, the Hamada d'Hammou, the Tassili and the Hamada of Murzuk, — the Maghreb stretching to the North and East of the western Sahara etc. In a narrower sense the word 'arab' is applied to the sand zone stretching diagonally through the Algerian Sahara from the Hamada al-Hammou in the N.W. to the West Sahara in the W. This enormous mass of dunes is divided into two groups: the eastern 'arab' which is much better known owing to the large number of explorers who have visited it (Ducroyer, May, Lacroix,

Plancher d'Alger and particularly Flourens), and the western 'arab' traversed by Colapier, Colapier and Plancher. The former extends from the Hoggar and southern Algeria and Tunis to the neighbourhood of the Hamada of Timgad, from which it is separated by rocky heights called al-Bigh (the cliffs); the latter is situated to the S. and N.E. of the Garama. Its boundaries are clearly indicated to the N.E. by the depression of the West Maghreb, to the W. the West Sahara forms the border. A chain of rocky mountains in its centre, towards the N.E., by rows of dunes, stretches between the two 'arab' from the West to the North to the plateau of the Tademait to the South.

The configuration of the 'arab' corresponds to that of all the dunes consisting of dunes. It is a mass of sand-hills with very narrow ridges called *qaf* (pl. of *qaf*, 'arab'), the average height of which is about 125 feet, though occasionally they reach 250 and even 775 feet. The hills stretch in parallel rows separated by depressions (see from sand, which are called *qaf* (lit. dunes) in the West and *qaf* (sand dunes) in the East). These rows form natural roads the use of which is indispensable in traversing the 'arab'.

The 'arab' is not wanting in natural resources as would appear at first sight. Water is not lacking: it is found under the ground, usually at little depth. In some parts of the eastern 'arab' it is found with a depth of less than 35 feet under the ground. In other parts it collects in depressions in the sand. Such is e.g. the basin of 'Ain el-Baig' in the heart of the eastern 'arab' which has a depth of 15 feet and a circumference of 1625 feet. These subterranean stores of water are connected with wells buried under the sand. Thus the *qaf* descending from the plateau of Timgad, from the Hamada of Timgad and from the Tademait lose themselves in the eastern 'arab', while the wells rising on the coast of Algiers, on the hills of the Kafi and the *qaf* 'Ain el-Baig' disappear in the western 'arab'. The presence of water quenches the growth of some plants which stretch out their roots to collect the water filtering through the sand (*qaf*, *qaf*, etc.). The dunes are therefore visited by the inhabitants of the Sahara, as the scanty vegetation is sufficient to provide pasture for their herds. The 'arab' is however unsuitable for permanent settlements and offers no more than a temporary place of passage.

Long before European travellers reached the Sahara, the following account of the 'arab' was given by Ibn Khaldun. To the South-East and the South, he writes, the Maghreb is bordered by a barrier of dunes which forms a line of separation between the country of the Berbers and that of the Arabs. In the Arab this barrier is called 'arab'. It begins from the shore of the Atlantic Ocean and extends eastwards in a straight line as far as the Nile. Its breadth at the narrowest part is 3 days' journey, it is intersected by a stony plateau called by the Arabs al-Qadada which begins this side of the Zab and reaches as far as the West Maghreb. In some years the Berbers, western of the *qaf*, extend their wanderings as far as the southern border of the 'arab'; the southern border is called by the Arabs al-Qadada, who possess pasture-land formerly belonging to the Berbers.

(*Mon Khaldun, Hist. des Berbères*, transl. by de Siam, i. 1903).

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(Cf. *Yuma*.)

ARESHGUL, *ash to en*, no longer in existence, formerly situated at the mouth of the Tafna, opposite the island of Rasgha, the island *dyas* of the ancients. The latter is situated at a distance of $1\frac{1}{2}$ mile from the Algerian coast under $33^{\circ} 19' 28''$ N. Lat. and $3^{\circ} 48' 53''$ W. Long. (Paris), it measures about 2000 feet in length and 650 feet in breadth and reaches in its northern part a height of 105 feet. The canal is very deep, except in the S. W. where it is easily accessible.

Areshgul took the place of the Portus Syphac which served as harbor to Siga, the capital of the kingdom of Siga. The latter town was situated $2\frac{1}{2}$ miles further inland on the left bank of the Tafna at a place bearing the Berber name of Takhel (the castle). Our accounts of the history of Areshgul are confused and contradictory. There is no doubt however that the town was in existence as early as the second century of the Hijra. It belonged to the island kingdom of the Maghrib of which it fell to the share of 'Abd al-Muhammad b. Sulaiman, a brother of 'Uthman I, who died in 907-908. During the fourth century of the Hijra the possession of Areshgul was disputed between the representatives of the Fatimids in the Maghrib and the Consulate of Spain. In the course of these struggles the island chiefs were driven from the town but retained possession of the island where they resisted an attack of the Spanish fleet in 320 (933-934). During the same period, in the year 338 (949-950), Areshgul was sacked and the inhabitants transported to Spain.

The town however continued to exist and even attained to a certain degree of prosperity. It was situated on the Tafna at a distance of two miles from the sea, but accessible to vessels of small tonnage. At the end of the 17. century of the Hijra it is mentioned by Ibn Hawkal as a 'small town' surrounded by fertile fields. It had a harbor protected by the island of Rasgha which was visited by ships for the purpose of taking in water, as the island possessed cisterns and fresh-water springs. (*Mon Khaldun*, transl. by de Siam, *Touaregs*, 1842, p. 217). Al-Bahr mentions the same fact and adds some details about the buildings of the town. It possessed a mosque with seven arched and a simple built minaret, two baths one of which dated from antiquity, and was surrounded by a wall eight spans thick containing three gates (*al-Makur, al-Makur* p. 53; transl. by de Siam, *Description de l'Afrique*

p. 184-185). The history of Rasgha during the succeeding centuries is very obscure. Nothing is known except that the town was destroyed in the course of the struggles between the Fatimids and the Almohads. It subsequently recovered and remained more important owing to the proximity of Tlemcen to which it served as harbor. Spanish texts of the 16. century mention the town under the name of Rissal. Charles V intended at one time to attack it by main force, but a treaty concluded in 1536 with the Sarghul prelates 'Abd al-Bahr he secured the right to build a fort or in any case to place a garrison in the town for the purpose of keeping the Turks away from the mouth of the Tafna. It does not appear however that this right was ever exercised. Towards the end of the 17. century Areshgul was completely in ruins and the island, called *Yala de los Almoravides* by Diego Suarez, had been abandoned by its inhabitants. (1) the buildings erected in the past nothing remained but a tower of circular bricks on the left bank of the Tafna.

The mouth of this river afforded the only communication between Tlemcen and the sea. It was for the purpose of opening up a route of access to Tlemcen and at the same time cutting off 'Abd al-Kadir's communications with the coast that Marshal Clauzel sent a detachment of troops to occupy the island of Rasgha (30 October 1833). In the following February a camp was established near the mouth of the river. The treaty of the Tafna confirmed Areshgul as 'Abd al-Kadir, but left the island in the possession of France. In modern times a lighthouse has been erected on the island and a village has sprung up on the coast. But the traffic from and to Tlemcen has been directed further to the west owing to the building of the harbor of Nemmes, and the mouth of the Tafna is no longer used. The village of Rasgha consists merely of a few huts inhabited by Spaniards. Its development depends on the realization of the plans for the construction of a military harbor, which have been drawn up on several occasions, though their execution appears to have been postponed indefinitely.

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ARGEL, Spanish name of Algiers [see *ALGER*].

ARCHANA or **ARCHANA MA'ADIN** (*Ma'adin*), town situated half-way between Fez on the Middle-Sea in the N. and Bizetech in the S., under $33^{\circ} 10'$ N. Lat. and 40° E. Long. (Greenw.), which was the name of Ma'adin (mines) in the 16. century found in the N. W. of it. It is situated on the 'Ab-Dagh, a steep hill about 5250 feet in height; the number of inhabitants according to Ibn al-Bahr was about 3500 in 1837; the greater half of these were Greeks and Armenians, the rest Turk; for the greater part they subsisted by labour in the mines, which are reached from the town after a hard march over steep and difficult country. The mountain containing the principal mines, called *Maghara* ('the cave'), is situated to the East of Ma'adin, a settlement of

about 4000 inhabitants. The copper produced by Arghuna Ma'alin supplies a great part of the East with the metal. In *conform* (incongruous) *Saghu* appears as Arghuna, in *Arghuna* literature as Argon: in *Hasjid al-Din's* history of the Mongols (ed. *Quatremere*) p. 333 it is called Arghant.

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ARGHUN, fourth prince (Alghun) of Ghazni (683—690=1284—1291), born some time between 1250 and 1255 (his father Algha was born in 1234, his eldest son Ghazan in 1271). His mother Algha entrusted to him the administration of the province of Khwarezm. Summoned to his court in the spring of 1283 he received the news of the latter's death before completing his journey, and had to render homage to his uncle Tektash (or Ahmad) in Afghanistan. In the following spring (1283) he returned to Khwarezm; in 1284 he revolted against Ahmad, but was defeated by the latter's general Alimshah, to whom he was forced to surrender in the fortress of Kalki. He was brought to his uncle's camp, but liberated there by the Emir Bakht; the troops of Ahmad were driven over to Arghun and Bakht, and Ahmad himself was surrendered to his nephew, at whose command he was assassinated on 26th November 1283 (10th August 1284). On the following day Arghun celebrated his accession to the throne, his coronation by the great Khan Shubutai arrived in the spring of 1286. Kalki to whom Arghun owed his throne remained chief minister until 1289, in which year both he and his wife Syah al-Din were deprived of their offices and executed. During the following years the administration was in the hands of the minister Sa'd al-Din, who was hated by the Muslims as a Jew and unpopular with the Mongol grandees; during Arghun's last illness, a few days before his death, he was deprived of his office and his life by his enemies. Arghun like his predecessor was distinguished for his religious toleration. He was favourably inclined towards the Christians, but Buddhist monks are said to have possessed the greatest influence with him. The negotiations with Kompanz powers (the kings of France and England and the Pope) for the purpose of undertaking a combined action against Egypt, which had been started during the reign of Algha, were continued by Arghun; the Persian public archives contain a letter from Arghun addressed to Philippe le Bel (discovered and edited by Abel Rémusat, translated by J. Schmidt) but no action in this direction was taken during Arghun's reign, perhaps because his strokes were engaged in other work. The fall of the all-powerful Bakht was followed by an insurrection in Khwarezm; the movement was headed by the Emir Khatib and received assistance from Central Asia; it was not quelled during his reign of Arghun. The attempt undertaken by Mangghu-Timur (Khan of the Golden Horde) in 1290 to enter Iran through

the gate of Herat, was however frustrated without difficulty. Arghun is said to have started the building of towns; the first plan of the new tower later founded by his son Ghazan and Tadjik (Shahab al-Din near Herat and Balkh) are said to be due to him. He is said to have died on 7th Rabi' 1 690 (10th March 1291); he was buried in the mountains of Ghazni (north of Sahistiyah), where a mausoleum was erected later (under Ghazan). — Ep. D'Olehan, *Historia de Mongols* iv. 1 et seq.; Hammer-Purgstall, *Geschichte der Mongolen* i. 359 et seq.; Howorth, *History of the Mongols* iii. 312 et seq.

(W. H. D. R. S.)

ARGHUN DYNASTY OF SIN. The early history of the Arghuns has been given under the history of Afghanistan. The attempt of Shah-Nasir Beg and his son Shah Beg (sometimes called Shah Shodh) to found an independent state with its capital at Kandahar, though apparently successful at first, broke down before Shah's persistent attacks and after his final capture of Kandahar in 949 (1532) Shah Beg retired quietly to the high lands of Ghil and Mustang. It seems probable that Shah Beg had engaged to aid to molest him there, and Shah encouraged his invasion of Sin. Shah Beg had already no far back as 884 (1479) occupied these highlands, and had in 890 (1485) invaded the plain of Kachhi by way of the Hindu Pass and taken Sert (Sih) from Ghil Nandah, but a loss afterwards. After his death Shah Beg who had already conducted the first expedition under his father, was driven out of Kandahar by Balak in 913 (1507) and taking back on Ghil and Mustang was introduced by Shah Beg Gulabkhan to the chiefs of the local Baluch tribes, and formed an alliance with them for the invasion of Sin; but when Kandahar was recovered he gave up the project for the time, but gradually spread his influence. His force, consisting of Arghuns of his own tribe and Tarkhans who were able to them, was not very large, and he supplemented it when he could from local sources. Between 917 and 920 (1511—1514) he attacked the tribes who had established themselves in Herat, etc. parts of the Kachhi plain and the hills north of it, and got occupied by Balak, and took from them the forts of Sert and Chappar.

Various tribes joined in the conspiracy against him, among them Baluch tribes who were now pressing down into the plains and spreading over Northern Sin and Baluch.

In 919 (1513) Shah Beg's eldest son Husain (sometimes called Husan) fled to Balak's Court, where he was well treated and joined in Balak's expedition into India. In 927 (1520) Shah Beg advanced into the plains and soon succeeded in overthrowing the former Afghan Pasha who had succeeded Ghaz Nandah. We now find a force of Baluch under the Ghil, and it seems probable that rival tribes fought on the two sides. Husain was now with his father, and pushed on rapidly to Thatta in Southern Sin, while Shah Beg planted garrisons in Ghil, Sert, Pichpur, (Gandhar) and Baghlan (now known as Bahli). Some years before a pretender to the Sin kingdom had obtained the support of Mughal Shah II of Ghalbur and Ghil Pasha asked for the assistance of Shah Beg. The invader had asked upon Thatta, the capital of Southern Sin, and had been driven out with the help of an Arghun force, and it is probable

that he had become so much independent of them and was now anxious to free himself. He expelled the adherents of Shah Husain and was crowned and anointed. A treaty was made by which he was surrendered to Shah Beg and he was to remain under the dominion of Shah Beg. Shah Beg was very severe. Shah Husain's murder was one of the pretenses. Shah Beg was absent in Kandahar (1527) and Shah Husain took Sind. The next year he was defeated and slain and Shah Beg was killed and put an end to the dynasty. His last loss of Kandahar followed and he now made Blakhar an island of the sea.

There was a strong power, almost independent in these days, and well situated for the trading of the north and other countries of the North India, and also abounding a large number of the invasion of India was sent. Shah Beg is supposed to have annexed the Indian possessions of 42 villages in peace, and also the Khawaja chief of Gadhwa. He died (1530) (1524) and Shah Husain who succeeded him, probably by arrangement with Akbar, proceeded to attack the kingdom of Multan.

The Langahs who now ruled the kingdom were a Rajput race, well known in the Punjab, and had formed an independent kingdom, after the break up of the Delhi Sultanate. At this time Mahmud was reigning and was supported by a large body of Pathans, Afghans and Gonds who had settled in his country. Shah Husain Afghani had invited himself opposed by the Langahs, who were before starting for Multan made an expedition against the Afghans and Maghazis of Kachhi by way of Cote and Lahor (Barany, in the *Journal of the Asiatic Soc.* 1892, p. 353 reads Maghazis for Maghazis). On his expedition against Multan (1533) he met and defeated a large force of Langahs and Pathans near Bheri, and then advanced on Multan. Mahmud Shah of the land of a mixed race of Afghans and Pathans and Afghans advanced to meet him on the Salahi, but died suddenly, some say from poison. Confusion followed his death. Multan was taken by Shah Husain Afghani. An agreement was made to in the name of the infant Husain Langah to cede all the country south of the Salahi to the Afghans. The treaty by which however led to a further invasion on his part. He besieged Multan for more than a year and finally took it by assault, when a general massacre followed. The place was plundered, but Shah Husain made no attempt to hold it permanently, probably from the Afghans who was now emperor of Delhi. The whole of Sind however remained under his rule throughout his life, i.e. till 1561 (1554). He engaged in minor wars, but was unsuccessful in his own kingdom. His emperor Humayun, his successor, claimed his help when he had been defeated and driven out of Northern India by Sher Shah Sur. Humayun spent altogether two years and a half in Sind and the neighboring parts of the Rajputana desert. Shah Husain tampered not wishing to be drawn into war with Sher Shah. Humayun then tried

to force him to fight in Blakhar, but was unable to effect anything. Finally he agreed to cede to Kandahar by the Helmand River. These events occupied the years 1547-1550 (1540-1541). Two years after Kandahar Humayun's brother came as a refugee to Blakhar after losing Kandahar, and Shah Husain gave him his daughter in marriage. Several years afterwards Kandahar was blinded, came to Blakhar again on his way to Mecca and was hospitably entertained by Shah Husain. His wife, Shah Husain's daughter accompanied him on his pilgrimage. Shah Husain's later years were distracted by plots and intrigues. The Afghans were little more than an army of occupation and had little hold on the country. As Shah Husain had no son, the rival heads of the army Sultan Mahmud Ghalib and Mirza Ismail Turbat were candidates for the throne, and immediately upon the death of Shah Husain hostilities broke out, but the dangerous position of Sind from the Afghan empire on the north and the Portuguese on the coast induced them to make peace and divide the country. Mirza Ismail Turbat went with 1000 soldiers to Thatta, and Sultan Mahmud Turbat with 1000 soldiers to Blakhar. The Afghan elements were an altogether satisfied and broke out in rebellion against Mirza Ismail on one occasion. Mirza Ismail Turbat fled to the Empire in 1558 (1572). The Turbat rule continued in Lower Sind for some time longer. Mirza Ismail was succeeded by his son Muhammad Pasha in 1565 (1565) and he by his grandson Lakh Beg in 1591 (1584). He neglected to pay his respects to the emperor Akbar in his grandfather had done, and the result was the invasion of Sind by the imperial army and final extinction of the Turbat-Afghan rule in 1601 (1591).

References: Sayyid Mahmud, *Turkistan* (for the Afghans) see Mirza Ismail Turbat, *History of India* (by Mirza al-Din Aliyad, *Tafasat-i-Akbar* (1611 and 1600 v.); *Turkistan* (part IV, Sind); *Kashmir, Life of Akbar and Humayun* (London 1854); Hale, *The Indian Delta Country* (London 1892); Barany, *The History of Sind in the Journal of the Asiatic Soc.* 1892.

(AL LAMBIKATIA DABAT)

ARAB is SA'D AL-KUTUB AL-KUTUB, Arabic historian; nothing is known about him except that he occupied the post of secretary to the Unshaykh al-Jaham II (1350-1366 = 1351-1366) at Cordoba, during whose reign he wrote an abridgement of al-Jaham's great chronicle. The chief value of this work lies in the fact that the author added a history of Spain and North Africa on which Tabari himself possessed no information. The portion of the work devoted to this subject was made known by Dozy in his edition of the *Adhyan al-Hayat al-Aghlabi* (on Adhyan, especially, Introduction p. 47-53); the rest as far as it is contained in the unique MS (Cairo 1354, op. Tabari's catalogue, III, 184-185) was published by de Goeje in 1897 (*Arab. Tabari's manuscript* *qasidat* M. J. de Goeje, Leiden, Brill). It is uncertain whether Arab was also the author of other, especially medical and chronological, works as was maintained by Steinschneider (*Zeitschrift für Mathematik und Physik* 1866, XI, 135 et seq.; for the opposite view see *Europ. Zeitschrift der Deutsch. Morgenl. Gesellsch.* XI, 395

et seq. and *La salubrité de Carthage de Pausanias* 903, London 1873, prefaced).

Bibliography: Brockelmann, *Gesch. der arab. Liter.* I. 334, 335 and note; A. A. Wadell, *Historical & critical* II. 2, p. 43 et seq., where further bibliographical details about 'Arif are given; Steinschneider, *Feder. Bibliothek.* III. 4284, p. 670 et seq.; Pons Delgado, *Estudio bibliográfico* III. 47, p. 111.

'ARIF (Arif) al-'Ustath, 'the who knows' and by virtue of his superior knowledge directs the affairs of the tribe (Caldwell, *Abdullatun* and *arab. Philologie* I. 31-32); supervisor, administrator; also corporal, decario. Cp. *Surp. Muscat*, inf. voc.

'ARIF HIKMET BEY Şahîh al-Jalim, from 1202-1270 (1846-1854) and Turkish poet 'Arif Hikmet Bey was born in 1201 (1786), the name of his father being Ibrahim 'Ismet Bey. He was successively the titles of Mulla of Jerusalem, Cairo and Medina, and in 1222 (1836-1842) was appointed Şahî of Constantinople. He formerly discharged the offices of Naib al-Ashraf and of Naib-Ashraf of Anatolia, and later of Rumelia, until he became Şahîh al-Islam, the *Şahîh* in 1273 (1859). His *divân* which was lithographed in 1283 (1867) contains Arabic and Persian as well as Turkish poems. According to Gibb he is the last representative of the old school of Turkish literature.

Bibliography: *Libb. & History of Ottoman poets* IV. 350 et seq.

'ARIF PASHA, Turkish statesman, son of Şehîd Pasha, born in Constantinople in 1246 (1830-1831). He was educated privately and having acquired a knowledge of French, started on his official career in 1261 (1843); in 1263 (1847) he became first secretary of the Turkish legation in Vienna. After having been temporarily recalled to Constantinople he acted as first secretary to 'Ali Pasha at the Vienna conference in 1271 (1855) and at the Paris congress in 1272 (1856). Later he was first dragoman of the Sardinian Court and discharged successfully a number of various high posts: thus he was Under-Secretary of State in the Foreign Office, ambassador in Vienna, Minister of the Exterior in 1291 (1874), Minister of Education in the same year, ambassador in Paris in 1293 (1876) he was made a senator and for the second time Minister of the Exterior, in 1294 (1877) he was again ambassador in Paris, in 1296 (1879) High Velâd and President of the Council of State; for a time he lost the favour of the Sultan, but in 1297 (1880) he was made Minister of the Exterior for a third time, and in 1303 (1886) once more President of the Council of State; he died in 1312 (1895-1896). Şahî calls him an upright, cultured, unimpaired and sincere man.

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(P. Giesse.)

AL-'ARISH, is 'the 'Arab of Egypt', the Heliopolis of the ancients, town on the Mediterranean coast situated in a fertile oasis surrounded by sand, on the frontier between Palestine and Egypt. The name is found as early as the first centuries of our era in the form of Laris. According to the ordinary view which is presupposed e.g. in the well-known anecdote about Amir b. al-'As' expedition to Egypt, the town belonged to Egypt. The inhabitants, according to Vajavitz,

belonged to the Ishma'îlîm (the Hebrew speaks of two principal conquests in the town and refers to its wealth of gold). It was at al-'Arish that King Baldwin I died in 1118. Vajavitz states that the town contained a great market and many fairs, and that merchants of such agents there. Al-'Arish was occupied by the Persians in 1799; in the following year a French army camped in the town, by which the Persians were forced to evacuate Egypt.

Bibliography: *Arif. The Arab conquest of Egypt* 196-197. (In *Journal de la Bibliothèque de l'Égypte*, *Arch. (et de Goeje)* II. 95; *Muscat* III. 54, 193; *Vajavitz*, II. 41, 370; *Vajavitz* III. 650-651; *Wilhelmus Tyrand*, p. 309; *Mull. Arab. Literat.* 2, *Eden* I. 228 et seq., 30-305.

ARISTOTELIS, ARISTOTELIS, ARISTOTELIS, i. e. before the rise of Islam the figure of Aristotle was familiar to the legend as well as to the learned tradition of the East. Legend knew him as a teacher of the paternal friend or close counsellor of King Alexander (Alexander the Great). The learned tradition contained both biographical and dogmatical elements; in addition to this there existed, both in Persia and Syria, translations, the contents and explanations of Porphyry's *Isagoge* and of some Aristotelian writings, principally Aristotle's *Categories*, *Metaphysics*, *Analytics* etc.). It may be said down as a general rule that Arabic translations of these and other works of Aristotle are derived indirectly through the medium of Persian and especially Syriac versions.

Like the West in the early Middle Ages, the East knew Aristotle at first chiefly as a logician (*Arif al-Manzûm*). In the other sciences he was supposed to be in complete agreement with Pythagoras, Socrates, Plato etc.; originally was claimed for him only in logic. In the early period however the *Isagoge* was known only as far as the categorical figures of the Prior Analytics. The Syriac version of Basilios Perna edited by Land shows to what extent the logical tradition of the period was shaped by Neoplatonic influences.

The early development of Arabic linguistic speculation was decisively influenced by the grammatical and logical categories of the *Isagoge*, though not without an admixture of elements derived from Stoicism. It is the source particularly of the doctrine of the three parts of speech: *ism*, *fi'l* (also *fi'l* or *fi'l*) and *harf*. The notable logic and grammar and especially metaphysics in the field of Physics which influenced medieval circles, the beginnings of philosophical speculation in Islam, so far as they rested on Greek thought at all, were dependent on Aristotle, but on the *Isagoge* (grammar and metaphysics) which he took to Plato, Pythagoras, Hermes and the Stoics. When Aristotle gradually came to be known he met with sharp opposition. In theological circles he was assimilated especially for his doctrine of the eternity of the world; and whereas the philosophers (al-Kharr, al-Farabi) followed the Neoplatonists in emphasizing the agreement between Plato and Aristotle, the theologians drew attention to the points of difference between the two (thus also Joh. Philoponus as against Proclus and Simplicius). Followers of the various theological schools therefore attacked Aristotle e.g. the Shafite Mulla b. al-Jahiz (a contemporary of al-Nazzam, died 845), the Mu'tazilite Abi Hashim of Basra (died 933) and al-Ash'ari (873-935).

3. The accounts of the life of the philosopher are generally inaccurate. The Arabic historians (already at-Ve'khi) confuse e.g. Aristotle's father with the Neo-Pythagorean Nikomachos of Gerasa. Hamaïn (the *Ishtak* (died 873) and M. El-Nawarî (died 895) give practically nothing but details of a legendary career. The biographical tradition as the other hand is best represented by al-Nadīm al-Muhajirī, Ibn al-Kifī and Ibn Abi Usayb'a, whose account go back to three principal sources. Firstly they use a biography with numerous and catalogues of writings by Ptolemaios Chennos (the Arabic *al-ghāzī* is to be derived from the corruption of this name into *ghāz*) in which they had access as it seems, in a translation or revised version attributed by Ishāq b. Hunayn to his *Talīf al-ghāzī*. Secondly they adduce details not derived from Ptolemaios which, though handed down through different channels, go back ultimately to the *psē* of an anonymous *psē* writer. The accounts based on this *psē*, which are widely diffused in Arabic literature, differ from Ptolemaios in the following points (among others): they give only the name of the father of the philosopher, without mentioning that of his mother; his descent is not traced back to Asklepias; he is said to have entered the school of Plato at the age of 17 etc. The tradition of this second *psē* is characterised most significantly by the fact that according to it Aristotle does not reside at the Hellenistic court as Alexander tutor, but the prince is made to go to Athens to see the philosopher; this is undoubtedly an oriental perversion of the original. A third source, from which al-Mubarradī derived an account of the philosopher's youth after his 8th year, is to be sought in a Neo-Platonist biography, the original of which cannot yet be identified with certainty.

4. The Arabic catalogue of Aristotle's writings which is given according to Ptolemaios (known by Ibn al-Kifī and Ibn Abi Usayb'a), contains about 200 titles. Catalogues differing from this have reference either to the philosophical system of the Arabs, or perhaps (like that of al-Nadīm) to the works found in some particular library. The following is an exposition of the Arabic tradition.

According to legend (*Fihrist*, ed. Flügel, p. 243) Aristotle appeared to al-Ma'mūn in a dream and entered into the fundamental agreement of reason with the religious law and common sense. Al-Ma'mūn hardly required an assurance of this nature in order to feel justified in furthering zealously the activity of the translators who had begun their work under al-Ma'mūn. Nor was this activity continued as Aristotle chose. At first the Christian Syrian physicians, who almost alone noted as translators during the 8-10. century, were by a means created in collecting their materials, though from the time of Ishāq b. Hunayn (died 820-21) onwards their activity was on the whole restricted to Aristotelian and pseudo-Aristotelian writings together with their abridgements, paraphrases and commentaries.

The writings of Aristotle — whose number is usually given as 28 — were divided into a group: three treatises of Logic, Physics, Metaphysics and Ethics. Porphyry's *Introduction* was put in front of the logical treatises, probably because it was generally thought to be Aristotelian. The logical *Organon* consisted of the *Categories* (*al-Mafāṭīḥ*),

the *Terministic* (*al-Mabāḥiṭ* or *al-Talīf*), the *Analytics* (*al-Balagh*), the *Sophistics* (*al-Balagh* or *al-Balagh*), the *Topics* (*al-Balagh*) and the *Second Analytics* (*al-Balagh*) to which were added the *Rhetoric* (*al-Balagh*) and the *Poetics* (*al-Balagh*). In order to complete the number eight required by neo-Pythagorean and neo-Platonist example. All these treatises were translated and studied in various ways. — Of the treatises on natural sciences the following were translated etc. the *Physics* (*al-Balagh* al-*psē* or *Sam' al-Balagh*) the *De Caelo* (*al-Balagh* or *Sam' al-Balagh*), the *De Generatione* (*al-Balagh* or *Sam' al-Balagh*), the *Meteorology* (*al-Balagh* al-*psē*), the *De Anima* (*al-Balagh* or *Sam' al-Balagh*), the *De Sensu* (*al-Balagh* or *Sam' al-Balagh*) and the *Historia Animalium* (*al-Balagh*), in order to complete the canonical eight were interpolated a *Metaphysics* (not to be traced) and a *Rhetoric* (that of Nicolaus) in which either the *Historia Animalium* was omitted or the two psychological treatises counted as one. These followed the *Metaphysics* (ed. *al-Balagh* or *Sam' al-Balagh*), the *Metaphysics* (*al-Balagh*) and in order to complete the number twenty, a spurious *Poetics* (see below) a *Mechanics* (*al-Balagh*) or similar works.

Thus nearly all the didactic treatises (*sharḥ* and *tafsīr*) of Aristotle were accessible to the Arabs. The unimpaired fact is the absence of the *Analytics*, the place of which was taken by Plato's *Republic* or *Laws*, unless pseudo-epigraphic treatises were preferred.

A compendium of Aristotle's philosophy by Nicolaus Damascenus which had already been known by Syrian was also current among the Arabs.

5. We are able to distinguish between genuine and pseudo-Aristotelian elements in the Arabic tradition. The Arabs themselves, especially in the earliest period, were quite unable to draw this distinction. Their study followed closely the neo-Platonist commentaries, and since the period of Aristotle of the later period, the Arabic frequently preferred the explanations given by the neo-Platonist Porphyry and Themistius to those of Alexander of Aphrodisias. Under these circumstances it is not surprising that many strange and heterogeneous things came to be connected with the name of Aristotle, probably the most far-reaching in its influence was the so-called *Zāwaj*, an abridged paraphrase of the *Sam' al-Balagh* of Plotinus which was accepted as genuine by al-Kharrā and al-Fārabi. We may further mention a compendium of the *recepta* or *recepta* of Aristotle (*al-Balagh* or *Sam' al-Balagh*) the *Book of the Apology*, a dialogue on the immortality of the soul which is an imitative imitation of Plato's *Phaedrus*; the *recepta* or *recepta* (*Sam' al-Balagh*), a work of miscellaneous contents dealing e.g. with polygamy and dietetics; further various epistles mostly addressed to Alexander; and many other treatises. For further information — especially on magical and astrological works — cp. the writings of Steinschneider.

6. The so-called Aristotelianism of Islam from the time of al-Kindī onwards their philosophy on a more or less purified tradition. The Muslim community however rejected this philosophy as heretical, inasmuch as it conflicted with three important elements of their faith, the doctrine of the creation of the world, of a special providence

family; and when the Fatimid in the battle of Badr gained possession of the sword al-Murshid, an heirloom of the Makshūmīyah family, he recognized it and asked the prophet for it. As Medina he took part in all the important battles of the believers, but does not appear to have played any further part in the history of Muhammad. Sa'd ibn al-Ash'ath seems to have been a particularly intimate friend of him; at any rate he is related that Sa'd should perform the prayer for the dead at his burial. He died in 34 or 35 = 674-675, over 80 years old. He left a slave-girl he had a son 'Uthman, the ancestor of a widely diffused family, a branch of which lived in Syria.

For the chronology of the period during which Muhammad lived in the house of al-Arkam becomes important in cases where it was desired to determine the order of the early conversions and the high place of honour in Islam which depended on it. Among the later believers not only the person of al-Arkam, but also his house attached on the hill *Ḥaṭṭ* was an object of great veneration. It is frequently mentioned as 'house of al-Arkam' at 'house of al-Ḥaṭṭ' and down to the time of the caliph Mansūr it remained in the possession of the descendants of al-Arkam who had turned it into a kind of family foundation. Mansūr forced the Arkamids to sell it to him for his own family; it was inhabited for a time by al-Ḥadramī the *ḥafṣ* of Ḥadramūt al-Raḥḥī, whence it is also called 'house of al-Ḥadramī'. The building which is regarded as the house of al-Arkam has been restored or rebuilt on several occasions, a fact which is alluded to in inscriptions found there. It is still visited by Meccan pilgrims.

Bibliography: Sprenger, *Das Leben und die Lehre des Mohammed*; Caussin, *Annuaire de l'Islam*, Index, v. 1. Ab Bey Bahgat in *Smith, de l'Islam*, 1897, series 5, 11, p. 68—11. (Buckingham.)

ARKAM, [see ARKAM.]

ARMENIA, country in Western Asia.

1. GEOGRAPHICAL SKETCH.

The name Armenia in its wider sense denotes, now as already in antiquity, roughly speaking, the central and highest part of the mountain zone of Western Asia, that is to say the great mountainous country bounded by Asia Minor in the West, the plateau of Afghanistan and the northern shore of the Caspian Sea in the South-East and East, the coast of the Persian (Persian) Gulf, the Indian and the Caspian — from which it is separated by a line formed by the Kur and the Rioni — in the North and North-East and in the South by the plain of North-Western Mesopotamia (country on the upper Tigris, Euphrates) with its continuation in Assyria. It includes therefore the most stretch of country situated between 37°—49° E. Long. (Armenia) and 37°—41° N. Lat. Only in one direction is antiquity was the whole region in question a united kingdom under a single ruler, viz. in the 1. century B. C., in the time of Tigranes the Great, yet the name Armenia has since then become accepted as a geographical term. Viewed from a purely geographical standpoint the wild and rugged mountainous region

by the lake of Van in the North and the Assyrian plain in the South (the Gordians of the ancient, modern Hittites and Hittites) must also be regarded as belonging to Armenia. But in all other respects the territory, from of old the domain of numerous tribes, has always been the frontier land between the Semites in the South and the Aryan Armenians in the North, being incessantly connected as a loose border province with the states formed by both, and frequently leading a separate existence as an independent territory.

From the geographical point of view the whole region just described as Armenia, the area of which may be roughly estimated at 150,000 square miles, forms a natural unit, the physical features of which are plainly distinct from those of the neighbouring countries. The geological foundation of the country is made up of an archaic (old crystalline) kernel and considerable plutonic and volcanic sections and deposits. Numerous recent volcanic eruptions have changed the original plastic form of the surface in a decisive manner, and at the present stage the relief of the greater part of Armenia exhibits a variety of small plateaus alternating with superimposed larger and smaller mountain chains, stretching from South-East to North-West, all of which are characterised by the complete absence of *glaciers*. Plateaus yielding abundant pasture lie between the mountain ranges, their height varies 2600—6500 feet above the level of the sea (plateaus of *Ararat* and *Erzurum* 6100 feet; *Kar* 5830 feet; depression of the *Mutad-Su* near *Mus* 4550 feet; *Ararat* 4225 feet; *Ararat* 3295 feet), the average height is 5200—5830 feet. As throughout Western Asia the formation of the higher chains which reach the genuine Alpine region is due to the intrusion of trachyte and porphyry. Volcanic activity is similarly responsible for the remarkable cone-shaped mountains most of which are extinct. A whole system of such extinct volcanoes extends from the great *Ararat* mostly in a north-westerly direction round the lake of *Gök-Su* towards the coast of the Black Sea. Among them are the highest elevations of the country: the twin group of the great and little *Ararat* (7 v.) and the *Alagat* (13585 feet), an almost isolated mountain in the North of the latter. Further we may mention the *Sevan-Lagh* in the North of the lake of *Van* with a height of about 12550 feet, the name of this mountain seems to have been known already to *Herodotus* (1. 4. 1. 102), p. 198, v., which *ep. Zeller* of *Strabo*, *Polih. II. 6. 1. 102*; *Manassé* in *Le Strange, The Lands of the Eastern Caucasus*, p. 183) still in *Küh-Sipān*. Of somewhat lower height are the *Blind-Dagh* (11960 feet, 7 v.) to the South of *Erzurum*, and the *Khori-Dagh* (11540) and *Ma-Dagh* (11440) situated between *Bayazid* and the *Sipān-Dagh*.

Armenia is the home of great rivers which descend in all directions, foremost among which are the *Euphrates* and *Tigris*; the last of these is formed by the union of *Arax* head-waters, the *Kar-Su* in the West (or rather South) and the *Mutad-Su* in the East (or rather South) both of which rise in the interior of the highlands near *Erzurum* and *Bayazid*; the *Tigris* descends from the southern chain of *Ararat* mountains, the so-called *Armenian Taurus*. The system of the

Euphrates and Tigris drains the country in the direction of the Persian Gulf, towards the Caspian. Now the same function is performed by the Araxes (Arak, al-Rak, etc.), starting in the Taurus range which crosses itself in the Near Araxes and the Great Araxes. Armenia is already separated from the Caucasus itself by the Taurus range, the valley of the Arax which receives the waters of North-eastern Armenia, together with its tributaries running parallel to it further North, the small Euphrat which joins the Black Sea.

In a wide measure it is the fact that of Trans and Armenia which is characterised by the prevalence of plateaus, alternating with valleys we would expect to find a large number of seasonal lakes. This however is not the case, obviously owing to the fact that great rivers break through the mountains at many points, thereby creating no more way of escape for the water-courses. The most important lakes are the lake of Wan (Sirtu lake) to the south of Van, and others also like of Khilg and Arghish to the south of the lake of Van. In the mountains (Taurus) first mentioned among Muslim geographers by al-Buhārī (ca. 740-800) under the name of Gok-tash-teng — 'the blue lake'. The origin of these two large Araxes lakes, neither of which possesses any outlet, is partly due to glacial factors apart from these two there are only a few other small lakes.

Owing to the high situation of the country the climate of Armenia is springy, generally, dry, warm and cold, a marked contrast to the hot regions in the lower Euphrates and the temperate districts in the South shore of the highlands. The winter lasts on an average about five months and comparatively very hot summer lasts hardly more than two months and is so dry that no forest is possible without artificial irrigation. It is owing to the great distance that in Eastern Armenia the line of permanent snow begins as high as 15,000 feet, that only the great Ararat and the Alagöz are almost covered with snow and are in the mountains situated further South in the direction of Kurdistan the region of permanent snow begins at a height of 10,000 feet only. The highlands which are said never to be without snow in summer are all the other Araxes peaks of Eastern Armenia. It is worthy of notice that the climate of the Araxes valley quite different climate conditions, being considerably less much more favourable temperature.

Language

At the earlier period of which we have any definite historical knowledge Armenia was inhabited by a race of non-Semitic and non-Aryan origin whose precise ethnology and linguistic position is still a matter for discussion. In their own inscriptions which are written in cuneiform characters they were called themselves *Hayas* (Hayas) while in the Assyrian inscriptions they are referred to as *Uru-Arasu* (people of the country). *Uru-Arasu* — the biblical Ararat. The people which emigrated into Armenia towards the 12th century B. C. founded a powerful kingdom the centre of which was the lake of Wan. After an existence lasting barely 250 years it fell a victim to the Kimmerians (Scythians) which dominated Western Asia in the middle of the 7th century. During and after their invasions the Arayan population

succeeded in occupying the country formerly ruled by the Urartians. Its foreign customs these new inhabitants were called Armenians — a name the origin and meaning of which has not yet been explained. It first occurs in Assyrian inscriptions in the time of Ashurbanipal (626-605 B.C.) where the country received the appellation of Armenia. The name however was never accepted by the native population who set up in the present day the designation *Hayk* is used for the people and *Hayk* is Hayastan for the country.

Except perhaps during the time of Tigranes II, the Arsacids, the Armenians have never played a leading part in Western Asia. To a great extent this was due to the political disruption of the country which, favoured by the geographical conditions, the feudal system found in unparalleled development. The rulers of the country were a large number of noble families, and the king possessed only a shadow of power. To this must be added the fact that Armenia always had great and powerful enemies in neighbours beyond its frontiers. Thus it came about that Uru-Arasu was a vassal state of Assyria and after the fall of Ninurad we find the country subject to the Medes and later to the Persians who governed it by means of satraps. During the troubled times following the death of Alexander the Great there arose between the real rulers of the country though at first acknowledging the nominal suzerainty of the Seleucid king. Even the appearance without the reality of power was lost after the unsuccessful war of Antiochus III against Rome: after the battle of Magnesia (190 B.C.) two native generals of this king, Artaxias and Zariadra, shook off the Seleucid rule, assumed the title of king and formed two independent states: Great Armenia or Armenia proper and Little Armenia (Sophene, Armenia and some neighbouring districts). A few decades later Great Armenia came under the suzerainty of the Arsacids which however was only acknowledged in name and not actually reached. In the 1st century B.C. Tigranes the Great, descendant of Artaxias, shook off the Parthian yoke, declared the absolute rule of Zariadra in Little Armenia and ruled by, here and there, as a single kingdom under his rule. It was under Tigranes that the name Armenia received a definite meaning as a geographical term; and it was retained as such by the Armenians in the succeeding centuries although the terminology of the time of Tigranes became less and less applicable to the political conditions of the later period.

After acquiring a certain political importance under Tigranes the Great Armenia was gradually forced into the position of a buffer state between two rival world powers, in the first place between Rome and the Parthians. The internal confusion which reigned in Armenia after the death of Tigranes continually provided both powers with an occasion for intervention and for changes of frontier. About the year 10 of our era a descendant of the Arsacids, Artabanus III, secured the throne which was maintained in the possession of this branch of the Parthian ruling family for more than four centuries. Down to the year 226 A.D. in which the Sassanid rule succeeded that of the Parthians the Armenians of Armenia were able to rely on the support of their neighbouring kingdom in every struggle against the Romans.

the numerous enemy. Armenia continued to be an apple of discord between the New Persian empire and the Romans. A brief order to put a stop to the eternal quarrel in a manner acceptable to both parties was the only success of the diplomacy of the Byzantine rulers. In the division which took place in 387 the larger Eastern part of Armenia (about four-fifths of the whole) passed under Persian rule, the smaller Western part to the Roman. Here Arsak II continued to rule until his death in 390, whereupon the country received a Roman prince as governor. The Persian part, called by Western Persians, retained its native rulers for some time. But after the dethronement of the last Arsacid Artabazd (428-429) the country was administered by a Persian Warden of the Marches (Marchant) who had his residence at Tigris-Arsh (Arsh). In the division of 387 Armenia had suffered considerable loss of territory, as many districts were separated from both parts and directly incorporated into the Roman or Persian empire.

The part played by Armenia remained unchanged when Byzantine emperors began to influence in the West. According to the Armenian historian Sebeos who is our most important source for the time from the middle of the 5th to that of the 7th century, the Persian rule never succeeded in putting a firm foothold in Armenia. The Armenian nation enters (Sebeos), made use of every opportunity that offered itself to shake off the yoke of the fire worshippers, and during the continual struggles with the Persian Marzban they frequently invoked the assistance of their Byzantine coreligionists. This led to endless frontier disputes and sometimes to serious warfare. The solidarity of interests between Byzantium and Armenia was suddenly destroyed by the decisions of the Council of Chalcedon in 451 which the Armenians refused to accept. The Greek emperor (Justinian) took actively in the attempt to reestablish religious concord, with the result that the Armenians who were utterly averse to these negotiations were driven into arms and were in alliance with the Persians under whom they enjoyed much greater freedom in spite of occasional religious persecutions. A short peaceful period began for Armenia with the reign of the emperor Maurice (582-602) and that of the Shahin Shahrvar II (602-628).

In the succeeding period internal discord continued to trouble both Armenians and warlike incursions on the part of the neighboring powers were frequently necessary. The peace of the country suffered especially through the constant disputes between the numerous native petty rulers who owing to their conflicting attitudes were unable to gain the confidence either of the Byzantines or the Persians. Dissension against the overlord power was ripe everywhere. In Greek Armenia the great distance from the central seat of government favored the rise of rebellious movements. Persians before the Arab invasion was practically in a state of anarchy, a condition which was explained by Theodore, the energetic ruler of the Sassanids, for the execution of his own power the fear of which was the sword of Agathos in the lake of War.

Another constant source of danger threatening the peace of the country was the approximation of the Shahin Shahrvar II to the North-Eastern frontier

of Armenia, whence they made frequent incursions into the adjoining Armenian territory.

It was in this sorry condition — decimated by continual warfare, torn in places by discord within, divided by foreign powers — that Armenia had to meet the powerful Muslim attack. Under the circumstances it was to be expected that the resistance to this attack would on the whole be feeble and badly directed.

In the history of the Arab conquest of Armenia many details are still obscure and uncertain, as Arabic, Armenian and Greek sources frequently contradict each other. By far the most important source for the period is the Armenian account of the husband Smbok who tells the story of the remarkable events as an eyewitness; a valuable supplement to his work is furnished by that of the geographer Ptolemy which is the only authentic document available for the years 662-770. Among Arabic authors al-Beladhorî occupies the foremost place, his account is based entirely on the narrative of inhabitants of Armenia.

After the death of Heraclius in 641 the Arabs who had made themselves masters of Syria and defeated the Persians began to make repeated incursions into Armenia. In order to wrest the country from the Byzantines. The first establishment against South-Western Armenia was undertaken by 'Ubayd b. Ghafar, the conqueror of Mesopotamia, as early as the end of the year 637 to the beginning of the year 640-641; he penetrated as far as the city of Ani (p. 126, 127). Tahir (i. 2504) and Tahir (i. 2506) agree in giving this date, though they differ considerably as to the details. A second invasion of the Arabs took place in 641 according to the account of Tahir (i. 2506) which is followed by the al-Akhbar. In this invasion two of which were commanded by 'Ubayd b. Ghafar and Salim b. 'Abd al-Rahman invaded the regions on the North-Eastern frontier of Armenia, but meeting with reverses on all sides they were soon obliged to evacuate the country. The short raid into Armenian territory undertaken by Salim b. 'Abd al-Rahman in 645 from Adharbaidjan similarly led to no lasting result. Cf. Ya'qubi (ii. 110, 111), al-Beladhorî, p. 126, 127, Tahir i. 2504, Tahir i. 2506.

According to the accounts of the al-Akhbar (esp. especially Ya'qubi, p. 126, 127, al-Beladhorî, p. 127 et seq., Tahir i. 2504 et seq., 2506 et seq., al-Akhbar, ii. 110 et seq.) and geographers the great invasion of Armenia which brought the country for the first time under the effective rule of the Arabs took place during the campaigns of 'Uthman towards the end of 645-646. A general who had already distinguished himself in the wars in Syria and Mesopotamia, the above-mentioned 'Uthman b. 'Abd al-Rahman, was charged by Mu'awiya, the governor of Syria, with the conquest of Armenia. He advanced against Theodosiopolis, the capital of Greek Armenia (Armenia, Karin, Arab. Khabula, modern Erzurum) and occupied the town after a short siege. A large Byzantine army led by Khosrow and Alan bravely which met him on the banks of the Euphrates was decisively defeated. He then turned to the East to the direction of the lake of Van and received the submission of the local rulers of Ahlat (p. 127) and Moke. Arslan on the North-Eastern shore of the lake of Van similarly surrendered to the Arabs, 'Uthman and

proceeded to the siege of Uzun, the centre of Permanentia, which also capitulated after a few days. With the town of Tiflis he concluded a treaty of peace and protection under the condition that it acknowledged the sovereignty of the Arabs and undertook to pay the gross tax (*ghizya*). During the same time Saladin b. Bahl with his Turkish army captured Arta (Athalia) and took possession of its capital Bardha'a.

Armenian tradition as has already been pointed out differs from that of the Arabs both as regards the date and in many points of detail. Complete agreement exists only between Sebeos and Ishak in their account of the direction taken by the great Arab invasion, as appears from a comparison of the routes of advance given by the two.

According to the Armenian historians an Arab army which entered Armenia in 633, reached the district of Alaral, took the capital Dvin and led the country by some route taking with 35000 prisoners in the following year. Muslim again invaded Armenia, this time from Adharbadzhan. They devastated Ararat and advanced as far as Georgia, but upon receiving a severe defeat at the hands of the prince Theodosius (Khatun) they decided to retire. Soon afterwards the emperor appointed Theodosius commander of the Armenian troops, and Armenia which once remained inimical to Arab invasions several years later more acknowledged the overlordship of Byzantium. In 653 there expired a three years truce between Constantine III and the Arabs and the outbreak of fresh hostilities was expected in Armenia. In order to avert a threatened invasion Theodosius concluded the country reluctantly and concluded a treaty with Mas'awiya, the conditions of which were financially favourable to the Armenians, as in the first instance it only obliged them to acknowledge the suzerainty of the Muslims. In the same year the emperor appeared in Armenia with an enormous army, strong, and most of the policy makers of the country immediately went over to his side. Without much difficulty he once more brought the whole of Armenia and Georgia into his power. But Constantine left the country after spending the winter in Uzun (654) than an Arab army made its appearance and occupied the districts of the Northern shores of the lake of Van. With the assistance of these Arab forces Theodosius forced the Greeks to retire from the country, whereupon Mas'awiya appointed him ruler of Armenia, Georgia and Athalia. The attempts of the Greeks to re-conquer the lost provinces by means of an army commanded by Maritimos proved entirely unsuccessful. In 655 the Arabs extended their sway over the whole of Armenia, even the Greek Armenian capital Karin (Kalkedon) was forced to admit them. Of few years afterwards however the Muslims found themselves obliged to give up their doubtful possession for the time being. At the outbreak of the first civil war between Mas'awiya and 'Ali (36 = 657) the former was in need of the army of occupation stationed in Armenia, and the country being denuded of troops was once more fell into the hands of its former masters, the Byzantines.

It appears from this account that, according to the narrative of Sebeos, all the events which the Arabs with the first great expe-

dition of Habb in the years 22-25 did not take place until after the expiry of the three years truce and the latter date fits in with the account given in the *Chronographia* of Theophanes. The Arabic historians do not mention the fact that subsequently to the first invasion during Umar's reign Armenia once more became subjected to the Byzantine rule, nor do they refer to the events which took place in the country in connection with Mas'awiya's rebellion to the throne. The fact that Theodosius Khatun submitted voluntarily to Mas'awiya is attested not only by Sebeos but also by Theophanes, but it would be intelligible if the country had definitely passed into the possession of the Arabs as a result of the first invasion. Under these circumstances it seems to be best to follow Christian who, in the *Zelbstkritik für römische Politik* (II. 173 ff. seq.), analyses the points of difference between the Arabic and the Armenian sources, and to give greater credence to the contemporary account of Sebeos than to the tradition of the Arabs. A. Müller in his *Der Islam im Abend und Osten* (II. 239-261) also follows Sebeos. A different view is taken by H. Thomsen in *Zelbstkritik für römische Politik* (II. 22 ff.), according to whom the accounts of the first great Arab invasion given by the Armenian and the Arabic historians agree both as to chronology and as to the events.

Constantine III made the prince Mas'awiya governor of Armenia. Theodosius Khatun seems to have died in 656. But the Byzantine rule was again of short duration. After his accession to the throne (41 = 661) Mas'awiya addressed a letter to the inhabitants of Armenia in which he announced them once more to acknowledge the suzerainty of the Muslims and to pay taxes: the petty rulers of Armenia did not dare to resist this demand. According to the Armenian sources members of the most powerful families among them (especially the Mamikonians, Bagratonians) administered the country under the early Umayyad down to the reign of 'Abd al-Malik. The latter ever to some extent by the Arabic historians according to whom Armenia had Muslim governors ever since the conquest under Habb, of the list of governors for the same time (Ishak to the 'Abbasid al-Muwaffiq quoted from Yaqut, Hisham, and Tabari in *Umayyad. Gesch.* II. p. 177-182).

In spite of the devastating wars the first century of Arab rule was for Armenia a time of national and literary progress. Yet Muslim authority which failed to strike deep roots in the country under the Umayyads was even less successful in the 'Abbasid period when the oppressive rule of the Arab governors was felt. Seditions, movements and demonstrations were frequent. The greatest and most dangerous revolt against the Arabs occurred under the caliph al-Mutawakkil who sent his best general, the Turk Bogha 'the Elder', with a strong army to cope with it. But the rebellion was not quelled without obstinate resistance and much bloodshed (237-238 = 851-852). Nearly all the well-known cities were at that time taken prisoner. Mas'awiya did not change his hostile policy against Armenia, until he required his troops for a war against the Byzantines, and in order to prevent the outbreak of another great revolt which the latter was organizing. He sent the captive Nahavast free

and in 247 (361) appointed the Bagratid Ashot (Araha Ashot) who had rendered great services to the Arab cause, chief ruler of Armenia. For 25 years Ashot used assistance of prince and during this time gained the sympathies of all his subjects, including the ~~majority~~ the majority, to such an extent that, at the request of the latter, the caliph al-Mu'tasim confirmed again him the title of king in 273 (386). The emperor humoured him in the same way and at the same time concluded a treaty of alliance with him. Ashot's friendly relations with the caliph were never interrupted and he regularly paid the taxes which were obligatory upon him even after his elevation to the royal dignity. But it was only in his own possessions that he was free to act according to his pleasure: the position of the nobles in the country of his reign also was one of almost complete independence.

Ashot who died in 277-280 was succeeded by his son Smbat I (Araha Smbat) who in spite of his heroic qualities was no match for his two external enemies, the Seljuks and the Sassanids. He fought unsuccessfully against the former, but the intervention of the caliph al-Mu'tasim which took place soon afterwards (285-290) terminated the Sassanid rule and freed the Armenian provinces from the foreign yoke. Yet Smbat could do nothing to prevent the aggression of the Arab governor of Adilshahidjan, a member of the Turkish dynasty of the Sassanids called Aghin, who continually extended his frontiers to the West and North and whose power continually threatened Armenia. Aghin died in 283 (391) and under his brother and successor, the cunning Vahak, Ashot found all worse. Vahak succeeded in gaining the alliance of the family of the Assyrians who after the death of Ashot I had become the most powerful tribe of the Bagratids. Gagik the lord of Waspurakan, who at that time was the head of the family was ~~married~~ married by Vahak with the title of king, a distinction which Smbat al-Mukhtash received in 306 (399). During the years following when Vahak the member of Vahak dominated Armenia, at last he beheaded Smbat who had been abandoned by the nobles in the fortress of Kapan. In 313 the Armenian king surrendered to the enemy who, after keeping him in prison for a whole year had him executed under cruel tortures (314).

After the death of Smbat I Armenia was given over to anarchy. But his courageous son Agha II the Iron (315-328), succeeded with the help of Byzantine troops in maintaining his authority, and thereby initiated the support of the kings of Iberia (Georgia) and Abkhazia (see the art. *Abkhazia*) he cleared the land of the Arabs. Allied with the Greeks he resolved his highest degree of power ever attained by the Bagratids. The title of Ekatichkhil conferred upon him by al-Mu'tasim in 322 gave official recognition to his claim of sovereignty over the small Christian principalities of Waspurakan, Iberia and Abkhazia, though it is true that these dependences on the Bagratid was never effective. His successor Agha II and his son Smbat II ruled quite independently of the Muslim sphere of power over the greater part of Central and Northern Armenia: in the latter region their family, however, had already been obliged to considerably by Smbat. In Southern Armenia the Assyrians who also have the title of kings ruled

almost independently over a considerably smaller territory (Waspurakan with the capital Van). In addition to these comparatively large kingdoms there existed a number of smaller principalities most of which paid no more than a nominal tribute to the Bagratids, many were also, especially in the South, more independent and powerful Arab colonies. The history of the Bagratids therefore is not in any degree identical with that of the whole of Armenia, a fact which must be emphasized as regards the treatment of the subject in many old and recent works — but in accordance with its importance it justifies the greatest prominence at the time of the native sources.

Throughout the rule of Ashot II and during the greater part of that of Agha (328-352) the emperor and the caliph were almost continually at war. Ashot III (352-377) made the small fortress of Ani the official capital of the country and he and his son Smbat II turned it by means of beautiful buildings into a pearl of the East. (See Art.)

Smbat II (377-388) and his brother Gagik I (388-400) ruled with energy and good fortune, but their selfish domestic policy controlled them almost continually with the neighbouring Christian principalities, at the same time there were constant disputes with the Muslim emirs of South Armenia. In 388 one of the latter, Mardan, was severely defeated near Aghaj by Mardan, the warlike ruler of Talysh and lord of the greater part of Iberia. After the death of Gagik I the succession was disputed between the rightful heir Johannes and the more capable Agha IV, the conclusion was made by the intervention of the Emperor and the incursions of the Seljuks which then began for the first time. These circumstances appeared to the emperor Basilus II (975-1025) to offer a favourable opportunity for regaining his authority in the East. By annexing parts of the country and by deposing some of the native rulers he succeeded in extending his power in Armenia. In 1021 Serakhsh, the last of the Assyrians, influenced by fear of the threatened Turkish invasion, yielded up his domains (Waspurakan) to the Kourou river; the Muslim emirs of the region round the lake of Van (Mankat, Manashket, Aghin, Ardich) also became vassals of the Byzantine empire and the possessions of the Bagratids were now surrounded on all sides by Greek subjects. King Johannes also was forced to accept the town of Ani as his share of the Byzantine, and Basilus actively proceeded to secure the new Eastern frontier by means of strong fortifications. In the quarrel between Johannes and Agha the latter was ultimately successful owing to the support of Byzantine troops. After the death of Agha IV (1025) the emperor Michael IV made the attempt to make Armenia definitely a part of his empire. An army sent by him was already engaged in the siege of Ani when it was forced to return by the Paphlagonian catastrophe (1041). The Armenian nobles now proclaimed the 17 year old Gagik II king (1041-1045). But on August 10 Constantine IX recovered his position on the throne thus he occupied Ani and at last put an end to the rule of the Bagratids (1045). Gagik II was compensated by extensive lands in Cappadocia. The covetous Greek clerics now took possession of the wealthy Armenian bishoprics,

alloys and emporia. The results in which the orthodox Monophysites exposed the Armenians lost no bounds and the resentment of the latter provoked by this treatment afforded an explanation of the actions of the Seljuks.

The acquisition of new territory imposed on the Byzantines the heavy task of defending a much more extensive and more dangerous frontier than hitherto. For a time the attacks of the Seljuk hordes which began in 1042 and were repeated several times were stopped by the admirable system of fortifications initiated and excellently armed by Basilus. But the Seljuks developed a new life and new energy under Alp Arslan. The latter started from Ray in 1064 (1064) subdued Armenia and Georgia and conquered all the important towns of Eastern Armenia such as Nakhchivan, Kars, then took the residence of a branch of the Bagratids, and especially the valiantly defended Ani [q. v.]. In order to stem the tide of the Turkish power which was continually growing and gaining strength from concentration, the emperor Romanus IV set out in the spring of 1071 (1071) with an enormous army of 100,000 men, and regained possession of the highly important frontier fortress of Manzikert which had been lost in 1069. But the divisions of his army sent against Ahlat were pushed back by the Seljuks into Manzikert. A great decisive battle took place near Manzikert in which Alp Arslan inflicted upon his enemy an overwhelming defeat; the emperor himself was taken prisoner (Weil, *Gesch. der Christen*, II, 114, 115; Müller, *Islam*, II, 19; Güter quoted by Kramacher, *Synonyma Literaturgesch.*, p. 1010). This defeat was the first Turkish blow received by Byzantium at the hands of the Turkish hordes, and it signified the end of the great Eastern empire. The East of Asia Minor, Armenia, and Cappadocia, that is to say the countries representing the real source of strength of the empire, were irretrievably lost to the Turks.

The terrible systematic devastation of the country by the Seljuks put an end to the national life and the civilization of the Armenians in their own home. During these troubled times many Armenians emigrated to the West in order to escape the oppression of the savage invaders. The idea, a vision difficult to realize from the outside, appeared to them a suitable place in which to settle, and to found a national state that was to be independent of Byzantium. Ruben (Ruben), a near kinsman of the last Bagratid (Ghik II who had been killed in 1079 during an intervention in Cappadocia) openly broke away from the Byzantine empire and in 1080 received the homage of his subjects as ruler of the country. This revival of Armenian supremacy in the old Little Armenia lasted almost 300 years and the weaker successors of Ruben gradually conquered the whole of Cilicia. Their relations with Byzantium were always strained; on the other hand they formed a close alliance with the crusading states and organized their country on the model of the latter with their semi-French feudal institutions. At first an independent principality, their state was raised to the rank of a kingdom by Isaac II (1198) as a reward for services of friendship rendered to the crusaders under Barbarossa. The new kingdom found itself threatened by stronger neighbours both in the North and

the East thus on the one side by the Seljuk kingdom of Rüm, on the other by the Mongol empire. The Seljuks not only deprived the descendants of Ruben of large portions of their territory but also forced them to acknowledge their vassalage, until the Mongol invasion of Asia Minor put an end to their rule. Little Armenia henceforward was no more than a fiefdom under the overlordship of the Mongol sultans (Ilkhans), and owing to its geographical situation it suffered perpetually under the state of rivalry existing between the Ilkhans and the Mamluks of Egypt; in the raids of latter the country was terribly devastated especially during and after the time of the Sultan Balban (particularly in the years 1266, 1273 and 1275). In 1342 the male line of the descendants of Ruben died out with the accession of Isaac IV. Their kingdom now passed to the descendants of Yeghüsa who were related to them by marriage. The new king tried to maintain their position against the attacks of the Mamluks by attaching themselves to the Mongols and relying on the assistance of the European West. Slowly and one by one they lost their towns: in 1375 (1375) VI was forced to surrender his last stronghold to the Sultan al-Bukhār al-Ashraf. The ill-starred last king of Armenia went to Paris where he died in captivity in 1395.

During the time of Seljuk supremacy Armenia like Adharbaidjan and Mesopotamia was divided into several administrative districts, varying in size, each of which was governed by an emir; from the very beginning the latter occupied a position of considerable independence.

Compared with the other petty Seljuk states which arose in Armenia and the kingdom of Ahlat (Ahlat) in the South West founded by Subuktigin al-Kutbi [q. v.] in 1093 (1093) after the expulsion of the Ghaznawids was the whole the most secure in its tenure of power. The Subuktiginids gradually extended their territories to the North and North East until they reached the shores of Bagras: the shores of the lake of Van and the country as far as Khut and Salmas as well as Mugh and the district of Samsun were included in their dominions, though the districts in the North frequently suffered from the devastating raids of the Georgians. In spite of the fact that this principality of Ahlat, the population of which was preponderantly Armenian, included hardly a 100,000 the whole of Armenia, its rulers assumed the proud title of *Armenian King* of the Armenians. Cf. on this title v. Barukian in *Lehmann-Haupt, Mittheilungen zur alt. Gesch. Armeniens*, p. 139.

When the family of the Subuktiginids became extinct (1181 = 1185) the recent throners passed into the possession of the Mamluk Bey-Timur (1181 = 1197), who after a period of dynastic disputes was succeeded by his son. A few years afterwards the Ayyubids took possession of the country (1204 = 1207). The Sultan al-Malik al-Ahli [q. v.] under whose scepter practically the whole kingdom of his brother Saladin was united, made his son al-Ashraf ruler of Ahlat. After the latter's death (1210 = 1210) he was succeeded by his brother al-Ashraf (cp. the art. Armenia). The Georgians who since the end of the 12th century had made repeated incursions into Armenia and in 1210 besieged the capital Ahlat unsuccessfully.

fully, were forced by al-Ashraf to renounce a power under terms unfavourable to them. Both al-Ashraf and al-Ashraf ruled under the supremacy of their father al-Ashraf; it was not until after the death of the latter (613 = 1215) that al-Ashraf became completely independent. After this date his dominions were considerably enlarged and included the whole Northern half of the countries under Ayyubid rule, i.e. Khalek, Mesopotamia and Northern Syria with Damascus. As lords of Khalek these Ayyubids followed the Saljuqid tradition and assumed the title of Shih Armenian.

The last Ayyubid ruler was al-Muqallad Qutub; in 642 (1244) the capital had been taken several times the kingdom of Khalek finally succumbed to the attack of the Mongols. Hulagu obtained possession of the whole of Armenia, Kurdistan, Tekh and Mesopotamia. The most prominent of the Ukhshu as the rulers of the house of Hulagu was usually called, was Qutub (642—703 = 1245—1305); he succeeded in reorganising the empire which had fallen into the wildest confusion soon after Hulagu's death (663 = 1265), but his success was only temporary; after the death of the Ukhshu Abu Said (726—736 = 1305—1335) under whom the weakness of the state had already become very apparent there followed a period of absolute chaos.

It was during this period that the Turks (Turkoman) became a preponderating and ruling element in the population of Armenia which apart from them consisted of native Christians and Kurdish nomads. The Turkish element was greatly strengthened by the arrival of two fresh waves of Turkomans who had crossed the Tigris from Turkey in 688 (1288) and the fourth Ukhshu, Ashraf (688—691 = 1288—1291) and found a new home on the upper Euphrates and Tigris where the terrible devastations of the Mongols had left enough vacant country for new settlers. After 688 (1288) as their standards these border were called 'Black' and 'White' Lamps. Their power grew step by step and immediately before the invasion of Timur the greater part of Mesopotamia and Western Armenia (especially the districts of Wan, Haryak, Bitlis, Arshakun) was in their possession; the power of the Kara-Koyunlu originally had its main centre in Mesopotamia, while the Ak-Koyunlu who at first had occupied the district of Arshakun only made themselves rulers of Western Armenia and North West of Mesopotamia. The small Christian and Muslim principalities still existing in Armenia had to pay tribute to the Turkomans and frequently were exposed to oppressive treatment at their hands.

Such was the condition of Western Asia at the time when the second and last large wave of the Turko-Mongol migration under Timur advanced against it and overran the country with his devastating fury. The Ak-Koyunlu from the first aided with Timur while the Kara-Koyunlu took the field with the Ottomans and Mamluks. During the whole summer and autumn of 758 (1356) and the spring of 759 (1357) the Mongols swept through the provinces of Armenia and Georgia in all directions laying waste everything; the larger towns like Wan and Tiflis suffered particularly. In the year 771 (1359) the invincibility of the Kara-Koyunlu provided Timur with

a pretext for a second expedition against Armenia which again brought terrible devastations to its towns. Five years later Timur appeared in Armenia for a third time; in the spring of 796 (1394) after taking Bagdad and ravaging the Far East he divided his army in three divisions, crossed the mountains under considerable difficulties and penetrated as far as the eastern Armenian plateau of Bagwand where they found pasture, cp. Tournefort, *Serap*, p. 36.

The great Khan of the Mongols and the emperor of the Ottomans disputed for the throne broke out among his sons and successors. This state of affairs offered a favourable opportunity to Kara Khan the leader of the Kara-Koyunlu for regaining at the expense of the Ak-Koyunlu the position of power which had been greatly curtailed by Timur. Armenia thus became again the scene of all the ravages of war. In the continued struggle between the two Turkoman tribes which now caused the Ak-Koyunlu led by Kara Yulak proved the weaker side; they were defeated in the battles of 805 (1405) and 813 (1410) and especially in a decisive encounter near Kafar al-Khar on the Euphrates (above Bagdad) in the year 821 (1418). The Kara-Koyunlu were now able to kill and plunder in Armenia and Georgia to their heart's content.

Notwithstanding the intervention of Timur descendants on behalf of the 'White Lamps' the Kara-Koyunlu maintained their predominance for the space of fifty years. It was not until the year 871 (1467) that a grandson of Kara Yulak, Uzun Hasan i.e. Hasan the Tall 857—882 = 1453—1477, was successful in military operations against them and finally broke their power. Uzun Hasan who had succeeded to his leadership of the Kara-Koyunlu after the death of his brother (1437) was killed in a decisive encounter. For several decades after this date the Ak-Koyunlu play the more prominent part in the history of Armenia (cp. above p. 223). Uzun Hasan obtained possession of all the districts formerly ruled by the Kara-Koyunlu, and on the death of his power he was master actually of Armenia and Afghanistan also of the two 'Black' and 'White' Lamps.

With the death of Uzun Hasan the power founded by him began to decline. The disputes about the succession which broke out among his descendants favoured the rise of the Seld (Kafir) Ismail whose power in the beginning was confined to Afghani and the surrounding country. Gradually he succeeded in uniting with his kingdom the whole of the formerly ruled by Uzun Hasan which at this time had become split up into three smaller states. But the union of these territories was not of long duration. Quarrels soon broke out between the Seld and his Turkish neighbour and in 1513 the former invaded Asia Minor. Sultan Selim I now advanced against Ismail with a strong army (1514); by way of Sin and Tiflis he reached the Urmi lake to the East of which near Chaldrai (p. 22) he gained an overwhelming victory over the Persians (25. August). The sovereignty over Mesopotamia and Western Armenia now passed to the Turks in whose possession it has remained ever since.

It is worthy of note that the rapid passing of Armenia from Persian to Turkish rule was

shared to a considerable extent by the attitude of the indigenous Kurdish chiefs of the country. The interior troubles of Armenia and the dynastic wars which went on incessantly during the last centuries had attracted a continually increasing number of Kurds whose chiefs (begs) exercised complete local autonomy in many parts of the country. Owing to the decay of the power of the Ak-Koyunlu their authority increased continually. From the very beginning the Kurdish chiefs had offered a determined opposition to the attempts of the Persians to establish order and to put an end to lawlessness; they preferred themselves to swear allegiance to the Turkish Sultan and received as a reward the confirmation of their wonted privileges. Since this time large districts of Armenia have been subjected to the arbitrary rule of the Kurdish begs, and the authority of the Porte has never been of much account in the parts in question. During the 19. century and after the Turks attempted on various occasions to restrain the power of the Kurdish chiefs by the use of gradually Oriental despotism methods, hoping thereby to bring the Armenian provinces under the direct authority of the Sultan, but the success of these attempts has so far been very insignificant.

Shah 'Abbas I. the Great, the re-organizer of Muslim Persia (1598-1629 = 1578-1628) once more began the struggle against the Ottomans which had been at rest for some decades; in 1612 (1023) he defeated them at Sulyk near Tabriz afterwards the latter town as well as Persia (1604) and Kermān capitulated. The war was interrupted for a short time by the peace of Ashun (1627 = 1618) but broke out again more than 20 years later. The districts of Armenia and Georgia bordering on Persia passed under Turkish rule.

During the tyrannical rule of Shah Soltān (1637-1651 = 1618-1641), the successor of 'Abbas I., most of the Armenian possessions of Persia were once more lost to the Turks who inflicted on their common enemy a severe defeat on the plain of Chaldiran already famous as the scene of the decisive battle of 1514. In 1635 the Porte once more obtained possession of Kermān, and, by the help of a traitor, of the highly important strategical centre of Kizwan. It was not until after the death of Sultan Murad IV (1640) that the Persians succeeded in recapturing the two last-mentioned places.

Georgia, the neighbour of Persia to the North, had been reduced to the position of a vassal state by Nader Shah in 1735. After the death of this ruler in 1747 the Georgian prince Heraclius (Irakli) II shook off the foreign yoke and extended his own domination over the Azerbaidjan territory between the Kar and the Araxes. He imposed tribute on the khans of Ghanza (Georgia) and Erivan belonging to Persia, but was unsuccessful in his attempts to bring the semi-independent towns which he besieged in 1779 under his immediate control. An intervention of the Shah was now to be expected which meant for Georgia the humiliation of Persia eternally and feasible concessions to Islam; under these circumstances Heraclius in 1783 placed his country under the protection of Russia. His successor George XII was completely under Russian influence, and in 1801 left a will by which Georgia

was given to the Czar. Persians in 1810 = 1206) it had been temporarily subjected by the Persian king Agha Muhammad (cf. above p. 180). Russia at once entered upon its administration; it thus for the first time became possessed of Armenian territory, and as it thereby threatened Asiatic Turkey and Persia, tension was with both states could not be avoided. In 1829 the Russians conquered Georgia which received the name of Ilikhetipol in honour of their emperor. Kars-Georgi surrendered to them voluntarily in 1837. All their efforts to gain possession of Erivan by siege or main force (17 Nov. 1845) failed unhappily. The war between Russia and Persia continued until British intervention brought about the peace of Gulistan in 1828. By the provisions of this peace the frontier between Persia, Transcaucasia and Persia was determined in its main points; the dividing line followed the southern bank of the Araxes, turning to the North West above Nakhchivan and Kizwan. (cf. on the regulation of the frontier K. Hittler, *Reichsarchiv*, 12. Bd. 1. 2. 1873) But the fact that the details of the frontier had been left undetermined in this treaty, gave rise to lengthy negotiations until in the end to a second war. Hostilities were opened in July 1845 by the Persian Sultan 'Abbas Mirza who sent a successful raid into Russian territory; nearly the whole country as far as the gates of Tiflis fell into the hands of the Persians. The hostilities began once more in the spring of 1847 and General Farkvitch now succeeded in securing the upper hand for the Russian arms.

In the spring of 1848 a treaty was concluded at Turkmenchik which modified the peace of 1828 so much as was that all the events in the North of the Araxes particularly Ardabil and the Persian khans of Nakhchivan and Kizwan as well as Kermān passed under Russian rule. From this time onwards the column of the Araxes served as the genuine boundary line between these great powers in the district of Kizwan which dominates the extensive plateau on the left bank of the Araxes, once the home of a large population, Russia gained an extremely important base for operations against Persia and Turkey. As a central point between Iran and the Georgian capital Tiflis, Kizwan had been all the previous centuries of trade, but under its new sovereign the commerce of the town declined to a vast extent. The territorial division created by the peace of Turkmenchik is of considerable political importance owing to the fact that by it the classical soil of Armenian Church history, the country which has the religious sentiment of the Armenians to the most attractive in all the East, passed under the rule of a Christian monarch. Another point worth mentioning is the provision included upon by Russia in the treaty as well as in that with the Turks a year later, whereby all the Christians were given the right to emigrate. This stipulation has gone more to weaken Persia than the cession of entire provinces; most of the Armenian subjects of the Shah made use of the permission thus gained; the inhabitants of entire villages began to emigrate and whole districts became depopulated in the hands of the Persian authorities. Most of the emigrants were given new settlements in the Armenian district of Kars-Georgi. After this date the peace between Russia and Persia has not been seriously disturbed.

Immediately after the hostilities against the Persians and the subsequent regulation of the frontier had been completed the Russian-Declared war upon the Turks; on the 14th September a peace was signed at Adrianople which reconstituted the frontier in Russia's favour in such a way that the latter country gained possession of a portion of Armenian territory containing the important fortresses of Akhalkalaki and Akhaltsk.

In the frontier ~~between~~ Persia and its Turkish neighbour, especially Turkish Armenia, relations became more and more strained owing to continual quarrels and disputes. In 1841 hostilities arose led to the outbreak of open war between Akhmed Mirza and the Turkish governor of Erzerum. The treaty of peace eventually agreed upon by both governments left the frontier unchanged (cp. on this war R. Wilm, *Erzerum*, p. 172). During the two following decades the political situation between the two great Asiatic powers again tended to become more and more critical and they ~~came~~ about to refer the old frontier dispute to the arbitration of the sword, when the influence of ~~England~~ and Great Britain succeeded at ~~last~~ just in time in bringing about a settlement by means of a treaty concluded at Erzurum in 1847. According to the provisions of this treaty commissions of these two European powers as well as of the states adjacent were to regulate and fix the long line of frontier between Turkey and Persia. After immense difficulties the commission stipulated succeeded in completing its task in 1852. Turkey however refused to ratify the treaty; it was not until 1858 that the Berlin Congress (article 66) obliged the Porte to yield ~~the~~ the Armenian district of Khosrow (halfway between Wan and the Urmia lake); this decision was carried out by Turkey.

Differences arising out of the question of the 'Holy places' brought about a new war between ~~Russia~~ and Turkey, the so-called Crimean war (1853-1856) and Armenia was once more subjected to all the sufferings of a campaign. After the conclusion of peace it enjoyed a rest of only twenty years. For in 1877 another war broke out between Russia and Turkey owing to the refusal of the Porte to accept the reforms proposed to it in the interests of its Christian subjects. This war was ended by the preliminary peace of San Stefano.

The provisions of this treaty ~~were~~ subjected to a minute revision by the Berlin Congress (opened on 13th July 1878). Article 19 obliged the Porte to cede to Russia the Armenian districts of Ardahan, Kars and Batumi as well as the country situated between the old Russian-Turkish frontier (altogether about 10,000 sq. miles). The new boundary line was accurately determined (cp. *Petersburg Courier*, *Official*, 1878, p. 321 with map). Article 60 on the other hand returned to Turkey the valley of Aghajpord (Tymuk-Kel) and Nagash which ~~was~~ become Russian according to article 24 of the peace of San Stefano. The possession of Khosrow, as has already been mentioned, ~~was~~ reverted to Persia.

The reforms in Turkish Armenia rested upon by the Berlin Congress have had the worst possible results for the native Christians; the situation in the country gradually became unbearable until the hidden fire broke out in open flame in the year 1894. Flooded and barbarous mis-

crees on a large scale occurred in many towns, thus in 1894 in Samsat. In 1895 in almost all the larger towns, particularly in Trnopolis, Iliava and Buedjik. In 1896 in Kharpout, Nizad and Wan. During these disturbances thousands of villages were burned down, hundreds of churches were devastated, plundered and spoiled in their interiors. There followed a few quieter years. But in 1904 fresh ~~miscreants~~ occurred in the vilayets of Wan and Haidz, and the social conditions of the country still contain enough of combustible material to make the outbreak of new disturbances possible at any moment in the interest of a country which has suffered much it is in its deeply hoped that the new regime of the Young Turks may mean the dawn of better times for Armenia.

DIVISION, ADMINISTRATION, FEATURES, TRADE AND COMMERCE, NATURAL PRODUCE AND INDUSTRY.

The term Armenia was subjected in the course of the centuries to considerable variations with regard to the territories included under it: in the same way the division of the country designated by the name was not always the same in antiquity. The Armenians (cp. the *Geogr. An. Armeniens*, *Armeniens*, p. 605) divided the whole country into ~~two~~ unequal parts: Mes-Hakk = Armenia major and Pehr-Hakk = Armenia minor. Armenia major or Armenia proper extended from the Euphrates in the West to the Persian sea the ~~the~~ Kar in the East and was subdivided into 15 provinces. Armenia minor consisted of the country between the Euphrates and the sources of the Tigris. This division into two parts was known to the Arabs (cp. e.g. Yaqut, p. 100). But in contrast to the Armenians who are followed by ~~the~~ Romans and the Byzantines, the Arabs ~~as~~ the term *Arminiya* in a wider sense ~~as~~ to include under it the whole district situated between the Kar and the Caspian Sea, i.e. Armenia (= Georgia, Iberia), Armin (= Albania) and the mountainous districts of the Caucasus as far as the Blackland sea (Sak al-Ashwah). This is due to the fact that the history of these districts was always closely connected with that of Armenia, especially where the struggle against Muslims was concerned. By the term *Arminiya al-Kubra*, Great Armenia, the Arabs (cp. Yaqut, l.c.) understood particularly the districts of which Kharab (Albania, q.v.) is the centre, while *Arminiya al-Saghira*, Little Armenia, designated the district of ~~Armin~~ (i.e. Georgia) the *Yasghal* (cp. de Goeje, p. 293) known yet another partition of Armenia proper (without Albania and Iberia) into two divisions: the two parts being the inner and the outer Armenia (*Arminiya al-Bahila* and *Arminiya al-Bahira*). The former includes the districts of Idril (Dzikh), Nakhshab (*Nakhsh-e-rân*) and Khalkale, into Armin al-Bahira (Iberia); the second division belonged to the region of the lake of Wan, Barm, Aghia, Aghia, Wazir, etc.

Side by side with this division into two parts there existed in Armenia a very old system of quarter-provinces, this also was taken over by the Byzantine Government (partition in 536) and apart from ~~some~~ modifications introduced by Muskhos (591) remained in force down to the Arab invasion. The Arabs in their turn borrowed from the Greeks the principle of designating the chief groups of the Armenian provinces as *Arminiya*

2—IV, but deviate considerably from their predecessors in their method of assigning particular districts to these groups; this discrepancy can only be explained on the assumption that a repartition into provinces took place after the Arab conquest. The statements of Arabic historians and geographers also differ considerably among themselves, but on the whole we get the following scheme of the division of the country:

1. Armenia I: Arân (Allanija) with the capital Rânîn's (the district between the Kur and the Caspian Sea (Shirvân) & Armenia II: Djuzjân (Georgia).
2. Armenia III: consisting of central Armenia or Armenia proper, with the districts of Dabûl, Bâsaradûn (Vaspurakân).
3. Armenia IV: the South West with Shûshân (Armenak), Kâhânâ, Aghîz, Ardîsh.

In addition to this some Arabic writers (Al-Bîrûnî, II. 156 et seq. and Abû Yûsuf, ed. Reimund and de Simey, p. 387 = Vâkîfî, ed. de Goeje, p. 362, § 11) refer to a repartition of Armenia which seems to represent a parallel to the division of the country before Justinian, but the enumeration of the districts belonging to each division shows that the number three is arrived at by merely leaving out the Armenia II of the quadripartition given above.

Op. on the pre-Muslim division of Armenia II. (Hilber, *Genauis der byzantinischen Provinzenvertheilung* (Leipzig, 1889), p. 66 and the same author's edition of Georgius Cyprus (Lipsiae, 1890), p. 411, et seq.; on the Arab period cp. Thapar, *Annals of the History of the World*, II. 207, 208, Thapar, *Annals of the History of the World*, II. 63 and in the *Annals of the History of the World*, II. 137.

As for the administration of the country during the Arab period (cp. especially Thapar, *Annals of the History of the World*, II. 193—206, Thapar, *Annals of the History of the World*, II. 123—127) it must be remembered that Armenia in the sense in which this term was familiar to the Arabic authors, did not always form a separate province, but was frequently united with Adherbeidjân and Djasir (Mesopotamia) under a single governor. The latter (Amîr or Wâlî) was usually appointed by the caliph himself; his residence in Armenia was Dabûl (Arab. Dabûl to the South of Tiflis near the Araxes), a town which had been the seat of a Persian Marzban before the Muslim conquest. The chief duty of the governor was the protection of the country against domestic and foreign enemies, for this purpose he had at his disposal a standing army, the garrison of which was not however in Armenia itself but in Adherbeidjân (it had its headquarters at Maragha and Ardabil). Another important duty of the governor was to watch over the punctual payment of the taxes. For the tax the Arabs did not interfere in the administration of the country, but left it to the several local rulers (Armen. *Khakân* = *Mulkshah*, Armen. *Khakân*, Arab. *Wâlî* = *corregidor*) who retained all their dominions after the Arab conquest and were permitted considerable independence within the boundaries of their own possessions. In case of war each of these local rulers had to furnish a certain number of men and certainly since the Abbâsîd period they received no payment for the service.

Compared with the other provinces of the caliphate the taxation in which Armenia was subjected was moderate. The levying of the various kinds of taxes (*khajz*, *shah* etc. =

poll-tax, land-tax etc.) was replaced in the beginning of the 9th century by the Muslim system under which the Armenian prince was obliged to pay a fixed sum of money. Ibn Khaldûn's statement of taxes which refers to the most flourishing period of the caliphate gives the Armenian revenue (in the wider Arabic sense of the name) during the years 358—470 (773—786) at 15 million dirhams which corresponds to about £ 435,000, to this must be added various contributions in kind (carpets, mules etc.); the average revenue for the years 504—537 (817—853) is given by Kufîzî at no more than 1 million dirhams (cp. on the financial conditions A. v. Kienmeyer, *Kulturgeschichte des Orients*, I. 343, 358, 368, 377; Thapar, *Annals of the History of the World*, II. 203 et seq., Thapar, *Annals of the History of the World*, II. 132 et seq.). The Arabic system of coinage was introduced into Armenia; money was struck in the country as early as the Umayyad period (cp. Thapar, *Annals of the History of the World*, II. 127 et seq.).

According to Yâqût (I. 212, II) Armenia possessed as many as 18,000 towns and villages of various sizes; 1,000 of these (according to the *Khakân*) were situated on the Araxes. The most important towns of Armenia proper during the Arab Middle Ages were Dabûl (Armen. Dabûl), which during the whole period of the caliphate was the capital and seat of the Muslim government (at that time a very populous town, now an unimportant village), near Kâhânâ (now called *Nerz* at Kâhânâ (Armen. Nerz), Aradûn (Armen. Aradûn), Mâzadûn (Armen. Mâzadûn), Dabûl (Armen. Dabûl), Ardîsh, Nakhavâ (Armen. Nakhavâ), and Kâz (cp. the several articles). The bulk of the population during the time of the caliphate was composed of native Armenians; it was only in certain districts (Dabûl, Kâhânâ, also in Bâsaradûn (in Arân) and in Tiflis (in Ighânâ), the principal strongholds of Arab power, that strong Arab colonies were to be found. Apart from these large towns settlements of Arab tribes existed particularly in the South West in the district of Alanîk (Armen. Alanîk) of which Bâsaradûn was the capital was occupied by a branch of the famous Arab tribe of Kâs. All the Muslim colonies (on which cp. especially Thapar, *Annals of the History of the World*, II. 125 et seq.) expanded the area of the Baghdad power with the utmost diligence & interfered with the consolidation and extension of their own rule.

Since the Russo-Persian and Russo-Turkish wars of the last century the territory of Armenia has been divided up between Turkey, Russia and Persia.

1. Persian Armenia, the smallest of the three divisions (about 37,700 sq. miles), consists only of a few districts and in a sense is no more than an appendix of Russian Armenia; from an administrative point of view it forms part of the province of Adherbeidjân. To the West it borders on the Turkish vilâyet of Wâzi. The southern frontier against Russia is formed by the Araxes along a line of about 120 miles stretching from the eastern base of the Ararat to Urdabâd (Urdabâd). The capital is Khâl (20,000 inhabitants) and other places of importance are Mâh, Kâs, and Maragha. Persian Armenia corresponds more or less to the eastern part of the old Armenian province of Vaspurakân (Arab. Bâsaradûn).

2. **Russian Armenia.**—Forms the northern and south-western part of the province of Transcaucasia and covers an area of about 39,673 sq. miles. It is composed of the districts bordering upon Persia and Turkey, practically the whole governments of Erivan (106,647 sq. miles), Kars (72,119 sq. miles) and Batum (26,883 sq. miles). Of the governments of Yellissawetpol and Tiflis only the southern and western parts, of that of Kutan only the southernmost portion, no the right hand of the Rion are to be regarded as Armenian territory, for the rest these governments are composed of districts formerly belonging to Georgia (or Georgia and Abkhaz). The following are the most considerably towns of Russian Armenia: the harbour of Batum, of great importance from the strategic and the commercial point of view, and capital of the government of Kars (31,700 inhabitants); in the government of Tiflis there are the two fortresses Akhalkalaki (q. v.) and Akhalkhalaki. In the administrative district of Kars: the strongly fortified town of that name, important also as a centre of commerce (20,000 inhabitants), and the ancient town of Ardahan, situated at a height of 5,230 feet and likewise a fortress of the first rank. In the government of Erivan the greater part of which formerly belonged to Persia we may mention the capital Erivan (31,000 inhabitants) and 11 miles to the west of it the famous monastery of Echmiadzin, the religious centre of the Armenians; also Nakhichevan (Arak. Nakhikawa, q. v.) a town which like Erivan plays an important part in Armenian history, and Alexandropol, (originally called Gamsi), with 35,600 inhabitants (1897), until 1870 important as a frontier fortress, now a rising commercial centre (q. v.). Among the towns of the government of Yellissawetpol we may mention: Yellissawetpol, the ancient Arantz (Gamsi q. v.) with 35,400 inhabitants, which like Shusha in the district of Kars-Baghi was formerly the capital of a khannate; further the frontier town Ordubakh (Ordubakh) on the Araxes.

3. **Turkish Armenia.** The greater part of the Armenian territory, far more than the Persian and Russian portions combined, has for nearly 500 years been in the possession of the Turks. It is divided up among the wilayets of Bitlis, Erzurum, Moumret el-Ain (Gharpi), Wan and a part of Diyarbakir and occupies an area of 74,710 sq. miles. The most important towns are: Siwas with 43,000 inhabitants (1897), Harzom (Arak. el-Rim) with 38,900 inhabitants, Wan and Arinodje (Erinodje) with 30,000 inhabitants each, Bitlis (Hadik, 20,000 inh.) Kharpuz, Makh and Bivasid (see the articles in general).

Population. Since the second half of the Middle Ages the population of Armenia has by degrees been transformed to an enormous extent, partly owing to the invasion of Turkoman and Turkish tribes and partly owing to the advance of the Kurds (in the South) and of the Georgian and other races of the Caucasus in the North-East: the result is that at the present time the original inhabitants of the country, the genuine Armenians, form little more than one-fourth of the total population of the region which once was their own in its entirety. According to the reliable statistics compiled by L. Selezny and N. v. Soldat (in *Petermann's Geog. Mittheil.*, 1896, p. 111 seq.) the six governments of the province

of Transcaucasia enumerated above, which are entirely in partly of Armenian territory, have an area of ca. 62,300 sq. miles a total population of about 3,470,000, of whom 677,000 (or about 27%) are Armenians. If in the case of these six governments we deduct in our calculation only those regions which may be regarded as Armenian territory we are left with an area of ca. 34,645 sq. miles containing an estimated total population of about 2,000,000 of whom about 700,000 (or ca. one-third) are Armenians. Among the Transcaucasian governments that of Erivan is the only one in which the Armenian element (56%) outnumbers the other nationalities. Throughout Transcaucasia the Armenian element is stronger in the towns than in the country, this especially in the government of Tiflis (Tiflis 48%). In the whole of Transcaucasia the Armenians (950,000) form only 20% of the total population of 4,750,000.

The number of ~~Armenians~~ of the five wilayets of Turkish Armenia is 2,642,000, of whom 1,840,000 are Mohammedans, 633,000 Arinodje and ~~Armenians~~ Greeks, the Armenians therefore form barely one ~~Armenian~~ of the total population; it is only in the wilayet of Bitlis (wilayet of Bitlis) and in that of Wan (wilayet of Wan) that they preponderate numerically.

On the basis of these figures the total population of Russian and Turkish Armenia may be estimated at ca. 4,642,000, of whom ca. 1,400,000 are Armenians. In Russian Armenia the bulk of the population now is of Georgian nationality (Georgians, 1,100,000 etc.), while in Turkish Armenia it is composed of Kurds and Turks; to these must be added numerous Greeks scattered throughout the country, as well as Jews, Gipsies, Christians and Nestorian Christians (the latter in the South ~~South~~ of the lake of Wan) and lastly nomadic tribes of Tartars (Turkmen) especially in the West. Concerning the population of Persian Armenia no statistics are available, but it may be estimated at not more than 200,000. In 1891 the Armenian population of the whole of Persia was stated to be 42,000, one half of which number belonged to Akharkhalaki, i. e. chiefly to the Persian Armenian territory incorporated with the latter province; it appears therefore that here also the Armenians are in the minority, the bulk of the population consisting of Persians and Turkmen.

It is to be observed that the number of Armenians on Turkish territory is steadily decreasing, partly in consequence of the wholesale massacres perpetrated by the Kurds and partly owing to emigration. The settlement of so many Armenians in foreign countries and their dispersal all over the ancient world which result the similar fate of the Jews, has the principal cause in the generally unhappy political conditions of their native country: the emigration movement began a few centuries before the Arab invasions and has continued since though not without interruptions and variations in its extent. Cf. on this point especially Ritter, *Erkenntnis*, x. 594—611; St. Wagner, *Reise in den Arab.*, p. 239—250. According to an approximate estimate the total number of Armenians living in the various countries of the ancient world may be put at 2—3½ millions.

Trade and commerce. During the Middle

• Ages Armenia played an important part from the economic point of view as a stage of transit between the Europe and Mesopotamia and as the boundary between Byzantium and the eastern parts of the Empire. The great transit roads and caravan passing through the country necessarily had a great in the development of native industries; aware from this factor trade itself and the industries of the country were stimulated by its wealth in natural products. The commercial importance of Armenia is proved by the numerous trade routes which traversed the country in several directions: 1) the most important of these the Asian geographers have devoted detailed descriptions. From the Asian point of view the chief importance of these routes lay less in the fact that they served the needs of commerce than in the fact which they rendered to their military interests; it was for this reason that the principal routes met at Van, the Arab stronghold for the domination of the country. The maintenance and protection of the roads, especially in a province surrounded by hostile territory, took an important place among the duties of the Armenian government. It is for the same reason that Van, as meeting-place of all the principal roads, is now regarded as a place of great strategic importance and as the key of all Asia Minor.

Armenians maintained its communication with
Breadstuffs by way of Trepezint (Arab. Tishu-
minda), which was the principal place of storage
for Armenian merchandises, especially precious
textiles. The great fairs held at Trepezint oc-
curred twice in each year were visited by merchants
from all the Muslim countries. The merchandise
was usually transported from Trepezint to Dabul
and thence to Basrah (Baghdad). In Persia Ra-
was the most important market for the Armenian
merchandise (see Ibn al-Yakubi, *cit. loc. cit.* p. 270);
they also maintained direct commercial relations
with Baghdad (Ibn al-Yakubi, *cit. loc. cit.* p. 270).

Natural products and industries. Argemone was regarded as one of the ~~most~~ ^{most} useful provinces of the caliphate: it produced men in such quantities as to be able to export it in other directions e. g. to Baghdad (Tabari, iii, 272, 273). The rivers and lakes of the country which yielded so abundantly of fish also favored the development of the export trade: the lake of Wan-e-g produces enormous quantities of a species of bering (*Arcti. stictus*) which in the Middle Ages was killed and exported over great distances. According to Karzel, ed. Whitefield, n. 153 of his book on India: it is still found all over Armenia, Atholistan, Caucasus and Asia Minor as a favorite food.

Armenia is particularly rich in mineral resources, it contains copper, silver, lead, iron, arsenic, zinc, mercury, sulphur (yellow variety) and even gold. We know very little about the exploitation of this wealth by the Arabs; the only Arabic author [?] gives any valuable information about the natural products of Armenia is the al-Buhārī. According to the Armenian writer Leonid silver mines were discovered towards [?] end of the 8 century A. D.; he refers probably to the silver (and lead) mines near the town of Gamsakh-Khano = "silver house" (about halfway between Tiflis and Baku), cf. Hilde, *Geographie*, 2, 272 and Wagner, *Reise nach Persien*, 1, 2, 172.

1894) there are still being worked. Other productive mines are found near Balkan and near Arghana by the Caspian and very old copper mines of Koshag with a branch at Katabul (Katabulistan) Elstanopol and the Alabka lake have undergone a considerable development during the last ten decades through the enterprise of the Russian and proprietors of the local families, the sons of Russian merchants; esp. especially Lobanov-Savoy, Stremenski and others. p. 211 & 249. The mineral found in Armenia in the greatest quantities was salt which was exported not only to the surrounding countries but as far as Syria and Egypt. All the salt deposits referred to by medieval writers were probably situated in the North East of the lake of Van. A very old deposit of mineral salt which is still unexploited is that of Kulp to the south of the upper Araxes (see 2 Haghtman), esp. on this subject Ritter, Erdkunde. i. 470 et seq.; Radde, Die Fortschritte der Archäologie, p. 47.

The industries for which Armenia was particularly famous during the Middle Ages were weaving, dyeing and metallurgy. The centre of this activity is to be found in Babel where costly woollen fabrics, carpets ~~and~~ heavy, coloured silk stuffs with costly patterns (Arab. *azgar*) were manufactured; these found a ready market both in the country and abroad. The *azgar* used was derived from an insect called *moax*. During a long period Armenian carpets were regarded as the most excellent on the market. The town of Anikhat (Ankara), a few miles distant from Babel, was famous for its dyeing industry; that Baladhor (ed. de Bozje, p. 200 op. *Editeur. f. Armen. Paillet*, li. 87, 287) calls it, the town of the red dye' (*Harver al-bahman*). Cf. on the trade and industry of medieval Armenia: Théophrastus in the *Alkestis*, *de Scitu. f. orient. Spr.*, 1904, li. p. 142-152.

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of its descent; it is formed by the union of the Black Drin (Ezer i Drin, Alban. Drin i Zi) which flows from the Lake of Ohrid (Skutari), and the White Drin (Aq. Drin, Alban. Drin i Bardhë), but it now discharges most of its water below Ishkodër into the Bay of Valona along a stretch which occurs in the years 1858-59. South of it come the Matra, Arvan (Rade), Ishkumbi, Samina, Semetia, Vioza and Kallabëza. Under the upper portion of the Vardar, which flows into the Gulf of Salonika, belongs to Albania, and does its tributary the Lepenat, which through a formation also joins the Samina, and this again, joins at Mitrovica the Taba, an affluent of the Morava. — Albania has a wealth of large lakes, which correspond to former plains wherein subsidence has occurred, or to basins into which there have been intrusions: the Lake of Ishkodër, measuring 137 sq. mls., half of which belongs to Turkey, and half to Montenegro, and which discharges itself through the Drina into the Adriatic; Lake Ohrid (104 sq. mls.), Lake Prespa (137 sq. mls.), the marshy Lake Malla, and, farther south, Lake Vania. Right in the North is Lake Piana, through which the Drin flows. The existence of lagoons ought also to be mentioned, such as that of Maritza.

The climate of Albania is on the whole a healthy one, being mild at the coast, and very cool to the mountains of the interior which are covered with snow during several months. On the coast of Upper-Albania, at Durazzo and still more so the Drina there are constantly malarial fevers. The mountain-chalets are dry and stony and never yield a harvest; on the other hand, the plains and valleys are but too more fertile. The plain of Mosa is like a paradise. Wheat, rice, corn, oranges, pomegranates, grapes, figs, olives, melons and other southern fruits thrive in the southern western region, called Çamë, the grain of Shqipëri is from the excellent qualities of the fruits indigenous in Central-Europe. In good years part of the harvest of rice, wheat and maize can be exported; but owing to drought the supply not rarely falls short of the demand. Plantations of fir, pine, beech and plane-trees are also found. The commerce is on a excellent quality of oak, and the timber is to be exported in large quantities to France.

The chief means of subsistence of the population are maize and what they gain by the breeding of cattle. Their herds of wethers and goats are so considerable that in winter some of them are driven over the borders into the lowlands of Thessaly, Fœria and Macedonia, where the European has yet not lost, bears a plenitude of beasts of the wild-boar, boar, wolves, chamois which have become rare in our quarter of the globe.

A number of native crafts have been preserved into our time. The preparation of leather has its home in Viana, Prizria and Ishkodër, and in these places Albanian handicrafts are mostly concentrated. The cloaks, called Shpat, with which are always associate an Albanian, are made by the women of the district, while the sandals (i.e. hill-shoelers) wear only clothes which they have woven from home-grown wool. At Prizria and Diklova iron-work such as table-knives, knives, weapons with inlaid pearls and precious metals and even modern weapons are produced.

The sea-birds are among the natural trade-resources. The best shales from storm is offered

by the coast-towns of Preveza and Pasha Limas on the Bay of Ardenia (Ardena), but steamers can also come in the winter to the coast of Ardena, which is now recovering, lately however, from its deep decline, and in 1858. The coast of Ardena (Turk. Shengur). The native sea-going fleet is recruited almost exclusively from the Mohammedan inhabitants of Dedeagaz, which now belongs to Montenegro, and sails to the Atlantic, even as far as England, and possesses about a hundred ships. For the past, commerce, especially the wholesale branch, is in the hands of Austria, which through the excellent arrangements of the Trieste-Lord and the careful regulation of freight has hitherto been able to ward off all, even Italian competition. Statistics of the trade of 1858 are of little account. Twenty years ago Prussia's foreign trade amounted to 54 million francs, Ishkodër's to 5½ million. The Montenegrin customs-station of Podgoritz, which is showing a steadily progressive increase, has importance in a commercial viewpoint for Ishkodër. Albania contains part of two railways, one passing through the Vardar-valley from Mitrovica to Salonika with a branch line from Vardar to Belgrade, and the line from Salonika to Monastir. Prizria is the strategically desirable point for the control of western Macedonia; further, the entire province of Macedonia could be held in check from here before Bulgaria was raised to a principality (1878). The only highway running the whole width of the land passes from Salonika to Viana. The following are possible roads of the second grade: — 1. from Prizria by Vardar and Prizria to Serbia (the stretch from Ishkodër to Prizria is not possible). — 2. from Durazzo by Shkopia (written: Elbasan) and Ohrid to Macedonia. This is the route of the great Roman military road Via Egnatia. — 3. from Durazzo by Rost and Kila to Viana. — 4. from Kila by Tepelena and Legat (Argirokastro) to Shkopia. — 5. from Kila by Aidona (Pamphylia) to the sea. Bridges, even wood-bridges were till recently regarded as a luxury, a fact all the more regrettable because traffic suffers enormously in the rainy season without them.

II. Population. The population of Albania amounts according to the present division into Wilajets to little under a 600,000 inhabitants, of whom 1½ million Arnauts form the kernel, whilst the rest are composed of Turks, Wallachs, Bulgarians, Greeks, Serbs and Gipsies. It is a great step gained by the Greeks that with the aid of their constant troops in the southern and more especially the south-eastern districts they have either entirely or else half-killed many Wallachs and Arnauts. The Roumanians living on the Pindus speak only their mother-tongue, those who dwell farther West towards Prizria as a whole understand also Albanian. Those Wallachs who are become quite Albanianized and number here not a few, have in the eyes of Albanian patriots a special coil in them in the Albanian nationalist movement. Bulgarians are numerous in the region of Monastir more especially at Ohrid, Serbs around Prizria. Of the gipsies in western Albania only those following a nomadic life are not yet Albanianized.

The term Arnaut is to be traced back to the region Arbest extending along the coast from

Corfu to Arbanon, whose inhabitants are called Arber, according to the Albanian pronunciation. The Greek form is Arbanon, the Serbian Arbanon. By metathesis and replacing the *h* of the Greeks by *a* (< *h*) the Turks obtained the form Arman (Arab. plur. Arman), which however appears in the modern Spanish pronunciation and in writing as Arman in Bulgaria. Arman is customary. The inhabitants of Arber probably emigrated here from a place ~~Arman~~ situated in the East of Thrace. Gustav Meyer conjectures that the ancient Greeks by exchanging *h* for *a* and having in mind the Albanians, who lived in the Caucasus and in Central-Italy, obtained the form Arbanon now usual in Europe.

The Albanian is generally distinguished by his tall stature, well-developed chest, and slender, elastic body. He can frequently be recognized by his ~~Arman~~ forehead and short eyebrows. Of avian appearance, he wears neither a just or hat, without contradiction. In the march, thanks to his ready he leaves all others lagging far in his rear; in the mountains he moves with light step over the stony ground, and climbs rocks like a chamois. His step has the power of the athlete, he walks with an actor's air; ~~Arman~~ nature is somewhat savage, as though he dreamed ~~Arman~~ nation's misadventures ~~Arman~~ chastisement of a perverse world. It is very obvious that was to his natural element, and thus Myrian legends ~~Arman~~ of the Roman and Albanian troops in Turkish service have covered themselves with lasting fame. The Albanian wife is loyal and industrious. In ~~Arman~~ towns her activity is restricted to mending the home and zealously visiting her female friends, in ~~Arman~~ villages and mountains however she performs every labor of ~~Arman~~ fields and carries her ~~Arman~~, especially in winter, in spinning wool.

The largest towns of Albania are Plova ~~Arman~~ Monastir with over 40,000 inhabitants each, Ishkudra with 35,000, and Dykora and Gjakovë with 25,000; Uvalle, Isak and Vania have each 20,000; Elbasan is estimated at 12,000. Prishtina and Veria at 11,000, Dibra, Titus, Ohrid and Korica (Turk. Shkëlbi) at 10,000; the figure 8,000 is given for Elget and for Konia, 7,000 for Prava. Smaller towns of more historical importance are Aida Histi (Alb. Krupa, about 10,000 of a population), Arbanon (6,000 pop.) and Isak (Turk. Alb. Isak, Ital. Alzato) and Durazzo with each 5,000. Albanians dwelling without the towns belong to one of the clans (Alb. *At*, *Fat*), which are often named after mountains, towards which they are pledged to loyalty even though they be long absent. The members of the clan are organized into companies (*Batshë*) whose leaders (*Batshë*) are subordinate to the chieftain. In the north-west of Albania, on the borders of Montenegro, the most important clans besides the clan of the "mountains of Ishkudra" are the Kliment, Hori, Isakli, Kastrati and ~~Arman~~. These five tribes achieved renown under the name of Malesia. The Vamskë and Dushkë father ~~Arman~~ and southeast are also held in regard. All these tribes are settled in extraordinarily unfavorable soil and it is astonishing that they can find ~~Arman~~ the necessary means of subsistence. The condition in which they live is felt by ~~Arman~~ European states to be one of distressing misery, but by themselves to be ~~Arman~~ available lot of freedom. None of the tribes could count ~~Arman~~ than 7,000 persons.

They are exceeded in number and respect by the Mirdita who are governed as an independent community. They are organized into five *Batshë* counting 15—25,000 persons. Since their chieftains, whose family-traditions however do not carry back beyond the year 1700, are mostly called *Prinç* (i.e. *Prince*), they take, confounding it with the Romance word "prince", to give to themselves the title of "prince". Their residence is Arush, a little low-lying hamlet among the mountains, which enjoys but few hours of sunshine even in summer. The political affairs of the Mirdita are settled in a general assembly of the people which is annually convoked in the winter church in Orsh. The Mirdita are considered to be exceptionally brave. The Mirdita when conquered attribute their defeat to the absence of the Mirdita. The latter yielded their submission to the Sultan under the promise that they would never be liable for tribute and that no Muslim would be allowed to settle in their territory. They pledged themselves in return to rally to the help of their sovereign in the event of war with a considerable corps, one man per house. They have more than once made the Sultan experience their strength; but they have control of the three highways in northern and central Albania: to Ishkudra, Isak and Aida Histi. They are, ~~Arman~~ consequently, strategically the masters of the country. The important services which they rendered the Turkish government against Austria in the 18th cent. are still rewarded by an annual gift of twenty ~~Arman~~ of wheat. Since the time during the last Russo-Turkish war did not march against Montenegro his loyalty fell under suspicion; and the chieftain *Prinç* with his clan was expelled to Asia Minor in the year 1887. Only the proclamation of the constitution in Turkey (1908) restored him to his home. We owe to English travellers valuable information about the no less interesting mountain-clans of southern Albania. The clans are most worthy of note, ~~Arman~~ Greeks in an earlier period suffered heavily from ~~Arman~~ the passion for war, and hence even yet apply this name to contempt to the whole Albanian nation.

In Roumelia and north-western Asia Minor the Albanians importunate weather-conditions have immortalized the calling of *Arman*. Everywhere in Turkey-in-Europe their idiom can be heard. In Constantinople 20,000 at least of them are engaged in the most varied occupations. Since they have wind and weather nobody makes a rival bid for the sale on the street of bread and lemonade which are bought by *Arman*. For a long time Albanians of the Greek-Orthodox Church and Turks have been settled in Greece; they constitute a tenth of the population, 200,000—350,000. They are thickest in the Peloponnese; but in many districts they have succumbed to the irresistibly hellenizing influence. In Italy Albanians have been settled since the 17th cent.; we find them in Capitanata, Basilicata and the Terra d'Otranto, and numerous in Sicily. All together they are estimated at 100,000 at most. Thanks to their national ecclesiastical organization, the Albanian clergy and bishops of the Greek rite, but subject to the Pope, they have been able to preserve through the course of centuries their language and customs. Hungary possesses two Albanian villages in Slavonia in Croatia.

III. Religion. It is generally stated that the Albanian is cool in his attitude towards religion, even indifferent. Whether Muhammadan, Catholic or Greek-Orthodox dogma is to him as it may be an instance to the modern European more a matter of custom than of deep inward conviction. This attitude of aloofness towards the supernatural favoured the transition to the victorious Islam. The latter found the greater vogue the further the people were removed from Iskender Bey's glorious war. The liberalists, so that by the beginning of the sixteenth century the conversion of the rest of the nation appeared as but only a question of years (see *infra* Section VIII). The Shaks and Shaksis in the Sandjak Ishkodra have remained the most loyal to Christianity, and can boast of counting no renegades in their midst. They are thus the poorest also of all the hill-peoples, but at the same time those who have preserved most purely the rude customs of primitive times. The tribes of Reel, Leka in the Whitet Ishkodra are almost wholly Muhammadan. Entirely Islamic districts are surprisingly few; Korvallek (Kopelaken, Kigori), the valley and range of the upper Aratu as also the districts of Miti; the Muhammadan Ghegs predominate around Elbasan, Ohrid, on the right bank of the Drin, at Dibra, Prizren, Djakovica and Gjirokastra. The adherents of Christianity belong north of the River Ishkodra to the Catholics, south of it to the Greek. For the numerical proportion of the professors of the two creeds there are no data, but the Catholic Arnauts might be estimated at about 150,000, the orthodox inclusive of the half-Christianized at over 300,000. Muhammadan Arnauts number about 1 million. Their Christian fellow-countrymen designate them as Turks.

With a section of the Muhammadan religious feeling runs itself in impassioned adoration of the sect of the Begs (Bektashi) which has also strongly into favour only since the abolition of the Janissaries. Almost the whole population of Tirana and Akte (Lika) belong to it, a fact to which attention has only very recently been drawn. Attempts were formerly openly made to persecute the prosperity of this order in order to secure a finer footing for Muhammadan institutions; but the populace on the other hand have by attaching themselves to a half-heretical sect given forcible expression to their feeling for freedom which they have converted into a religion. But such has been only outwardly the case, for the Albanian Begs are among the loyalist adherents of the government. Their centre is Akte (Lika) in its neighbourhood a pupil of the Kadizade Begs, Sari Salih, killed a dragon which was devastating the crops, and so has everywhere naturalized the medical lore of the order. The whole population annually pilgrimages to the grotto situated on the plateau above Akte (Lika) in which the saint is buried. The names of the Sherbatesh Akte 'Ali Efendi and especially Kadizade who achieved for the abolition of the Janissaries their alleged chartered rights of exemption from taxation are held in high repute. The sect of the Albanian Begs has a deeply imprinted Shiite character. They do not swear by the Koran, declare Paradise and Hell to be theological inventions, fast in Ramadan only three days, but the first nine days of Muharram to make up for that; 'All they hold in far higher esteem than do the Turks.

Their formula of confession of faith runs: In Allah the High, Muhammad rasulu Allah, All wallahu Allah. One will actually seek in vain for the names Allah, Allah, Allah amongst the Albanians.

IV. Life and Customs. There can be nothing stranger than an Albanian house in the country. Built of clay and usually on a pathless eminence it serves for defence against enemies who are never wanting. The small openings in the walls are loopholes which only incidentally fulfil the function of windows and are stopped up with paper in winter. Not a trace of furniture is to be seen within, unless one considers the mats of poplar-leaves lying spread out here and there as such. The carpet which is so popular elsewhere in the East is here the rare luxury of the rich. The Albanian meal consists of a soup of rice or maize-flour cooked in milk. It is served on foot from morning till evening. He is content with this meal. At least a meat (Vahshi) during the winter is served up with chleb-pass, a dish which even the most pampered taste prizes as an incomparable delicacy. At these always simple banquets the heroic deeds of their last-deceased forefathers are celebrated in song by the tribal bard, and finally the old national battle-march is heartily entered by the whole assembly, a ceremony as inflammatory for the rude temper of the natives as ennobling in its effect on the stranger.

The dress of the Albanians, even if varying considerably according to locality and social position, has something picturesque about it. A fact made all the more prominent by the proud carriage of the people. In well-to-do families in the south the men wear the fustanella (Turk. *Shirvan*), a kind of kilt with many folds and consisting of 122 separate pieces of white cotton sewn together, which reaches from the hips to the knees; a gold-embroidered smock covers the body and over this a vest is worn which is open at the breast. The whole is held together by a silk-girdle in a front leather-pocket which the revolver with his bald silver kept. A low, red felt with thick, long tassels of black hair is used to cover the head. From this garb of the Muhammadan Albanians living in the towns that of Unit Christian fellow-citizens is distinguished simply by the darker colour of the smock. The superior Bey in the south wears over and above a white, broad-sleeved jacket which suits the fustanella very well. The raiment of the Muhammadan townswoman is notwithstanding its simplicity one of the most romantic the Orient can show; white tunic with bright colours, and the Dolma (from the Turk. *Shirvan*), a scarlet-red cloth with edges and ornaments in gold and black silk embroidery, which is drawn over the head in the fashion of a hood; although in the height of the shoulders is left open for the arms the slender Albanian prefers to wrap the sleek round body and arms in Oriental fashion, and glides thus along the street with seductive grace. Quite different is the heavy, costly and more European garb of the Catholic women in North-Albania. The black trousers with the long, purple, mantle-like overgarment and the gold-embroidered, recalling the grand ecclesiastical robes, give an exceeding solemnity to the figure. The upshot however is only suitable for the togar. In the mountains, especially of North-Albania, the Albanian has a

more practical work; he is attired with fragments of a coarse white cloth with black fringing, over the chest a close-fitting waistcoat, and above that a black jacket which covers only the back and hips. For protection against cold and rain he wears a sleeveless mantle of black wool which reaches to the haunches and ends above in a kind of hood. At foot-girth high garters and light shoes in which sandals are fastened with leather straps are worn. The Albanians with the exception of the Khegns, shave off the beard. The wearing of the Fez is general among the Christians and Muhammedans; among the poorer class of them it is very frequently made from the durable, thick, combed-out mountain goat's wool.

There are really but few regions in Europe whose population are at so low a stage of civilization as the Albanians. Public schools are confined to the towns; reading and writing are everywhere regarded as inestimable arts. All legal situations are controlled by the *newtires*, and to us unknown in detail. The *Qanuns* of the Lek Enderlis (Tosk. Dukes), whose cruelty knows no higher justice than that of blood-revenge, the obligation to which extends to the whole kin compels the families at strife to years of preparation for fighting. In those regions where honour is everything and counts for nothing murder is the cause of death in from 19 to 30% of the mortality among the male population. The *Toplans* leads the list with 44%. The notion of honour is so strongly developed that a girl to whom even her father's insult is a deadly insult readily but to seek a voluntary death, but the husband falls her luckless kinsmen's vengeance on the slayer's head. Sometimes the despotic governors are successful in negotiating a peace (*deris*) between the quarrelling families. 20 years ago, however, when the War of Independence came to an understanding with the tribes that blood should be accepted only on the murderer himself the *Skutlers* refused their assent; they would hear of no compromise touching becoming matter for political agitation.

V. Administration. The political division of Albania has been for centuries subject to continuous mutations. At the present day it is split up into four Vilayets, the number of whose inhabitants however can only be approximately estimated: Vlora with 700,000 inhabitants (it falls into 3 Sandjaks: Vlorë, Durrës, Lushnjë, Berat, Elbasan, with 700,000 (3 Sandjaks: Mirdita, Gjirokastra, Përmeti, Shkëlzen, Fier, Korçë, with 1,000,000 (3 Sandjaks: Tepelenë, Durrës, Vlorë, with 1,000,000 (3 Sandjaks: Shkëlzen, Fier, Korçë, with 200,000 (2 Sandjaks: Shkëlzen, Fier).

The authority of the imperial government is more limited than elsewhere in Rumelia. The right of the people to carry weapons is in contradiction to the laws. In every relation the officials have to impose on themselves and it is asserted that whether it concern governance or the administration of justice their calling is one of the most difficult. Often and often the members of the court of justice receive letters threatening that they will have to atone by death for a summary sentence. These threats are not empty words, often enough examining magistrates and judges are received with shots if they show themselves too strict. Moreover the power of the authorities may at times extend beyond the prob-

ity of their seat of office. Their authority has chief recognition from the Muhammedan population generally and the Christians living in the towns. With the majority of the Christian population in the mountains, who are organized into clans of their own, they communicate only through the medium of their delegates, the Muhammedan *Bektashis*, whose principal duty consists in relieving the taxes.

VI. Albanian, which in its original form was an Illyrian idiom, is an independent member of the great Indo-European family of languages, and stands in no closer relation to Greek than to, say, Celtic. Perhaps the Palaeo-Slavic group is nearest related to it in its present shape. Albanian has eight conjugations which are distinguished by the infinitives. Composite words have become second nature to it, not in a moment of long periods and constructions. It separates according to the dialect into two main branches, that of the northern *Shkëps* (Tosk. *Shkëps*) and that of the southern *Tosk* (Tosk. *Tosk*). The dividing line is said by the natives to be the course of the *Shkëps*. Von Hahn has more precisely defined the linguistic provinces and to this effect, that the dialect of *Shkëps* is situated to the south of the *Shkëps* shows a transition-dialect. The parent Albanian is spoken, according to the unanimous testimony of the natives, at *Elbasan*. The term *Shkëps* are here used only by the *Tosks*, whilst the latter call themselves *Tosks* in several of their dialects. It is preferable to call both groups *Shkëps* (Tosk. *Shkëps*), the usual explanation of which name ("Rock-dwellers or Eagles") are rejected by Gustav Meyer. He compares it with *Shkëps* (= Albanian language), which is to be derived from the Latin "sculpere", and *Shkëps* (= I understand). This explanation which von Hahn has defended is not to our knowledge shared by Albanians. Albania is called *Shkëps*, *Shkëps*. Although *Tosk* and *Shkëps* on the occasion of a first conversation — and this observation is relevant in the dialects of all languages — can only with difficulty make themselves mutually intelligible, this standing-block is removed after longer intercourse. Educated Albanians warmly emphasize the fact that, despite differences notwithstanding, they can easily exchange opinions with each other.

A great number of the ordinary terms of civilization such as the names for day, night, month, year, in, under, etc. Albanian has in common with the other Indo-European peoples. The Celtic invasions of the Balkan Peninsula at the beginning of the 1st cent. B.C. so have had no influence on the language. All the more important is the mark which the wars of the Romans and their dominion over Illyria have left. Before and it is still pronounced as *h* as in Old-Latin. Also words expressing certain actions and which no nation admits to having spread upon it by another language at a neighbor's notice, e.g. those for *house*, *dog*, *cock*, and words expressing actions associated with civilized life, e.g. *thrive* for gold and silver, have been borrowed from the Romans. Most of the expressions connected with a settled mode of life and organized political conditions can be referred back to them. The influence of Latin does not stop however at the vocabulary, but extends to the sphere of idioms. Albanian exhibits purely Latin words and modes; further

the plural is formed after the Latin fashion. Some numerals have simply been adopted from Latin; even the article is a modification of the demonstrative pronoun) and several pronouns possibly take their origin from this source. Moreover, since Latin was both colloquial and official language in the Balkan Peninsula in the v. cent. A.D. it wanted little for Illyrian to have become completely romanized. The language of the Visigoths, who at the beginning of the Middle Ages settled for over a century (until 535) in Illyria, has left out the slightest trace of itself in modern Albanian. The influence of the Slavs, who from the 11th to the 15th cent. frequently played a very decisive role, expressed itself with lasting effect. Only a few expressions in Albanian can be referred to Bulgarian; the majority of the Slavonic words have a Serbian stamp. On the other hand the presence of *grecisms* in the main part of the influence an illoction.

Next to Latin Turkish has had most prominent influence on the vocabulary of Albanian. Not only was the community of religion decisive in this direction, but also the fact that the Turks in contrast to the Slavs appeared as representatives of a higher culture and are still regarded as such by the Albanians. The number of vocabularies adopted in their full Turkish form is astonishingly great; to nouns, verbs, particles, everything in short the Albanians are accessible. Even into the vocabulary of their Italian kinsmen who emigrated centuries ago several Turkish words have found their way, and this may have happened very early; *and* (night), *and* (anger), *pesor* (market), *fasfor* (window). Of Turkish illoctional exchange only the 3 (in Albanian sometimes changed into 2) characteristic of the Turkish illoction perfect has gone over into Albanian, e.g. *zëvend* (may esteem), *kye* (may esteem). In the Albanian spoken by the Muhammedans, especially the Gheg dialects, and among these again the dialects of Ishkodra in particular, there is a great wealth of Turkish words. Modern Greek has made its presence decidedly felt in the South. The degree of its influence is not much inferior to that of Turkish. The Albanians of Greece, who are here of *grecisms* surrounded by Hellenes, have gone far toward adopting the official language. According to Gustav Meyer's reckoning, of the 5140 Albanian words he had before 1900 400 proved to be common to the Indo-European languages, 1430 to have been borrowed from the Romans, 340 to be of Slavonic, and 2180 of Turkish origin, and 840 to have been adopted in consequence of their intercourse with the modern Greeks.

The majority of the Albanians can speak besides their mother tongue *grecisms* or several other idioms almost with the same fluency. In the South Greek has a strong hold and competes with Albanian on the coast. In Vlorë, the seat of the Wali, the whole population without distinction of creed attends the Greek schools, and at home, although Albanian is often understood, Greek is spoken as a rule. In the North Slavonic is spreading *grecisms* through all the veins of their life; here the Albanians are *grecisms* of Turkish from their childhood.

VII. Albanian Literature. The beginnings of a literature in the mother-tongue were made by those Albanians who obtained in Italy a more secure existence: they availed themselves at first of the

Latin alphabet. There first appeared a Grammar and a Dictionary, the latter printed at Rome in 1655 by Francesco Silvestri. They formed a basis for the religious tracts which subsequently had only a limited circulation. On a difficult task as the translation of the Bible were yet undertaken. The first translation of the Bible dates from the year 1824; in it — it was made during the Hellenic war of liberation — Greek first had the honour of supplying the Albanian with an alphabet. *grecisms* It was at once apparent that the Albanians of the Balkan Peninsula were still too backward in their civilization to be able to produce any large independent work. This rule, then, in Ottomano de Rade of San Demetrio in Calabria etc., of whose family it had a position in the 17th cent. His first work in epik form is the *Conti di Albania paja del despota di Scutari*, which appeared in 1836. In 1845 another national composition of his, *Conti di Scutari* 1781, based from the poem. The popular national *grecisms* was as a rule the threads de Rade's fancy spins in a loosely web. In 1866 he published the *Rapporti di un foresto albanese*, and between 1873-1884 his *Poemi albanesi*. An analytical criticism of his poetical productions would be in our opinion more than ought to be attempted. The lucubrations of which he has been accused and his views on literary taste were posted in tendencies which by his time had already had their day in the rest of Europe; but he was not willing for what we mean by a "modern" public.

While this noble champion yet furnished the collection of Albanian tales and folk-poetry, was begun. Of such collections we have up till the present, excepting the smaller ones, five. Two by G. von Hahn, in the 1. Part of his *Albanische Studien*, and in the 2. Vol. of his *Albanische und albanische Märchen* (Leipzig, 1864); *Albanische Märchen* by the Toak Mlikos, who lives in Egypt (Alexandria, 1873); by Auguste Dorion in his *Albanie de la langue albanaise en albanais* (Paris, 1899); and by Hjalmer Falkenberg in *Albanische, phil.-hist. Skizze der alban. Sprache* (Göteborg, 1899). *Wierisch*, in *Leipzig*, Bd. 20, Leipzig, 1898, translated by him in *Die albanische Volkskunde* (Copenhagen, 1898). During the last decades the leadership of the literary movement has been transferred to the Balkan Peninsula. The first to come forward here was Nestin Bey of Permeti, one of 'All Pasha Trakili' (Turkish), whose poems are mostly lyrical in nature, and have an Oriental flavour; after Turkish fashion every line exhibits Arabic or Persian words. They are all composed in the Gheg dialect. His name, though very familiar half a century ago, has almost completely disappeared from the memory of the present generation. After him appeared Kosta Kristoforidi, who, having enjoyed mastery of the Toak and the Gheg, had a *grecisms* thorough lexical knowledge than any other. He translated freely the Psalter in 1888, and in the following years the various sections of the Holy Scriptures, mostly into the Toak dialect. The work wherein he won for himself a lasting name in the scientific world, viz. the "Dictionary of the Albanian Language" (*Lexikon e gjuhës shqipe*), and which *grecisms* in its author's lifetime (died 1898) attained a legendary fame, was printed at Athens in 1904. In the year 1879 28 Albanians formed themselves into a society with the object of

printing and circulating Albanian literature. This society began in 1882 the publication of the Albanian monthly magazine *Drita* (= *The Light*), which was however changed in 1885 to *Diflari* (= *Education*). A little previously (1883) *de Rada* had begun to issue in Italy the Albanian journal *Fidmori Arbrit* (= *The Mirror of Albania*). It was dropped however after the fourth volume, and in the *Arbrit* (= *The Young Albanian*, Palermo, 1887), conducted by Schiro, had a short-lived successor. The Albanian newspaper, *Shpikimi* (= *The Awakening*), which has been published at Bucharest since 1889, has been received with the loudest approbation. About the year 1890 there was opened at Kufina as a private institution the first school of Albanian as the medium of instruction in spite of good results and a fairly long existence it had, however, to close its doors in the end. Among Muhammadan Albanians of that period *Shirvan* (Shirvan) Bey of Kufina (1850-1904) stood out preeminent for his literary zeal, but his pioneering activity is rather within the sphere of Turkish philology. We will mention only three works written by him in Albanian, which like all his writings are a gem of art; *A. H. Colloquy*, an *Albanian Grammar*, both printed at Kufina in 1886, and the excellent, in Europe less known, *General Geography*. At the same time there appeared *Shirvan* his more gifted brother Nefin Bey (1846-1900). In 1886 were published at Bucharest his three very brief works: 1. *Reading Book for Children*. 2. *Call to the life of the Farmer* in which *Shirvan* extols the sentimental language country-life, the ideal of the Albanian. Notwithstanding *Shirvan* lively — there are only a dozen pages — it is regarded by many as Nefin's best work. 3. *Stories for children*, which, collected from pagan mythology, the Bible and the Koran with *Shirvan* object of giving to boys some definite point beyond the influence of the religious mind which usually their national convictions. The most splendid example of his *Shirvan* given as in two extensive political works, both of which appeared at Bucharest in 1891; an epic poem *Shirvan* (containing 10000 lines) and an extensive tragedy in verse on the death of Hussein, with the title *Korviliya* (= *Korviliya*) in the course of the work, in the accumulation of scenes which have only an external connection with the action, in the confusion in vehement emphasis *Shirvan* feeling there are certain artistic weaknesses. But they are noble productions which will still long earn their place in the literature. Nefin was a free-thinker, and nothing could have lain further *Shirvan* his mind than the intention of sticking up the fanaticalism of his co-religionists. Those who knew him assert that the object he aimed at with *Korviliya* was simply to arouse enthusiasm for the liberal ideal in the daylight who were so numerous in his motherland. His *Shirvan* was *Shirvan* for the Albanians of the Turkish capital. Other notable literary productions, which *Shirvan* mentioned were Luma Shiro's Albanian translation of Lamartine's *Widow's Tale* (Sofia, 1893) and A. Upi Kolugua's Albanian rendering of Saint Bay's *Shirvan* (Sofia, 1901).

What is most worthy of notice in the modern Albanian literature is the person of Nefin Bey of Kufina. Son of Shirvan Bey, and born about 1874, he grew up under his mother's care, who herself

enjoyed reputation as a reformer. He first attended the Greek school of his mother place, and later acquired Latin among the friends of Ishkollari. Next he studied for some time at the Royal Lyceum (Ghilata-Sendi) in Constantinople, until, turning his back on Turkey (1891), he went to complete his education in Europe, where he received the name "Young Spirit Bee". His activity is mainly devoted to introducing the newspaper *Shirvan* which he founded in 1897 with the aid of the large Albanian Society in Bucharest, and which appears in Albanian and French; in this he has published also several novels national in character. Soon he added to it a purely Albanian section containing news of the day. By mixing the Turkish and Albanian dialects and creating new words he is endeavouring to give his nation a single literary language. He has had the gratification, that the municipal council of Bucharest called the street in which his paper is printed Rue d'Albanie.

VIII. History. If the question of the descent of the Armenians has not yet been completely decided up till now he asserted with tolerable certainty that they are direct descendants of the Illyrians who dwelt between the Isthmus and the Danube, the Dan and in the region of Venice, but perhaps also descendants in the past at least very close relatives of the old Epirotes who were settled to the South of the Isthmus, and of the Macedonians who extended towards the East as far as the Strymon. Certain parallels in their civilisations are an argument in favour of descent from these two peoples. On the other hand, the statement that the Pelasgians were *Shirvan* of the Armenians can in the present condition of the science of language be neither proved nor disproved. To leave the Macedonians aside, the Epirotes and the Illyrians, split up into small clans, only twice, in the 11. cent. B. C., formed an independent political organisation; the Epirotes then *Shirvan* over under Pyrrhus to Italy. The campaign of Alexander the Great and his victory over the Macedonian King, Perseus (168 B. C.) added besides Macedonia both Illyria and Epirus to the Roman Empire. In Strabo's time Greeks and Epirotes were separated by the Ambraclian Sinus. Epirotes *Shirvan* Illyrians by *Shirvan* (Ishkollari). The chief town of the district in the later Roman period had the same name as this river, viz. Skanina, which was situated in the neighbourhood of the modern Elbasan. We then for the first time encounter the *Shirvan* with their capital Albanopolis, whom the geographer Ptolemy (middle of the second cent. A. D.) mentions as one of the Illyrian tribes. It is the Slaves again with their ravaging expeditions who are the first to exercise a lasting influence. Before the presents of their advance towards the South, which began in the 11. cent., the Macedonians retreated to the Albanian mountains, where they became merged in the peoples who were of common kin. In the 6th cent. the Goths conquered the North of Albania; until 520 this formed a province of the Serran Empire, and was quite cut off from the Southern part of the country. Finally in the second half of the 6th cent. the Turkish Bulgars who by this time had been taken up by the civilisation of the Slavs, carried their attack against Macedonia, and being favoured by fortune quickly made themselves masters of the whole of central and southern Albania as far as the Am-

try of Montenegro is to be understood, insofar it fell under Osmanli sway — was at that time subject to the fealty of the Kastrioti which had suddenly risen to authority. The small as yet at the Adriatic Gulf was subject to the far more powerful Arbanas, who ostentatiously bore the surname Kastratovic which came to them from their mother's side. His contemporaries conferred on the Arbanal Topis the epithet of "the Great" in recognition of the bravery he had displayed in the war with the Turks. Since he had no relations with Europe, history has not recorded the deeds of this national hero, who prepared the countrymen for the notable high position they attained later. Not till the year 1423 did we again hear of an Osmanli campaign, in the course of which "Lal Bey, son of Kervan, devastated the countryside and forced the towns and both the Arbanas and John Kastrioti to acknowledge the Sultan as their superior. John Kastrioti was allowed to return home on giving up as hostages his four sons, including the youngest, George, and the Arbanas, who were ever meditating ambitious plans, contrived to strike off every letter from themselves and escape to all every mountain with the intention to fight the Turkish colonists. The latter were slaughtered in horrible quantities, and terrorism and the sword were carried far and wide into the country of the Arbanas. Threatened by enemies on every hand in Asia and Europe only after the lapse of ten years did Sultan Murad find time to despatch (1435) a considerable fighting force under "Ali Bey against this people which loved liberty more than aught else. His success was short-lived. On his withdrawal the Arbanas rose afresh, and the Osmanli who had sought protection in the fortified town of Shkiperi would have been put to the sword, had not Turkish troops intervened in the middle of the winter (1435-1436) to the relief of the hard-pressed forces. The Sultan now felt so secure that in violation of all rights he arrogated to himself the sovereign authority over Akçe Hissar which really belonged to George Kastrioti, called Iskander Bey. The latter, now availing in consequence of a long repression indignation, made his escape on the defeat of the Osmanli at Drita (1443) from the Shkimmerion army, in which he held important rank, and summoned all Albanians to battle for freedom. The details of his glorious deeds are not in place here. It is sufficient to remark that there was rarely an encounter in which the Albanians did not draw the full of battle with the corpses of thousands of the invaders. But even in the life-time of Iskander Bey he frequently appeared as if even his heroic soul could not cope with the weight of numbers. After his death (1467) the Republic of Venice entered on the oppressive heritage of protecting, from its position in the Adriatic Sea, the freedom of the Albanian mountains. On the fall of Akçe Hissar, however, in the year 1478 the Doge had to sue for peace, and in return for the recognition of Venetian authority in the places on the coast, to acknowledge (1479) the supremacy of the Sultan over the entire interior and especially in Akçe Hissar and Shkiperi.

In the year 1550 the inhabitants of the mountains in northern Albania secured to themselves, in return for their acceptance of the terms of

compulsory military service in the army of war, the rights which had hitherto been disputed to them, of self-government and exemption from taxation. The only extension of the Osmanli empire on the Adriatic coast consisted in the annexation in the year 1571 of Antivari (Turb. *Antivari* and *Dulcigno*, 1571, shortly before the memorable day of Lepanto. A rumour was put in circulation at this time by officious Venetian agents that the Albanians intended to take up arms against their masters; the people did not venture to do so, however, notwithstanding the fact that the war had resulted unfortunately for the Osmanli. Most resistance to the central authority came from the Klisament, troglodytes who were armed with lances, shields and broad girdle-knives, in little divisions of brigades a few were built in the year 1622 in the neighbourhood of Shkiperi (Gimnye). In this period occurred a fresh wave on the part of the Pope to keep the inhabitants in the ancient faith; the first Franciscan mission is set down by a reliable source to the year 1622. New antagonistic complications with the Turkish authorities and the maligning of the insurgents by Hadji Pascha fell according to the majority of the historians' stories into the year 1624. The conquest of Moros by the Vannians (1637) did not prejudice the Osmanli with the Albanian Arbanas. When the City of the Lagoon made at that time an attack on Dulcigno by opposing to it, the State joined the side of the Venetians and distinguished themselves in the several defenses of this fortress by the fact that precedence was all the Catholic order of the Order of St. Mark was granted to them.

The Greek-orthodox Albanians had not for centuries ventured to raise their voice against the Turkish yoke. Only when the splendid deeds of Austria awakened the cherished hopes of the Christian world in the 18th cent. did they turn their eyes towards the west and the north. After the Treaty of Karlowitz in 1713 the war with Venice and soon thereafter went to war also with the German emperor, the Greek archbishop of Shkiperi in his own name and in the name of other bishops and prelates repeatedly visited the Imperial command-in-chief, Prince Eugene of Savoy, to come to the country's liberation (1716) but these efforts had at first no real contact with the fact that the Vannians had decided (1715) upon several landings, which miscarried however at Durrës, Scutari and Vostiza (Turb. *Vostiza*) in Southern Albania. Also the siege of Antivari (1717-1718) and the blockade of Dulcigno (1721) by Venetian squadrons led to no result.

Favoured by the obscurity of the political horizon Mehmed Bey of Daghli, a village near Ishkender, attained to the middle of the 18th cent. such importance that, for good or ill, he came to dominate him well of his native place. The influential families in the town and province he invited to a war of mutual extermination, so that he remained masterful master of northern Albania. For refusing to take the field against Catherine II he was put to death by command of the Porte. His two sons, Mehmed and Mahmut succeeded him in the governorship. They incorporated the districts of Lezhi, Shkiperi, Shkumbin and the whole of Shkumbin within their sphere, and even in Shkiperi and Shkumbin their word was law. During the first war of Catherine II against the

From the Tons of Moira revolted against the latter and could only be held in check by the despatch (1779) of 3000 Ghags, who were invariably disposed towards the Turks, under Mustafa Pasha across the Isthmus of Corinth to the Peloponnese. But soon Tons and Ghags in league produced yet another disorder, until Ghazi Hassan Pasha, who was almost the sole embodiment of the unity of the empire, in a great battle bowed their obstinate heads.

About the same time as the Bays of [redacted] in the north 'Ali of Tepedelen [q.v.], whose family held for decades an important position, had usurped the authority of Southern Albania, but fell back at first before the masters of the north. Mahmud Pasha of Ishkodra had in 1785 given the impulse to his enterprising spirit and made an invasion which excited a great sensation at the [redacted] into Venetian territory, then advanced against Kird Pasha of Elbasan [redacted] had been compelled to rebuke the family spirit of 'Ali of Tepedelen, and in conjunction with 'Ali inflicted defeat on the Pasha (1785). Next he butchered in the plains of Khorra the Ottoman troops who had been dispatched against him, so that he saw nothing for it but to throw himself into the arms of Austria. The Emperor Joseph II offered to recognize him as sovereign of Albania as [redacted] as he should [redacted] Catholic. Mahmud, who always showed a great fondness for Catholicism, made Catholic and Mohammedan alike swear by the Gospel and the Kor'an respectively to fight [redacted] their last breath the enemies of Albanian freedom. By the excommunication which the Shakh al-Islam pronounced against him he was only obligated to the more violent hate and inflicted fresh defeat on the Turkish armies moving against him. The Emperor Joseph sent him shortly before [redacted] Austrian declaration of war against the Porte a large silver cross, with an armed escort of 2600 men. Mahmud entertained [redacted] deputation at a splendid banquet, and had them murdered in their cups; this bold exploit he turned to such good account in Constantinople that the Sultan, under threat of war from his northern neighbours, consented to his pardon (1787). A year later it is 'Ali Pasha who is seeking to negotiate because of his elevation to be ruling prince of Albania, but on this occasion the negotiations are conducted with the Russian commander-in-chief Potemkin. Soon after this the Christian Albanians of Balli, [redacted] for over a century had led an independent life in their inaccessible and rather unproductive region, entered into similar intrigues. They joined in April of 1790 the deputation from the Greek Islands to St. Petersburg, to request of the Empress Catherine a ruler for their [redacted] isolated native country. Not till 1803 did 'Ali Pasha of Tepedelen succeed in driving the [redacted] out of the land.

We are now verging on the epoch when the old-Hellenic element rose in rebellion against its Ottoman oppressors. This is [redacted] most opportune to make mention of the Armats who were settled in Greece and had played a [redacted] part in these wars. The immigration which had continued for centuries of Turk Albanians into Hellas had in no way stopped since the bloody wars with the Kapetan Pasha Ghazi Hassan in the year 1779, so that by [redacted] beginning of the 19th century a fifth of the population of Greece was

composed of Albanians, who in the number of 200,000 persons formed separate groups in the larger part of Bosnia the whole of Attica, Megara, Corinth, Salamis, Arcadia and almost the whole of Achaea; they preferred the mountains and the low lands, while in the [redacted] trade and crafts as a rule were in the hands of the Greeks. On the islands Paros, Hydra and Spargi all the inhabitants were Albanians. Hydra alone counting 40,000, and being held, [redacted] sailing people [redacted] extraordinary [redacted] in a few decades. The islands of Hydra and Spargi had to provide a number of sailors for the Turkish navy, and maintain them during their term of service.

The warlike nature of the Mohammedan and Christian Albanians brought it about that on the occasion of the Greek rising they cooperated with the Greeks in resolute fashion, and made ample contribution towards the liberation of the Hellenic nation. After he had masqueraded for more than half a century before the world as a defiant rebel 'Ali of Vania felt his position grow daily more insecure. As it was he, the Mohammedan Albanian, who embodied the Greek revolutionary sentiment in Roumania by his literary representations and kept the spirit of unrest awake in Muresa also, so was it the Christian Albanians of Sali who first unfolded (Dec. 1820) the banner of freedom from Ottoman domination and thus made the prelude to the Greek war of liberation which broke out four months later. The [redacted] of 'Ali being able to hold out until February, 1821, in his fortress at Vania projected in remarkable fashion the plans of the champions of liberty.

Whilst the Tons had become deeply involved in the cause of the Greeks, the Ghags were also brought into sympathy by the prevailing instability of the situation.

The overbearing attitude of the people of Durrës persisted almost utterly [redacted] the unequal fight with the enthusiastic Greeks. Further, Mustafa of the famous Bektash family availed himself of the results to which the Porte had listened, since the extermination of the Janissaries to press more and more shameless demands. In 1825 he delayed joining in the Russo-Turkish war, then when the two powers [redacted] concluded an armistice he made bold on his own responsibility to renounce the hostilities. After the declaration of peace he continued to muster round [redacted] colours a line of Roumelian Pashas. The Porte was compelled to despatch (1830) against him its most capable general, the Grand Viceroy Mehmed Reshid Pasha, who succeeded in totally defeating (1831) Mustafa at Petrepe and compelling him to expatriate (1832) in Ishkodra. With Mustafa the line of native governors in Albania became extinct.

The activity of 'Ali and the work of Mustafa has special importance also on the side of social development, in that as far as they could they cleared away the Albanian custom according to which every town was a state and every home a fortress, and thus terminated for Albania its medieval age. Mehmed Reshid Pasha gave the finishing blow to the last remnant of local independence in the central part of the country, so thoroughly indeed that for decades after every innovation [redacted] traceable to him, the "Sadri k'yan".

With the 15th cent. there dawned also a rising day for the Christians in Albania. Presumably those of them living in or near the towns had had occasion to groan under some vexations, their clergy had sometimes been harassed as common criminals because of trifling misdemeanours against the public law of the State and Islam. When the Turkish measures of main came after the beginning of the 17th cent. under humane invitation the Christian Albanians were able to breathe freely again. It resulted in the approximation of the two creeds. The lords of Skutari and Ali of Tepedelen relied for the defence of their authority on Christians as much as on Muhammedans. But these events were only the overture to religious equality which was the sure basis secured after the downfall of the Janissaries. Since the overthrow of Ali and Mehmet of the Muhammedans in Albania have been no less liable to taxation than the Christians, the latter, indeed, had also 1832 the advantage in that they were exempted almost without exception from a military service which has proved very severe because of the many wars. The reforms and the taxation both of the Muhammedans and of the Christian mountain-classes who in many respects had hitherto been independent could not be effected all at once in so broken and mountainous a country. The disputes between the authorities and the tribes lasted for decades. Serious revolts on the part of the Muhammedans had to be repressed especially for the years 1835, 1843-1844, and 1847. Further in 1854 there were bloody conflicts with the warlike tribe of the Lower-Vendris in the Montenegrin frontier on the occasion of the collection of the taxes, but these ended with the defeat of the tribe and its submission to the laws of the state.

During the last Russo-Turkish war (1877-1878) the Catholic and orthodox mountain-classes refused, notwithstanding pressing suggestions on the part of the Russians, to take up arms against their sovereign, the Sultan. Russia avenged herself at the Berlin Congress by providing for the conquered Servians and the victorious Montenegrins at Turkey's expense and also obtained for them many Slavic and Albanian districts; viz., Ieranya, Krahovina and Leshkovo for Serbia, the district of the Vaucovi, Bosh, Kishovani and Ishkell for Montenegro. Now for the first time Muhammedans and Christian tribes were seen united in one Albanian league which claimed to represent the unity and integrity of their nationality. Serbia retained her three districts, whilst Montenegro, which possessed also Podgoritz and Antivari, was given in compensation for the loss of her by far the larger part of bishoprican Iustigau. Before the Albanians would submit to this parceling of their country they had to be brought under subjection by campaigns especially undertaken in 1880 and 1881 by Herzog Pasha.

Changes especially in the system of taxation repeatedly led later in serious dissensions with the Porte. In 1903 Shemsi Pascha found great difficulty in restoring peace at Kishova.

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(K. STEINHAUS.)

ARPA (r.), barley, barley-corn, n. weight = $\frac{1}{2}$ *Hakke* (q. v.).

ARPAKĀ, a term, tech. from the age of Feudalism in Turkey, denotes properly "barley-money". There was understood by it an extrajudicial allowance ~~to~~ as a despoiling official, really for the purpose of despoiling the ~~owner~~ of fodder. In the horse he was required to keep. In ancient times there were no actual investments with field under the name Arpakā, and an Arpakā amounted at 1999 *Alde* (cf. *Kozi Beg*, Constantinople 1303, p. 17 = *Zihrak* d. *Dinick* *Arpakā*, *Geitlik*, xi. 338). This custom was departed from later. Persons already invested with a ~~field~~ could ~~invest~~ a second as Arpakā ~~in~~ the course of their income. And thus it could be given not only to *Sipahi* but also to "Lanat". Cf. *Tischendorf*, *Das Lehensrecht in den westl. Staaten* (Leipzig, 1873), p. 126. N. 23 and *Belin* in *Le Journal Asiat.*, Série 2, iv. 493, N. 4. (F. GIERKE.)

'ARRĀDA (A.), a kind of *Saltilia*, the same indeed as was called by the Romans *Onagret*. It is really a loan-word from the Aramaic, though *Franchet* has not accepted it.

ARRĀDJĀN, town in Fārs (Persia). According to the Arabic authors it was founded by the Sassanid king, Kāwādī i. (485, 490—531), who settled there the prisoners of war from Amd (Miyānkahr) and Maysānāh, and gave to the new settlement the official name *Wab Amd-i Kāwādī* = "Good (or better) Amd of Kāwādī", run together ~~and~~ established into *Wamkādī* or (usually simply) *Amd-i Kāwādī* (thus would Marquart errand in *Tahiri*, i. 587, alt.; 588, 2). Some Arabic writers have erroneously given to Arrādjān the name *Abarkāwādī*, which was borne by a district and a town on the western frontier of Amd-i Kāwādī (q. v.); see also *supra*, at *ABARKĀWĀD* in our case, the name which is in common use, Arrādjān, from an older town which existed before the new one founded by Kāwādī.

In the Arabic medieval age Arrādjān was a very frequently mentioned frontier-town of Fārs against Amd-i Kāwādī, and down to the end of the vii. (viii.) cent. was the capital of the most westerly of the five provinces of Fārs; a part of the province of Arrādjān belonged earlier not to Fārs but to Khuzistān (cf. *the Fakhri*, p. 196, 1, *Marquart*, p. 421, 2). Arab geographers describe Arrādjān as a large place with excellent gardens, which manufactured much soap, grew great quantities of corn, possessed numerous date- and olive plantations, and was considered to have one of the bestliest situations of the "hot land" (*Qarnak*). The rise of the Abbasids portended its decline: for they seized possession of several strongholds on the neighbouring hills and from there made frequent plundering raids on the town and its adjacent district, and finally took it in the vii. (viii.) cent. Arrādjān never recovered from the horrors of this conquest. The inhabitants emigrated mostly to the neighbouring town, Bihlān, which succeeded Arrādjān as capital of the province.

According to the Arab geographers Arrādjān lay on the road leading from Shirāz to Isfāh

(Babylon), 37 miles distant from Shirāz and 504 al-Mihrāz (or, al-Mihrāz, q. v.), and a day's journey from the Persian Gulf; it was situated on the river Tāh, which here formed the boundary between Fārs and al-Mihrāz. G. de Bode has discovered the ruins of Arrādjān; they lie a little under 31° 40' N. lat. and 50½° E. long. (Greenw.). The site is called in day Arrādjān of Arrāhān; Mustawfī shows that the latter (Arrāhān or Arrāhān) was the form in popular use at the beginning of the vii. (viii.) cent. The Tāh, the modern Ab-i Kāwādī, was then called after it, and still is occasionally (cf. F. Schwarz, *Iran im Mittelalter nach den arab. Geogr.*, i. 6, N. 1), Ab-i Arrāhān (cf. 'Abi b. Yāzī's *Zafar-Nāma*, Bibl. Indica, i. 600). The site of the ruins, according to the communications of their latest visitor (Hersfeld), is a good hour to the East of Bihlān, Behbān, pronounced Behlān, on a canal leading out of the Ab-i Kāwādī, and forms an almost rectangular plain of 3030 X 2620 ft. close by the foot of the Kūh-i Behbān. In a gorge in the *Wādī* bitumen (*Mūsiyā*) is found, which is used as a precious remedy, a fact previously mentioned by Kāwādī (ib. 94, 160). Close to Arrādjān two famous bridges whose ruins still exist led across the Tāh in the middle Ages.

Hist.-geogr. Vāh. *Muhamm.* (ed. W. West), i. 193—195; G. E. Stearns, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 247, 248, 268—270; Holscher, *Geogr. d. Persien u. Arabien im Zeit der Sassaniden*, p. 23, N. 2, 138, 146; Marquart, *Erkenntnis d. d. Geogr. d. Persien u. Arabien* = *Abd. der Götting. Geitlik d. Wissenschaft.*, N. 2, iii. N. 2 (1901), p. 41 of *supra*; F. Schwarz, *Iran im Mittelalter nach den arab. Geogr.*, i. (1897), p. 21 *supra*, 5 of *supra*, K. Holscher, *Iranische Geogr.*, ii. 136, 145; C. H. Bode, *Travels in Persia and Arabia* (London, 1845), i. 295 of *supra*; E. Hersfeld in *Petermann's Geogr. Mitteil.* 1907, p. 81—82; also in *KZG*, viii. 8. (STERN.)

'ARRĀP (A.), 1907, one who can discover what has been hidden or stolen. Cf. Holscher, *Abhandlungen zur arab. Philologie*, i. 43 N.

ARRĀN, frequently written al-Mān, — Arabic name for ancient Albania (Armenian *Armenia*); later Greek writers also call the country Arriania instead of Albania, and the people Arriania (or *Armenia*); according to Marquart (*Erkenntnis*, p. 117) these terms as well as the later Arabic name of the country are to be traced back to the Persian form of the name Arān. As in ancient times under the name Arān as under the name Arvan originally the whole region from Derbend to North-East to Tiflis in the West and the Araxes in the South and South-West was comprised (cf. *Epiphani*, vii. de *Geogr.*, p. 190). Later writers denote by the name "Arān" merely the land "between Shirāz and Agshadādjān" (thus Yāqūt, ii. 131, 3) or "from the bank of the Araxes to the Kura, between the two rivers" (thus Hamd Allah Kāwādī in Schefer, *Synopsis Nāma*, Supplement, p. 206). The towns of Parth (among the Arabs, Bardha's), on the Taurus (cf. Yāqūt, i. 560, 2; *Thuridh*), but far from where it discharged into the Kura, which in the vi. cent. A. D. had taken the place of the ancient capital Kāwādī (cf. *Thuridh* Chabān, in *Thuridh* Chabān, among the Arabs *Kāwādī*) is described also by

the Arabs as the capital of Arān and the largest town in the whole of Caucasia. In the 14. (15.) cent. Arān¹ i. e. Albanian, was still spoken in the district around Bardha's (cf. Iskhak, ed. de Goeje, p. 192, 1). Albanian Christianity had not yet been finally driven out of Albania by Islam; according to Vahaknēs (ed. de Goeje, p. 376, 1-2) Christians formed the majority of the population in the town of Shāhrvān (now in ruins about 15 m. south-east of the modern Kāhā) and Shāhā (now Nakhā). Nor had the Albanian Church surrendered her claims to independence of the Armenian Mother-Church.

Arān was conquered in the time of Qubāzā (644-656 A. D.) by 𐭠𐭣𐭥𐭥𐭥 the Rābī' al-Dhūl, but was frequently punished later by the Khazars. The oldest Arabic coins stamped in Arān date from the year 700 (708-709) 𐭠𐭣𐭥𐭥𐭥 country was united with the other Arān possessions in Caucasia under one governor, Armenia (Armīniya) being the name usually given to the district so united although the governors resided mostly in Shāhrvān as the largest town. The ancient dynasty of the Albanian kings had by then been long extinguished; the Persian house of the Mīhrān, which 𐭠𐭣𐭥𐭥𐭥 been established here towards the end of 𐭠𐭣𐭥𐭥𐭥 cent. A. D. and 𐭠𐭣𐭥𐭥𐭥 accepted Christianity some decades later, appears to have ruled only a part of the land. In the Arabic period the sphere of these princes, who bore the Persian title Isfahānī, was distinguished from Shīrwān (written by the Arabs also Shīrwān, by the Persians later usually Shīrwān), the sphere of the Shīrwānshāh (i. e. the land between the Kura and the Caspian Sea). The Isfahānī is also called 'Bāzīk (i. e. Pātkīn) of Arān' (Vā'izī, ed. Houtsma, II, 562). The last prince of the house of the Mīhrān, Warāz-Pādā, was murdered by his relative Narsēh (Arab. Nārs, 𐭠𐭣𐭥𐭥𐭥) in the year 821-822 A. D. In the reign of Mūsā (833-842 A. D.) 𐭠𐭣𐭥𐭥𐭥 governor Vahān was routed by Sāhī Ibn Sa'nā, who had taken possession of Arān (Vā'izī, II, 579, Bāzīkīrī, ed. de Goeje, p. 281); this same Sāhī, however, some after (823 = 837-842) performed a great 𐭠𐭣𐭥𐭥𐭥 to the Arab government by surrendering Bāzīk, and in return was confirmed as Bāzīk by the Caliph (Fakhrī, ed. de Goeje, III, 1232). In the history of Albania by Moazz Kāzankīrī (Kāzankīrī, by Pātkīrī, 𐭠𐭣𐭥𐭥𐭥 Petersburg, 1861, p. 106) Sāhī is designated as Isfahānī (Arm. Erasmahhik).

Mar'ashī, II, 63) tells us that in his time, therefore shortly before 330 = 943-944 the Isfahānī Muhammad Ibn Yāsīd made himself master of the land of Shīrwān after the death of the Shīrwānshāh 'Alī ibn al-Mulūzūn, and took the title of Shīrwānshāh; this same Muhammad b. Yāsīd on the death of his brother-in-law or his son-in-law (Sāhī) 'Abd Allāh (according to the Paris Edition; some MSS. have 'Abd al-Mallik; according to the Cologne 𐭠𐭣𐭥𐭥𐭥 from the Muhammad ruled in Derbend in the year 330 = 941-942) Ibn Hishām, Prince of Derbend, annexed this town to his province (Mar'ashī, II, 5). In this way the parts of ancient Albania would have been politically reunited; but Mar'ashī's information is not confirmed from any other source. Ibn Hawqāl (ed. de Goeje, pp. 230, 234) mentions a Shīrwānshāh Muhammad Ibn Ahmad al-Azī, contemporary of the ruler of Adharbaydān Murshān Ibn Muhammad (died 346 = 957-958), but he

also has no mention elsewhere; how far his province extended towards the West is not stated by Ibn Hawqāl. During the following centuries Arān remained politically separate from Shīrwān and was ruled by a dynasty of Kurdish origin, the Shāhshāhī (Shāh Shāhshāhī). The capital of the country at that time was Gāndīk (the modern Julfa-Isfahān); the old capital Bardha's had had fearful punishment inflicted by the Russians in the year 334 = 943-944 and could not recover from the consequences; Vahān describes 𐭠𐭣𐭥𐭥𐭥 as an unimportant village. On the extinction of the little Shāhshāhī (not even mentioned by Ibn al-Athīr) dynasty of the Shāhshāhī Arān was immediately annexed to Adharbaydān and has since had no ruling-house of its own; as in Adharbaydān, Shīrwān and Derbend the population has since the time of the Seljuks gradually grown Turkish; since the period of the Mongols the southern portion of the country has been usually designated by the Turkish name Karabāgh. By that time 𐭠𐭣𐭥𐭥𐭥 was retained really only as a literary tradition.

For the later names of the country see JANJA.

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(W. DAEHLING)

ARSENAL, a word adopted by the European languages from the Arabic *dar al-ṣun'a* (i. e. *ḥaṣṣa* under *ḥarṣa*, Dary-Engelmann, *Glossar der arabischen Sprache*, II, p. 205 ff. seq.).

ARSH (A.) denotes in the Muslim Books of Law 𐭠𐭣𐭥𐭥𐭥 compensation to be paid for wounds or injuries; its amount is accurately determined for any given 𐭠𐭣𐭥𐭥𐭥 the injuries be of such a nature as to leave retaliation possible, often the full blood-money for murder (*ḍiyā*) must be paid, in other cases only a fixed part of it. Cf. *ḥṣā* and *ḥṣāṣa*.

Bibliography: The chapter on "Blood-money and compensation for injuries inflicted" in the Books of Fikḥ; K. Sāṭim, *Maṣṣam. Fikḥi wa-sharḥiyyah* (Lahore, pp. 728, 729). (TH. W. JERNSTEDT.)

ARSH, throne (see *RUḤ*).

ARSHIN (Arshīn) (r.), ell.

ARSLĀN (r.), lion, also frequently appears as a Turkish proper-name.

ARSLĀN is Saṣṣīḥ the oldest son of Seldjūk, the ancestor of the Seldjūqs, and appears in the identical with Isḥāq, who in other sources is named as such. Sometimes the name Isḥāq precedes that of Arslān, this name however appears also in connection with another son Mūsā in the part of Rāshīd's history which has been preserved to us neither the one nor the other is mentioned. In the biblical names of Seldjūk's sons, Isḥāq, Mūsā, Mūsā and Yūsuf; the latter is not mentioned in all the sources; there seems to be retained a reminiscence of the Circassian which once was widespread among the Turkish tribes in Semirachien, a fact of which the Syro-Neotrian Tomb-inscriptions published by Chwolson bear evidence. Cf. Barthold in the *Zapiski russk. imp. vuz. v. 1881*, Arslān,

1594, p. 15 et seq. According to Muhammadan tradition however Seljuks was a convert to Islam. However that may be, in the beginning of the 11th cent. we find the Seljuks settled in Nih, Bokhara, with Arslan apparently head of the family and having at his disposal a large number of cavalry, dangerous guests, of whom the neighbouring princes would gladly be rid when they could not utilize them against their enemies. When Mahmud the Ghaznavid came in 416 (1025) to Transoxiana he concluded an alliance with the Karakhanid Khidr Khan, and on this occasion the mother of the Seljuks was discussed and Mahmud formed the plan, which was only carried out some years later, about 420 (1029), of capturing Arslan and disbanding his Turkish soldiers. The disorganised remnant then in Khoresan and was kept in check through their captive chief, the plan seemed cleverly conceived; but, as is well known, was fatal in the Ghaznavids, for the Turkish brigands who settled in Khoresan here began robbing and plundering and could not be held in subjection, since they were again and again reinforced by new troops which crossed the Oxus, and had no more for the captive Arslan. He was kept in custody in the fortress of Balkh until his death which probably occurred in the year 427 (1035-1036). Of his two sons, Sulaiman (q. v.), founder of the Seljuks of Asia Minor, is the better known.

Bibliography. Ibn al-Athir (ed. Torab.), ii, 266, 323; Mirhond, *Historia Seljukiana* (ed. Vallart), ii, 17 et seq.; *Journal of the Royal Asiatic Soc.*, 1880, p. 587; Barthold, *Turkistan as spoken amongst the Seljuks*, i, 283 et seq.

ARSLAN b. Toghrul b. Muhammad and 'L-Muzafar, Kaka al-Nuayr wa 'L-Khan, the Seljuks, reigned from 555—571 (1160—1175). Arslan was only a year old when his father Toghrul died (528 = 1134), and he was educated with his cousin Malikshah b. Seljukshah. In 540 (1145-1146) by the command of the Sultan Mas'ud both were imprisoned in the fortress of Toket, and only set at liberty again through the Caliph al-Muqtadir (549 = 1154). Arslan succeeded in escaping to his step-father, the powerful Atabeg Ildegh (q. v.), with whose help he ascended the throne after the death of Sulaiman (q. v.) in the year 555 (1160). He had of course to resign all pretension to real power since that was in the hands of Ildegh. When the latter died in 568 (1172) his son and successor Muhammad Pehlwan (q. v.) got rid of the sickly Sultan (571—1178) by poison, as some historians probably rightly state, whilst he recognised the latter's son Toghrul, who was yet a child, as Sultan.

Bibliography. Ibn al-Athir (ed. Torab.), vi, 129 et seq.; *Revue de l'Asie asiat.*, i, 181; *Revue de l'Asie asiat.*, ii, 238 et seq.; Mirhond, *Historia Seljukiana* (ed. Vallart), p. 232 et seq.

ARSLAN ARSHUN, son of the Seljuk Sultan Alp Arslan, on the occasion of his premature death of his brother Malikshah (485 = 1092) he took possession of Merv, Balkh, Tirmidh, Nishapur and other towns of Khoresan, and was allowed at first to hold them in peace by Malikshah's successor, Barkiyaruk. But this friendly relation endured only as long as Malikshah's son of Nishapur al-Mulk, was Wazir. When the latter was dismissed, Barkiyaruk sent another

son Alp Arslan, Karibar, to Khoresan. But he met with little success, and was soon after seized by his brother and strangled by his command (488 = 1095). Arslan Arshun however held sway but a short time, for in the end of the following year (1096) he was killed by one of his slaves.

Bibliography. Ibn al-Athir (ed. Torab.), ii, 178 et seq.; *Revue de l'Asie asiat.*, i, 181; *Revue de l'Asie asiat.*, ii, 238 et seq.; Mirhond, *Historia Seljukiana* (ed. Vallart), i, 134 (1096).

ARSLAN-KHAN, MUHAMMAD b. SULAIMAN, Karakhanid, Prince of Transoxiana. His father Sulaiman Togta, grandson of the "great" Tamghash Khan Ibrahim, had governed the country for a short time about 490 (1097) as vassal of the Sultan Barkiyaruk. On the conquest of Transoxiana by Rukn-Khan (q. v.) of Turkistan the young Prince Muhammad fled to Khoresan; after this Karakhanid had been defeated by the Seljuks Sandjar the Prince was appointed ruler in Samarkand with the title Arslan-Khan (495 = 1102); his daughter was afterwards married to the Sultan Sandjar. Only after a prolonged struggle did he succeed in producing peace in the country; then he had to invoke aid from his son-in-law, who interned the prisoners of the Seljuks (both Turkish prisoners and ecclesiastical dignitaries) in Merv. Arslan-Khan appears to have done a great deal, however, in furthering civilization in the country; in the History of Balkh (Continuation of the *Foruzgar-Narajak*) he is credited with creating in this town and its neighbourhood buildings for the common good. At the same time he procured an army of 12,000 Hamulids, and made frequent expeditions into the land of the "unbelieving Turks". In the closing years of his life he had, owing to a scarcity of employment, to associate his son Nusr, then Alpshah, with him as regent. From these circumstances the sedition movements in the country acquired strength; Sandjar again appeared in the role of peace-maker, but not however, till after he had actually been restored, and consequently was regarded by the prince as a hereditary ally; between his father-in-law and him there were first words, then open war; Samarkand was besieged and taken in Rabi' i. 524 (month began 12 Febr., 1230); the ailing Arslan-Khan was fetched out in a litter to his daughter and carried thence to Balkh, where he died soon after (the year of his death is variously given: 524, 525, also 526) and was buried in Merv in a Madrasa he had himself erected.

Bibliography. Ibn al-Athir (the accounts have been compiled from various sources and consequently show frequent contradictions); *Revue de l'Asie asiat.*, i, 181; *Revue de l'Asie asiat.*, ii, 238 et seq.; Mirhond, *Historia Seljukiana* (ed. Vallart), p. 232 et seq.; *Revue de l'Asie asiat.*, ii, 238 et seq.; *Revue de l'Asie asiat.*, iii, 238 et seq.; *Revue de l'Asie asiat.*, iv, 238 et seq.; *Revue de l'Asie asiat.*, v, 238 et seq.; *Revue de l'Asie asiat.*, vi, 238 et seq.; *Revue de l'Asie asiat.*, vii, 238 et seq.; *Revue de l'Asie asiat.*, viii, 238 et seq.; *Revue de l'Asie asiat.*, ix, 238 et seq.; *Revue de l'Asie asiat.*, x, 238 et seq.; *Revue de l'Asie asiat.*, xi, 238 et seq.; *Revue de l'Asie asiat.*, xii, 238 et seq.; *Revue de l'Asie asiat.*, xiii, 238 et seq.; *Revue de l'Asie asiat.*, xiv, 238 et seq.; *Revue de l'Asie asiat.*, xv, 238 et seq.; *Revue de l'Asie asiat.*, xvi, 238 et seq.; *Revue de l'Asie asiat.*, xvii, 238 et seq.; *Revue de l'Asie asiat.*, xviii, 238 et seq.; *Revue de l'Asie asiat.*, xix, 238 et seq.; *Revue de l'Asie asiat.*, xx, 238 et seq.; *Revue de l'Asie asiat.*, xxi, 238 et seq.; *Revue de l'Asie asiat.*, xxii, 238 et seq.; *Revue de l'Asie asiat.*, xxiii, 238 et seq.; *Revue de l'Asie asiat.*, xxiv, 238 et seq.; 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for questioning the national tradition which names him as the founder of the science of 'Arud, and attributes to him the collapse of the majority of the metrical termini. Goldziher's proofs (*Die Araber im Abendlande*, *Paläst.*, I, 76 ff., 83, 98; cf. Nöldeke, in the *Wiener Zeitschr. f. d. Kunde d. Morgenl.*, X, 342), that with three exceptions the terminology which was usual later was quite unknown in the earliest period of Islam, and its sudden coming into existence points to the first bloom of Arabic philology as the reason of its origin. Besides the very great honors which al-Khaliq experienced from most Muslims on account of the establishment of his theories, he was much attacked by contemporary and later writers. Al-Aghlāsh "the middle man", in particular, appears to have constituted a rival system, of which the eunuch Mas'ūdānī, which traces back to him, is still preserved. Of the vehement opposition of Abū Ḥabīb (died 193 = 906) to the theory of al-Khaliq details have come down (cf. Ibn Khallikān, trans. of de Slane, II, 578; Mas'ūdī, *Paris Ed.*, vii, 88). Goldziher has collected other scattered material of a similar nature (*Wiener Zeitschr. f. d. Kunde d. Morgenl.*, xvii, 188 ff.). Al-Khaliq's system, however, won the day, and in consequence the circle-theory which traces back to him became authoritative. This circle-theory is the one fundamental mistake in the metrical structure of the Arabs, and has involved them in the complicated system of *Ḍiḡfāt* and *ʿIlāl*. The immediate consequence of the scheme of circles is, that the forms of the several metres which follow it, as rather *ḡḡḡḡ* are derived from it, are considered to be the really primary forms of this metrical type, and the other forms with varying *ʿArāḍ* and *Ḥawāḍir* to be irregularities. But such is not the case, for of the 16 primary metres 11 never appear in the complete primary forms, and the remaining 5 (*Kāmil*, *Kāfiḥ*, *Ḳāḥil*, *Muḥallil*, *Ḍiḡḡḡḡ*) but rarely. This error was carried yet farther. These alleged complete primary forms of the metres were analysed, and 3, or rather 10 feet in all were found to be common to all metres, and these naturally were primary feet. But just as little as in the primary forms of the metres does any guiding significance attach to these alleged primary feet. In order, then, to reconcile the results of the scheme with reality the system of *Ḍiḡfāt* and *ʿIlāl* was invented, and thus the fees which actually appear in the ancient poetry were deduced as irregularities from the alleged primary feet. If the circles had no existence, then there perished the primary forms of the metres and with them the 16 primary feet, and the Arabs would have to enumerate singly the 67 paradigms with their 45 possible feet. This natural differentiation of the metres appeared to them far too diverse, and they created the scheme which finally became more complicated than the reality.

The second fundamental error in the structure of the Arabic metrical system is to be explained by the Arabic-Semitic system of writing. Since only the consonants and not the vowels are expressed in the script, the ordinary notion of a sound as the word-stem in writing, and necessarily, therefore, the notion of the syllable as the union of one or more consonants with vowels having equal phonetic justification. For with the

question of Arabic prosody it is impossible to explain the real elements of any foot, the short and the long syllable. This the Arabs felt, and had to feel, in the construction of a metrical system, but they cleverly avoided themselves of the ingenious combination of moved and quiescent consonants into *Arḥāḥ* and *Ḥawāḍir*, but these are not elements of the foot, since they are composed of long and short syllables. The real elements of the prosody would be, expressed in Arab fashion, the moved consonant (*Ḥ = -*) and the *Ṣaḥāḥ* (*ḡ = -*).

It is due to the concealment of this simple fact that it has not been at once generally recognised that we have to do in the ancient poetry with a quantitative metrical system, whose laws were instinctively followed by the ancient poets in virtue of a finely developed feeling for the length of the syllable, and without al-Khaliq's rules. If, then, the general laws of a quantitative metrical system are applied to the Arabic verse they lead to the same results as the complicated rules of the Arabs. An examination of *Ḍiḡfāt* as possible alterations of Arabic feet shows that four of these can be explained by the law of the equality of certain syllables in the verse which admit a long as well as a short syllable (*Ḍiḡḡḡḡ*, *Ḥawāḍir*, *Ḳāḥil*, *Ḳāfiḥ*); that two exhibit the possible appearance of a "long" in place of two "shorts" (*Ḳāḥil*, *Ḳāfiḥ*); that four kinds exhibit the combination of both possible alterations at one and the same time (*Ḳāḥil*, *Ḳāfiḥ*, *Ḳāḥil*, *Ḳāfiḥ*); and finally *Ḳāḥil* and *Ḳāfiḥ* the possible combination of one of the two "shorts" in *Waḥḍ* and *Kāmil*. Of the *ʿIlāl*, on the other hand, the 9 *ʿIlāl al-Naḥḥ* are explained by the law of catalexis of the last foot, and the 3 *ʿIlāl al-Ziyāda* by the possible addition of a syllable or increasing the length of a long syllable at the end of the verse.

Since both foundations of the native prosody of the Arabs have been proved to be too weak, the whole structure collapses. Individual portions, however, can be saved. We must be grateful above all for this, that in the traditional rules for recitation, viz. the *ḡḡḡḡ* metres enumerated above for the *ḡḡḡḡ* metres, they have provided us with the key to the understanding of the rhythm, for without these would be, as in many Greek songs, constant doubts in regard to the placing of the columns. These *ḡḡḡḡ* metres with their divisions of the rhythm in the verse were certainly the starting-point of their metrical theory, and they were fixed by ear by the Arabs who had the declamation of the metres in view, in order that the characteristic rhythm of the several metres might thus be retained in memory.

The general characteristic of Arabic prosody indicates that the origin of the Arabic art of versification and also of the science of the structure of the verse is not to be sought among the Greeks, as has sometimes been supposed, but in *ancient* phenomena. The Arabs have occasionally advanced theories as the origin of prosody in art, and discussed the camel-drivers' songs, which harmonise with the rhythmical stride of the camel, as the oldest poems. Mas'ūdī (viii, 92) relates that Ibn Kharrābīshah expressed before al-Muʿammiḥ his opinion on the song and made this statement among others, that the *ḡḡḡḡ*, the song of the camel-drivers, existed before the *ḡḡḡḡ* and generally illustrates the beginning of musical

declaration and song. He uses as illustration of the mutual influence of the camel's stride and the song the well-known story of the Beduin, when his arm was broken by the fall of his camel, involuntarily uttered this rhythmical expression of pain, *ya fawḥā, fawḥā* ("Oh my hand!"). We find something similar in the *Ḥikma* (Fing X, 134 we under *Ḥikma*), a Beduin had beaten his servant, who uttered in his pain *ḥabāḥ*, the sound of which affected the camel's gait. From such traditions and the observations of travellers it is obvious that not only has the camel's gait influenced the driver's song, but vice versa the slow or quickened tempo of the marching-song has had an effect on the beast's stride, and still has (Bocher, *Arabisches Liederbuch*, 4. Ed. 1904, p. 131). Corresponding to the iambic alternation in the lifting and lowering of the camel's feet there arose as the oldest verse an iambic alternation of long *ḥabāḥ* short, i.e. *Radīx*. Through tradition and the work of scholars it has been established as the oldest metre. Its age may be observed from the fact that it occupies a middle position between rhymed prose, *Sadī*, and the more artistic metres, and thus seems to be the connecting link. The view of Grimm (*Oriental. Litt. Zeit.*, i. 398 ff 1877), that *Radīx* is the latest and not the oldest metre, since iambic series stand at the end of a development and always belong to the later formations, has *ḥabāḥ* with no support and remains unproved. It is impossible to demonstrate in as vivid a fashion the origin of the more perfect and richer metres, for even in the oldest poets they were found already fully developed. And as the hypothesis of Jacob must also be abandoned, which derives the various metres from the measure in the various gait of the camel on the journey. Many other phenomena and noises have noticeably influenced the rise of metres, Böhmer, who derives all metre ultimately from the rhythmical *ḥabāḥ* in work, distinguishes three primary modes of motion of the workman, and though he does not pretend to have solved all the problems, thus arrives at the Iamb and Trochee, i.e. the alternation of a soft and a firm tread, the Spandee, i.e. the metre in beating, *ḥabāḥ* the Dactyl or rather the Anapaest, i.e. the metre in hammering. To the first form would correspond Arab tradition with its derivation of *Radīx* from the camel's stride, and the well-known account of al-Khāḍī's invention of his metrical system would approximate to the others. It is said (Hart, ed. de Sacy, p. 151) that he was stimulated to lay down a system by observing in the course of a *ḥabāḥ* through the street of the followers in *Ḥaḥā* the different *ḥabāḥ* on the rebound of the smith's hammers (*ḥabāḥ, ḥabāḥ, ḥabāḥ*). On the other hand, it is also recorded that Mutadrik, when all his feet consist of Spandee, is called *ḥabāḥ al-Nāḥīya*, i.e. "the pounding of the hammer".

Further development brought this result that the ancient *Radīx*, the real "mama populsire", had quite early little value, and was only employed in a limited *ḥabāḥ* when with artistic poetry more perfect and varied metres were developed, which in contrast to the former were called *ḥabāḥ*. Freytag (p. 15 N.) and Jambel (p. 190) have compiled statistics of the occurrence of the various metres in the ancient poetry and have reached almost the like results. *Tawīl* is by far the *ḥabāḥ* frequently employed, then *Wāḥ*,

Kamīl and *Ḥabāḥ*; *Mudḥarī*, *Mudḥarī*, *Mudḥarī* and *Mudḥarī* are entirely wanting. Observation of this led to the really correct conjecture, that these metres had no actual existence, and that they were derived by al-Khāḍī from the fourth circle simply for the sake of symmetry; whilst Mutadrik, the metre of al-Khāḍī, also given in *ḥabāḥ* to *ḥabāḥ*.

Ewald has the merit of having set up an entirely new system of Arabic prosody, and thereby, as Wellhausen rightly says (*Compendium*, I. 394), takes equal rank with al-Khāḍī. Under impulse from the pioneer-work of the classical philologist, Christian Hermann, he set aside the native traditional theory, and began to apply the system of the classical quantitative prosody to Arabic verse, and published his results in the short work *De metris arabicis antiquioribus libri duo* (Brunswick, 1825). Freytag having shortly thereafter used his *Darstellung der arabischen Metrik* (Ronn, 1830), Ewald in 1833 again dealt with the subject in the Appendix to his *Grammatica critica linguae arabicae* (II, 323-343). In his criticism of Freytag's book Ewald (*Abhandlungen zur wissenschaftl. Arab. Lit.*, Stuttgart, 1832, I. 27-59) emphasizes very sharply and *ḥabāḥ* equally that this book marks no progress in the understanding of the nature of Arabic prosody, since Freytag has entirely followed the system of the native grammarians. He himself lays down the thesis, that the structure of the Arabic verse and all its variations from the norm are to be explained by a specific rhythm. The treatment and development of this thesis, however, is essentially different in detail in his two treatises. Whilst he asserts in the former that Arabic prosody knows only iambic, agal metres, which proceed from short syllables to long, he modifies this statement considerably in the Appendix to his *Grammatica*. Consequently the two theories laid down by Ewald regarding the construction of the 16 metres from the various feet differ very much from each other. Whilst there was for him at first only the one iambic rhythm, in the Appendix to his *Grammatica* he distinguishes 3 kinds (Genus jambicum, Genus antispasticum, Genus amphibrachicum, Genus anapaesticum, Genus iambicum), under which he subsumes the 16 metres. The first system, in consequence of the tracing all metres back to a single rhythm, *ḥabāḥ* collapse; the second is on surer ground, even if it is not tenable in this form. Ewald's mistake lies in this, that instead of applying only the principles of quantitative prosody to Arabic verse, he has taken over in its entirety Greek prosody with all its characteristic feet and the rhythmical complexes peculiar to it. In this he pays no heed to the fact that the Arabs themselves have handed down in the monosyllabic words for the verses the best and only method for placing the columns of the *ḥabāḥ*. Whilst Ewald at first, thanks to his iambic theory, left this fact out of account and made a.g. *Tawīl* (*ḥabāḥ* *ḥabāḥ*) equivalent to the following metrical complex (*ḥabāḥ* *ḥabāḥ* *ḥabāḥ*), he gave more heed later to native tradition. Even in his second treatise he is far from being correct, since he did not accept the traditional rhythmical groups of the Arabs in their original forms, but pressed into them Greek feet alien to them in nature. Through an amphibrach, an anapaest, or other specially Greek feet Arabic verses can never

be entirely explained. Westphal, who in dealing with prosody in general (Berlin, 1893), deals also (p. 473 *et seq.*) with the prosody of the Arabs, but confines himself mainly to repeating the rules laid down by Buhārī, advances the unproved and certainly false hypothesis, ~~that~~ ~~the~~ ~~whole~~ ~~metrical~~ system of the Arabs was borrowed from the Greek grammarians, and ~~now~~ ~~even~~ ~~the~~ ~~traces~~ of an Arabic translation of a metrical compendium:

Guyard in his *Nouvelle théorie de la versification arabe* subjected Arabic prosody to an entirely new treatment (*Journal asiatique*, ser. 7, vi. 413 et seq.; viii. 101 et seq.; 285 et seq.; x. 97 et seq.). Proceeding from the close connection in general between speech and music he came to the decision not to be content with the mere distinction of "long" and "short", but also to take the various long syllables and to fit them in musical notes. The division of the verses handed down in the Arabic manuscripts, verses he regarded as correct, but through measuring them according to musical principles he obtained the result, that a *temps fort* and a *temps faible* must alternate. Apparent contradictions he settled either by declaring a *temps fort* to be weak (as e. g. the syllable *ya*, *se* or *mar* in the feet *mafā'ila*, *fā'ilun*, *mafā'ilun*) or by marking a penultimate (*shams*), which was *weak* graphically expressed however, but which played the rôle of a *temps faible*, e. g. after the *in* in *fā'ilun* or between the two feet immediately following one another *fā'ilun fā'ilun*. Further alterations are possible through the law of the double "time" in every Arabic foot, and so he can eventually explain the 16 *qasidas* with all their variations as corresponding to the musical rhythm; only the *qasida* *mafā'ilun* does he dispose of as imaginary, because incompatible with the principles he sketches. He had not, however, by this means explained the metrical verse, but turned it into a musical one. D. Ginsburg seems to have obtained similar results (*Revue asiatique*, ser. 8, viii. 103—146). The inadequacy of Guyard's system has been emphasized on many sides, especially by Hartmann. To proceed to explain a metrical verse by purely musical principles is an arbitrary act, since in this way one could divide any verse into whatever metrical division one pleased, and explain not only the Arabic but every quantitative metrical system. We owe, however, to Guyard the discovery of a primary law of Arabic prosody, the law of Diodoty, with a chief and a secondary accent, whose significance has been shown in extreme, especially by Hartmann.

Hartmann by avoiding the errors of Fowell and Geyer, in that he would ~~use~~ apply the minimal theory of the system in the verse, but returned to the traditional division of the verses, thereby laid the foundation for the structure of a system of Arabic prosody. In his work *Al-musammah wa al-Asghar* (Giesen, 1824) he endeavored to discover the origin of the simplest verse, the alternation of the accented and the unaccented syllable, in the ~~ancient~~ mode of advancing her feet as pairs, and to establish the rule of the chief and the secondary tone in Arabic verse. Accordingly he distinguished in his Preface [*Actus de nov. versibus innotat. de Orientis et Occidentis*. Soci. III, p. 33—36] a type of verse for Marathānāh: the flexed-type (مفعول فاعول), i. e. a diction with a constant three syllable in the first place.

and the Rhythmic-type (*unstressed* — — — — —), i. e. a dihem with 1 constant short syllable in the third place, corresponding to these, the Rhythmic-type (*stressed* — — — — —), i. e. a dihem with an obligatory short for the first depression and a Macchiavelli-type (— — — — —) with the short for the second depression. This established he explains the more complicated metres; his theory, however, is far from being fully developed; its importance lies in its setting of 4 main types with their variations, and the consequent notes on the possible combinations of feet; his value may also be observed in this that it can be applied to the more recent poetic forms.

The Arabs, when, have devoted their attention only to the poetry of the classical poetry: in explanation of its rhetorical structure they have developed the theory of *ʿArṣ*, i. e. primarily prosody, also developed the science of rhyme, which, however, will be mentioned here only to explain the strophical construction of the poem. On the other hand, *ḥikm*-poetry (*ḥikm*), which is used in the Korʿn, arabian literature, the Maknāl and frequently elsewhere, and a strophic structure similar to the ancient-Hebrew, which D. H. Müller discovered in the Korʿn, do not fit into the frame of prosody in its stricter sense. The coupling of the same rhyme at the end of every second hemistich throughout the poem is the primary principle of the *ḥikm*, i. e. the classical poetry, and the cause of its utter lack of strophic arrangement. The earliest poem for the theories of the Arab grammarians is the *Nasīb*, a poem containing at least 7 complete verse: *ḥam*, in one of the 16 exponential metres unchanging the same rhyme throughout, and having a mid-rhyme in the first verse, but so-called *ḥam*, if the *ḥam* be wanting, the whole is only a *ḥam* (a fragment). Groups with a smaller number of verses are called *ḥam* (2 or 3 *ḥam* ranged together are termed *ḥam*, a 3 or 4 complete verse *ḥam*).

In sharpest contrast to this context, unadorned repetition of the rhymes stand the ~~more~~ recent poetic forms of the Arabs, which are distinguished from the ancient poetry through their use of the colloquial and a number of new motifs, but especially by the grouping of the verses into strophes. This change came about slowly, however, and the various stages are unknown to us. It was stippled by the Arab theorists who prohibited everything which fell without the scheme of rhymical feet and stanzas and so forbade many poets, perhaps even corrected their writings. Even if in quite early times Abū Tammām (Abū b. Aws (died 337 = 846) disregarded the prohibition and used a new metric (Proleg. *op. cit.* p. 10 N.; p. 443), and even if Abū l-'Arabī justified himself that he was greater than rules of prosody (Aghar, III, 131), and many such verses pointing ridicule on the metrical theories were in circulation (Proleg. p. 7), yet correct new poetic forms are only of late appearance. On the other hand, it is impossible to suppose that the Arabs allowed themselves to be for centuries completely fettered by the academic laws, and that there existed no folk-songs or poems in the colloquial (Lahz). The song which the Mevlā sang at the digging of the trench around Mevlā in the 5th year of the Hijra (de Goeje in *Kutub der Gezworen*, II 7, p. 141) was certainly not entirely in the *ṭawīl*, and of the elegy

of the slave-girl of Laila for al-Barmaki, the earliest known Mawālī, the contrary is expressly mentioned. Only to late writers however do we owe more accurate information about the existence of many poetic forms. Ibn Khaldūn, Ibn al-Jayr and others speak of 7 kinds of strophe, which are known by the name of the *Sufi's Fakhm*, and have been treated of by Gies in his by no means exhaustive monograph (Leipzig, *DMG* 1877). The most important of them are Muwāḥḥah, which Hartmann has given special treatment on the basis of abundant material (*Semitist. Studien*, No. 13, 14; Weimar, 1896-1897), Zadjal, Dihāl, which was borrowed from Persian poetry, and Mawālī. *Mawālī* is in general use today as the name of the folk-song; the other three, *Ras wa-Jas*, *al-Kāma* and *al-Hināh* (rather *al-Salsala*) scarcely exist now, and have importance for the scholar only. It is certain that in the *Sufi* composed in the classical tongue, the *ḥamz*, the law that the same rhyme must be preserved throughout was early violated, and the strophic groups were distinguished. In this transition-period the long verse with its two characteristic hemistichs, the one rhymatical and the second rhymed, had to go. The verse in the folk-poetry is a unit in itself, and has approximately the length of a classical hemistich. If we take several of these hemistichs of the same metre, and see that they have the same end-rhyme, and then set at the end of this strophic group a verse with another rhyme, which, however, is always repeated at the end of each strophe as principle rhyme and thus holds the whole poem together as a unit, we get the simple and exceedingly popular poetic form *Tamīm* (the stringing of pearls). Each strophic group consists of not less than three not more than ten such short verses; and as we obtain 8 kinds of *Masnūnāt* — poems, which are named, according to the number of the verses, *ṣaḥb al-lah*, *ṣaḥb al-lah*, *ṣaḥb al-lah*, *ṣaḥb al-lah*, *ṣaḥb al-lah*, *ṣaḥb al-lah*, *ṣaḥb al-lah*, *ṣaḥb al-lah*; the favourite, and indeed the oldest of these strophes is *Muḥabba* (aax, bbb); tradition, however, places a *ṣaḥb al-lah* as early as the 11. cent. of the Hijra (Hartmann, *Der Masnūnāt*, p. 112 et seq.). Among the Persians we find all the varieties of *Masnūnāt*; in Arabic poetry, however, mostly the odd numbers only are chosen as the verses which shall have the separate rhyme, perhaps thereby to preserve outwardly the *Kasida*-form of the whole, *Tamīm* as a poetic form in the classical tongue and in the 16 canonical metres being generally regarded as *ḥamz*.

It is otherwise with *Muḥabba*, which Hartmann rightly derives from *Masnūnāt* as a further development. *Muḥabba* consists of 2-10 strophes in different metre having the same or different separate rhymes, which are held together as by a glue (*ḥamz*) by the principle rhyme, which rhymes in the introductory strophe and must be repeated at the end of each strophe. These portions of the strophes (*Dawr* or *ḥamz*) which do not share in the common rhyme are called *ḥamz*, and those with the common rhyme *ḥamz*; an introductory strophe (*Mawālī*) and a final strophe (*ḥamz*) with a common rhyme have special names. But, in sharp contrast to *Masnūnāt*, the *ḥamz* (*ḥamz*) of the two parts of each strophe of *Muḥabba* consist not of one member but of several (*ḥamz*) whose number, rhyme and metre must be the same in every

strophe. Further it is important to notice that not only the 16 canonical but also a large number of new metres, some of which are difficult to scan, are employed, whose number, according to Hartmann, amounts to about 200. According to the common tradition found in Ibn Khaldūn, Saʿī al-Dīn al-Jayr, etc. the classical tongue, the *ḥamz*, must be fixed in *Muḥabba*, the *ḥamz* in the last verses only of the last strophe which show the common rhyme. In contrast to this *Zadjal*, which in other respects is constructed like *Muḥabba*, is composed entirely in the colloquial. While *Muḥabba* following the lead of Ibn Khaldūn, commonly hold *Muḥabba* to be the older and *Zadjal* the later and vulgar imitation of it, Hartmann sees in *Muḥabba* an artistic composition, a *ḥamz*, a refinement of the original and older folk-song, the *Zadjal*, and in the *ḥamz* the *ḥamz*-verses in the *ḥamz* still indicate its origin. The poems which stand midway between these two poetic forms and show the *ḥamz* as well as the colloquial tongue are called *Masnūnāt*. Spain is the traditional home of both these poetic forms, the *ḥamz* (died 555 = 1160) being one of the first to employ *Zadjal* and the most famous later development has brought it to pass, *ḥamz* from about 1000 (11. cent.) only poets of the *ḥamz* have cultivated these poetic forms, and that very little is composed to them at the present time outside Egypt. There were also other alterations. The modern *Zadjal* is scarce sung any more by professional singers, but is recited and has become an entirely literary form, the most frequent metre employed in it being a kind of *Masnūnāt* (*ḥamz*). On the other hand the notion of *Muḥabba* has been much enlarged and is given to any song sung in the vernacular, accordingly *Masnūnāt*, representing an earlier transition-stage between these two, has quite disappeared.

There exist besides these in the modern Islamic world many and very varied kinds of folk-songs proper, a knowledge of which has only been acquired in the last two decades through study of the songs collected by travellers. But a comprehensive treatise on the metres of these songs and on the laws of prosody observed in them, as also of their strophic structure, has not yet been written; we can only refer therefore to some, mostly brief, metrical introductions to the publications of these songs:

Sachau, *Arabische Volkslieder aus Mesopotamien* (Berlin, 1889), p. 2 et seq. 17 et seq. 43 et seq.; Steiner, *Arabische Märchen und Gedichte* (Leipzig, 1893), i, xii-217 and *Tripolitank-lit. (antike Bräutendieder)* (Leipzig, 1901), p. xiv et seq.; Meisner, *Neuzeitliche Gedichte aus dem Iraq*, *Abh. d. Sem. f. Or. Spr.* (Berlin), vi, 1 et seq.; Mergal, *Les dialectes arabis parlés à Tadmor* (Paris, 1902), p. 203 et seq.

It is impossible to enumerate all the known kinds of songs; only the best-known, constantly recurring groups will be mentioned. Besides the quatrains composed in the classical tongue, the *ḥamz* *ḥamz* *ḥamz*, there are three forms of popular quatrains:

1. The origin of *ḥamz* (or, more accurately, the *ḥamz* *ḥamz*) is to be sought far in the past; it is current to day only in Syria, Palestine and Mesopotamia. Of the *ḥamz* short lines the first three have the same rhyme, the fourth rhymes

with the syllable *ʾa* of the mnemonic-word 'Aḥḥa, and is prolonged in singing, and frequently is simply added without any sense. The syllable *ʾa* is rarer at the end of the fourth short verse. Mervane records for an 'Aḥḥa-verse of this kind the name *Laḥi*. The metre is a sort of *Wāḥi* (— — — — — | — — — — —).

2. 'Aḥḥi, called *Maḥḥi* in Egypt is current in Africa; its second and fourth verse iambic rhythm, the first and third du as frequently in metre, which according to Stamma is iambic, is to be classed as *Maḥḥi*. 'Aḥḥi-verse with more than 4 verses are properly called 'Aḥḥi *Zāid*.

3. The last and widest spread of these popular quantities is *Mawāl*, which is to be found from Mesopotamia to Morocco and has, in contrast to 'Aḥḥa, its home in the towns. Accordingly it admits both the correct and the colloquial tongue. The metre of *Mawāl* is an abbreviated *Baḥi*; it usually contains four, five or seven lines in the quatrain — four short lines rhyme or only the first two with the fourth. The form with five lines has special vogue in Egypt and in Tlemcen; its fourth short verse is unrhymed; according to tradition it is also styled the *Shayḥi Mawāl* (*al-shayḥ*), in Tlemcen it is called *Shayḥi*. It is interesting to note that the *Khaldīn* mention the latter name as a sub-species of *Mawāl*, that the *Baḥi*-edition however of the *Maḥḥi* inserted in place of the strophic form called *al-Kāmil*. Only the so-called *Mawāl* is commonly styled the *Baḥi* or *Nirman-Mawāl*; Mervane records from 'Irāq the name *Zahri* (= *zahr*) for this form; it contains a double rhyme (a a b b a).

Besides these vulgar folk-songs the ancient *ḥamī* of artistic poetry has been preserved down to the present time, the *Kaḥḥa* of the Beduins. The most abundant material is now contained in Socin's *Diwan aus Contrabanden* (Leipzig, 1901, I. 1—3), in which the older literature is also collected (Vol. III. 1 et seq.). At the present day the *Kaḥḥa* is cultivated by Beduins almost exclusively, and if its name has a wider extension — *ḥamī* — *ḥamī*, being sometimes given even to quite short poems and to modern strophic forms, yet most is to be regarded 'in content, form and language as in direct descent from the ancient-Arabic art of versification', besides *Kaḥḥa* with a single rhyme throughout one very often meets others in which now the first and now the second hemistich rhyme with each other. The metre of the modern Beduin-*Kaḥḥa* is usually a *Tawīl* with the first syllable wanting (not *Mansurī*); *Mawāl*, *Baḥi*, *Raḥḥa* and *Wāḥi* are also still in use. Outside the artistic poetry *Tawīl* is very rare, but is still found in almost all the *Kaḥḥa* in the vernacular which occur in the *Romān* of Hāḥi; *Wāḥi* is similarly employed in the *Romān* of Zīr. Of the ancient metres *Mawāl*, *Kaḥḥi*, *Maḥḥi* and *Maḥḥi* are quite wanting in the folk-poetry.

In connection with the rich collections of material of Arab folk-songs the question of the nature of modern Arabic prosody has been frequently raised and been variously answered. While, in the first place, Stamma believed that in some pieces the rhythm of the verse is determined only by the accent, Sachs and Socin have firmly held by the principle of a quantitative prosody for the later poetry as well. This principle was for the first time seriously questioned through Landsberg's publications and researches; he demon-

strated that in the song of the modern Arabs the metrical form becomes apparent only when they are sung, since it is only when that the necessary helping-vowels are inserted; thus these being wanting when the song is declaimed there can be no question of metre. From this he concluded — somewhat too radically — the inseparability of verse and melody, and declared metre to be primary, and metrical form secondary, is practice however he applied the old quantitative metres as being quite sufficient. His investigations have thrown light on the question of the metres in which Arabic poetry was conveyed in the literature, but they have not overthrown the views entertained as to their metrical character. The helping-vowels, which are mostly remains of the old *Tawīl*, must be wanting in the folk-poetry when this is spoken, and for this reason, that they are also wanting in the vernacular; but the circumstance that they must appear immediately and wishes to introduce a metre, either theoretically or through singing, that they are metrical necessary elements of the verse, which in this its complete form would in the main almost exactly coincide with the classical *Baḥi* or *Shayḥi*. Whether the ordinary Arab brings any intelligence of rhythm in a verse spoken in the *Lahn* and inserts the necessary helping-vowels or not, is a matter of indifference for the point in question, and hence the employment of most investigators and travellers about the defective rhythmical and metrical intelligence of the modern Arabs is not generally valid, especially as the contradictory accounts do not show that this intelligence is entirely a question of the individual. Some, e. g. assert that the Arabs pronounce their poems very rhythmically when reciting them with the requisite quickness, but not when they dictate them (cf. Zeller, *Deutsch. Marginal. Gesellsch.* I. 418); but none deny to the poet himself a consciousness existing after metre whenever he would create a rhythmically ordered verse. In these folk-songs we have quite irrespective of singing and the melody, in distinguish between the pieces in the form in which they are dictated and the metrical enunciation a poet may have made in them. We will then arrive with Hartmann at the conclusion, that the original metrical form can be recognized in the majority of cases, but only by those who are familiar with the characteristic treatment of the syllables by the vulgar poetry (cf. Zeller, *Deutsch. Marginal. Gesellsch.* II. 178). Hence the principle of a quantitative prosody appears to be established also for the later classical poetry and for the modern folk-poetry in the songs and strophic forms which have been treated above. Indeed certain rules of quantity can be laid down especially for the vulgar poetry, which hitherto have been dealt with incidentally only by Stamma (*Teip-tun. Beduinische Lieder*, p. 22 et seq.) and Kien (*Mohammed's Fikar-entwürfe* Leipzig, 1898, p. 23—26, 48), e. g. the ambiguity of the final vowels, the possible solution of any "long" into two "shorts", that although are not counted as such, etc.

If it were desired to derive theoretically from the scheme an accentuating metre in the vulgar poetry, it would be necessary to begin with the verse in which the syllables are counted. In case the transition would be constituted of

such metres as e.g. the four-syllabled *Mutadarrik*, which as *Qasf al-Nafis* may appear purely in the form of spondee, by the catenation of each metre an accentuating metre could come about through the interpretation of "shorts". By-metres poetry could be added as an analogy, where in late times the verses were still constructed regularly according to the quantity, but were really accentuating. Further, such a view would be strengthened by observing that the ancient Arabs made short syllables long and long syllables short, and that this phenomenon is still more frequently perceptible at the present day. But everything of a metrical verse in any shape or form is strenuously rejected by Sachau. "The Arabs have never copied from the Christian poets of the Greeks, Romans, Syrians the method of syllable-counting, and if in many popular compositions the metrical form appears only to consist of a certain number of syllables, yet we must not see in this a metrical principle, but only an extravagance on the part of the old one" (p. 3). Even though feeling for the length and the shortness of the syllable was dwelling they did not introduce the word-accent to regulate the rhythm, and if in quest of the word-accent we examine songs which the old metro only a corresponding number of long syllables were removed, we will find many a time that metrical and word-accent coincide, and that this agreement is a purely casual one, and that the intention of enforcing a monotonous number of long syllables by means of the word-accent was always born far from the Arab poet's thoughts" (p. 6). This is still valid for the songs and strophes of the poets, but in "the folk-poetry in its most real sense", as Stumpp styles it, or the "possessing-metres", as Despermet calls it (*La poésie à l'usage, d'art de cet usage, mètre, des Orientaux*, III. 417 et seq.), one will not always be able to apply the laws of a quantitative prosody and therefore the scheme of the Arabic metres and their variations, for the modern Arabic vocabulary with its frequent slurring and especially its deficiency in short vowels cannot always satisfy the demands of a quantitative prosody. A poet of course can by the insertion of helping vowels still measure the syllables of the verse according to their own quantity, but the real folk-poetry proper can not. In it the emphasis of certain syllables and the rhythmical accent of the whole will frequently owing to the deficiency of short vowels be the sole normative influences. The final answer to this question will perhaps have to be long awaited; but we must remember how long it has taken to come to a decision upon the metrical character of the old Italian renaissance satirists, which presented similar but not so difficult problems. The system of Arabic prosody will only be possible when accurate investigations into individual metres and poetic forms have been undertaken independently of Arab tradition.

Like the Romans who took over with knowledge of letters also the use of versification from the Greeks, the Persians adopted from the Christians the almost canonical system of Arabic prosody, adapted it to the peculiarities of their own language and poetry, and endeavoured to bring it into harmony with their rich literary tradition. The main principles of Persian prosody are the same as those of Arabic, indeed in the

structure of the verse the metrical law of the quantity is much more marked than in Arabic. Of the 16 Arabic metres *Takmil*, *Basl*, *Wazn*, *Kamil* and *Mafid* appear almost not at all; of the rest the epic *Mutadarrik*, and the metres *Kamil* and *Mafid* are in special favour. Through synthesis of the primary feet of the two last three now peculiarly Persian metres have arisen, *Mafid* (*فعلان فعلن مفاعيلن*), *Kamil* (*فعلان فعلن مفاعيلن مفاعيلن*), and *Mughalil* (*فعلان فعلن مفاعيلن مفاعيلن*).

As in Arabic poetry so also in Persian there are no chymelised verses; a special feature of the Persian metre is the *Radif* or *Refain*-rhyme. It arises through one or several, but always the same words being added throughout the poem to the main rhyme of each line. But out of almost these same elements the Persians have been able to construct richer and finer strophic forms than the Arabs. The *Persiana*, too, have the Arabic article *Kajala* with one or several initial metres having end-rhyme (*Qasf al-Nafis*), but it is far from holding a dominant position. The *Qasf*, which has quite the same structure as the *Kajala*, being a poem in one metre, with one rhyme and *wasf*, with a limited number of verses, is more common; the number of lines it varies between 4 and 15. Besides the various kinds of *Qasf* a characteristically Persian strophic poem must be mentioned the *Varzi Band*. It consists of a series of one-rhymed strophes of 5-10 verses in the same metre, but with different rhyme, so which an invariable rhyme-verse in the same metre is added as a refrain (*israf*). If the *Varzi* at the end of the several strophes is not the same but always different, the poem is then called *Varzi Band*. In contrast to these later poetic forms which have been mostly only derived from Arabic models stand the originally Persian kinds, the older *Rubai* and *Mathnawi*. *Rubai* or *Qasf* is a quatrain in which the first, second and fourth short verse rhyme with each other; if the third also rhymes, the poem is called *Rubai* *Israf* (= melody). Each of these quatrains is complete in itself, without relation to the others. In the *Rubai* a special group of 24 metres is used, which are regarded as varieties of *Mafid*, and, according to the last classification becomes *maf'ulan* or *maf'ulan* in consequence of the license *Alfarn* or *Alfard*, are derived by Persian prosodists from two circles. The characteristic feet of the Arabic and Persian *Alfard* (— — — — —) — — — — — is *maf'ulan*. Finally *Mathnawi* is known by its rhyming in couplets (aa bb cc); each hemistich rhymes with the other, but the same rhyme does not run through the whole poem. On account of the great freedom in the choice of rhyme this poetic form is the usual one for long pieces, whilst the one-rhymed or Arabic system is preferred for shorter.

If the application of the metrical system of the Arabs to Persian verse must seem a strange thing since the rhythm in the structure of the verse is different in the two languages and the fitting in the system could but result in rough edges and harsh outlines; the adaptation by the Turks of Arabic prosody, which the Persians had remodelled, exhibits the utter subversion of the measure and rhythm of the real Turkish verse and can only be explained by the enthusiasm of the Ottomans for the letter-letters of the Persians. Their

original and distinctive mode of verse-construction was never systematized by the Turks; they copied only the Arabic-Persian metrical system. But the alterations are of so striking a nature that it would be superfluous to enumerate them. Particularly Turkish verse-construction depends, simply on the enumeration of the syllables, the *Pesmanî Hakkı* (i.e. finger-counting). Each hemistich consists of 7–15 syllables with a caesura after about every 4, and the tone is determined by the accent of the word itself. When the Persian metrical system was adopted the syllabic and the quantitative primacy were both in use at first, until the former entirely disappeared in the xv. cent. Remains of the old Fokk-halled, the Turki, have been preserved to the present hidden in *Şâhî* which has been derived from it and metrically adjusted. Recently a beginning has been made on one hand to get back to the ancient Turkish verse, and, on the other, to introduce European forms of verse into Ottoman poetry.

The rules and *qasidas* of Arshic primacy have been adopted also by Jewish poets in Islamic lands, and have been introduced into the late Hebrew poetry.

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(Wku.)

'ARUDJ. [See *arudj* 'Arudj.]

'ARUDJ. famous Turkish Chieftain, co-founder of the Algerian-Turkish state. Christian authors often give him the name Barberossa, which however rather belongs to his brother Khân al-Dîn [q. v.]

His origin has been much disputed. Some take him to be the son of a Turkish captain, others that of a Greek or Albanian seaguard or even of a nobleman of Saintonge. The most probable view is that his father was a potter of the island Melian (the ancient Lesbos). From earliest youth along with his two brothers Khair al-Dîn, Elias and Ishâk he practised piracy in the Grecian Archipelago. On one of these piratical expeditions 1214

was killed and 'Arudj taken captive, whereupon he had to serve a term at the oars on the galleys of the Knights of St. John. For his term, his early years are much veiled in darkness, notwithstanding the legends with which popular fancy has adorned the life-story of the famous corsair. It is certain however that 'Arudj left the region of the Archipelago and turned towards the western Mediterranean. From 1501–1510 he cruised continuously along the Spanish coasts, feared by the Christian population and already in renown amongst the African Moors. A host of adventures attached themselves to him, so that by about 1510 'Arudj mustered over 1000 well-armed men and a flotilla of from 20–22 ships. The Khalid-cultan of Tunis, Mulei Muhammed, whom he had now over to his enterprises by the gift of a part of his booty, empowered him to procure himself in the baronies of Tunis and transferred to him the governorship of the island of Lycia, which he made his headquarters.

'Arudj had wider designs however, and proposed creating an independent principality. For the settlement of disputes between the various of the Barbary States he offered to mediate, & the hope of possessing a strip of land as recompense for his services. In 1512 he finally complied with the call of the King of Naples, Abd al-Rahman, whom the latter sought for his aid against the Spaniards, who had driven him out of his capital. He besieged Naples, but at the storming of the town lost him also by a cannon-ball, and had to withdraw. Another and likewise unsuccessful attack on Naples which was undertaken two years later (1514) forced him to flee to Tunis. From there he watched events in Kabyle, where possessions two native princes were contesting, 'Abd al-'Aziz, Sultan of the Dâd 'Abbas (the Sultan of Labe) of the Spanish western, and Ahmad b. al-Kadi, the Sultan of Kado. 'Arudj took the cause of the former and helped him to win of his opponent in 1516. Thereafter 'Abd al-'Aziz proved for 'Arudj a valuable confederate, who furnished him with soldiers especially for the expedition to Algiers. For about this time, the Sultan of Algiers, Selim al-Tumî, requested 'Arudj's help in freeing Algiers from the Spaniards, who from the fortress of Cazan controlled the town with their cannon, prevented the entry and departure of the ships and so brought ruin on the inhabitants (see *Algiers*, p. 258). 'Arudj hastened to fulfil the request. He sent the half of his troops by sea, and himself with 800 faithful and good warriors from Kabyle marched towards Algiers; he overcame Sherghal, of which one of his former officers had taken possession, caused Sherghal to be hanged, then advanced into Algiers whose inhabitants welcomed him. But their attitude changed when they observed the ineffectiveness of the attacks attempted by 'Arudj against Cazan and the violence of the Turkish soldiers, who treated Algiers like conquered territory. In view of the growing discord 'Arudj speedily removed Selim al-Tumî by throttling him to his bath, then had himself proclaimed sultan by his own soldiers. Bloody violence suppressed the protests of the townspeople, and military expeditions secured the subjection of the Mitidja.

The occupation of Algiers by the dreaded corsair naturally caused disturbance in Spain, and as

already. In 1516 Cardinal Ximenes endeavored to wrest the town from him. But the expedition led by Don Diego de Vera against Algiers came to grief and cost Spain 1500 men (304 Sequi, 1516). Since the conduct of the sultan of Tunis (Tunisi) had been open to suspicion, 'ARUDJ used this as a pretext for an attack. He conquered Milyana and Medes (al-Madiya), and eventually, after the subjugation of his opponent on the banks of the Wad el-Lit (Wajer), brought Tlemcen under his power. He was ~~in~~ in this town, when a disputation of people arrived from Tlemcen to ask his aid against king Abū Hammū, a confederate of the Spaniards of Oran, and ~~the~~ was extremely opportune for 'ARUDJ's ambitious plans. He ~~was~~ referred to Khair al-Din the administration of Algiers and made with all speed towards the West. On the way thither he took the Kal'a of the Hane Reghū, in which he put a garrison under command of his brother Ishāq, sent to fight the army of Abū Hammū at Arbul, and entered into Tlemcen without striking a blow. But then, instead of restoring ~~the~~ the throne the pretender Abū Zaiyān in whose interest he had moved, he took possession of the town for himself. Then he interposed himself in the Maghwar (Cludei), had the Zaiyān prisoners ~~and~~ their adherents put to death (according to a local tradition 70 members of the royal family ~~was~~ drowned on one day in the Saharidj to pool in front of the town (see Tlemcen)), garrisoned the districts Tāzla and Qūda, and ~~and~~ made into the region of the Bahīl Saasien to force them to recognition of his authority. Finally he set on foot negotiations with the Merinid sultan of ~~the~~ for ~~the~~ procedure against the Spaniards. For the latter fitted out an expedition against Tlemcen in order to wrest it from the Turks and to restore their old confederate Abū Hammū to the throne. In January 1522 Don Martin de Argota with a small Spanish army reinforced by native troops took the Kal'a of the Hane Reghū, and thereby cut off 'ARUDJ's return to Algiers. Ishāq after a powerful resistance was compelled to surrender the fortress, but was done to death by the Arabs against the terms of the capitulation. Simultaneously Manigula Comares, commander-in-chief of Oran, advanced to the siege of Tlemcen. 'ARUDJ defended himself for six months, at last in the town; and then, after it became untenable, in the Maghwar where he barricaded himself in with his Volāshāh ("Comrades"). But on the day of the 'Id al-aghāz the Moors of the town entered the Maghwar under pretext of a desire to pray in the mosque of the citadel, and put to death the majority of the Turks. 'ARUDJ, who had but a few faithful companions left, resolved on flight, and escaped by night making for the sea. He was pursued by the Spanish cavalry and overtaken at the ford of the Rio Salado, and after a desperate defence ~~was~~ slain by the Spanish Rinsign Garcia de Neco. 'ARUDJ ~~was~~ only 44 years of age. According to Hæddu he was of medium stature, powerful, indefatigable and very brave; had a reddish beard and a brown complexion. His soldiers loved and feared him, obeyed him and bitterly lamented his death. He was not only a capable soldier, but displayed also great political insight. He recognized the possibility of utilizing the anarchy of the Maghreb to found a mighty Islamic state on the ruins of the small Berber principalities which would impose a limit on the attacks of the Christians on the African

coast. His considerable fighting-strength allowed him to prepare this great plan, which Khair al-Din was called on to adopt and realize.

Bibliography. Sander Rang and F. Dœlla, *Fondation de la Régence d'Algier* (Paris, 1837; the chronicle translated by these two authors is the Arabic rendering of a Turkish work: *Châh-nâmeh-i Khair al-Din Pasha*, which is wrongly ascribed to Khair al-Din himself); Hæddu, *Tour géographique et historique général de l'Afrique* (Valladolid, 1612; French translation by Beudant and Munster, in the *Rev. Africaine*, xiv. and xv.); and *Épique des rois de l'Afrique* (French by H. de Grammont, in the *Rev. Afr.*, xlii. 127); Weill, *Établissements de la domination turque en Algérie* (*Rev. Afr.*, xlii); Lopes Commey, *Chronique des Barbaresques* (Manuscript lib. ex-parte, vol. xl; Madrid, 1854); E. Mervet, *Hist. de l'Afrique septentr.* (Paris, 1888—1891; vol. II. p. 426 ff.; vol. III. p. 15 ff.); see also the *Bibliography* under ALGER, AL-ALGERIA. (C. YVER.)

'ARUS (A.), *ibide.* (See *ARUS*.)

'ARUSIYA, Turkish-order, according to Kion a branch of the Ghāshīliya which takes its name from Abu 'Abbas Ahmad (I. Muhammad b. 'Abd al-Salām b. Abū Bakr) b. al-'Aras, who died c. 1460 in Tunis.

Bibliography. Kion, *Marsabants et d'Armenie*, p. 268; Depont et Coppolani, *Les confessions musulmanes*, p. 140.

ARZACHEL. [See *ARZ-ZABĀLA*.]

ARZAN. town in Armenia, half-way between S'ini (S'ört) in the East and Maiyāshān in the West, $\frac{1}{2}$ Parang (1 parang = 3.6 miles) distant from the latter, situated rather under 41° 40' N. long. (Greenw.) and a little over 38° N. lat. According to ancient-Armenian geography Arzan (in Armenian Arza) was the chief place in a district of the same name belonging to the province Armini, and this name the foreigners (Greeks and Romans) have transferred to the province (Arzachie). The names Armini and Armenie ought, moreover, to be sharply distinguished from each other. The Arabs, who took possession of the town in their first Armenian expedition under 'Isā b. Uthman in the year 20 (640), included it in the territory of Hajar (Mesopotamia). Arzan, the 'Arz' of the Byzantine historian Cedrenus (Anon. 1839, II. 577), was situated, according to the accounts of the Arabic authors, in the middle of a fruitful, well-cultivated region, and was considered in the Middle Ages to be one of the most flourishing towns of Armenia; it was protected by a strongly fortified fort. The strategic revenue from ~~the~~ of the districts of Arzan and Maiyāshān together amounted, according to Kudama (de Gize, *Hist. Geogr. Arab.*, vi. 246), to 'Abdāh (thine) to 4,000,000 Dirhams = ca. £ 165,000. (Cf. A. v. Kremer, *Culturgech. der Orient unter den Chalifen*, I. 368.) At the beginning of the IV. c. AD. cont. the Hamdanid Sul al-Dawla took up his residence in Arzan. When he and his brother (Nāṣir al-Dawla) were engaged in war and political enterprises in Calyculia, the Byzantines utilized this favorable opportunity for an incursion into Mesopotamia in the year 330 (941), when they took and sacked Arzan; cf. Weill, *Gesch. der Chalifen*, II. 673; Ann. i. 690, and Freytag in the *Zeitschr. f. Deutsch. Morgent. Gesch.*, x. 472. The town appears to have

entirely recovered in the course of time from this blow, for al-Mustawfi on his travels in the vil. (xiv. cent. describes it (he calls it Arzun) as a flourishing place. But from the beginning of the 7 cent. there is evidence of Arzan (in Syriac Arzun, hence occasionally also in Arabic Arzun) being the see of a Nestorian bishop (cf. Guidi in the *Zeitschr. f. Orient. Forsch.*, *Geogr.*, xiii. 403). Arzan is to-day a pretty extensive stretch of ruins, which occupies according to Taylor an area of 5000 paces (ca. 0.386 sq. m.) and in which Klepert, wrongly however, sees the site of the Armenian royal-city of Tigranocerta. Arzun lies on the right bank of the *Arzun* (Kizil)-Su (Cal), in Kurdish Qharzu (Qharzo)-Su, which, flowing from Qharzu-Dagh, falls into the Tigris about 25 miles south of Arzan. Below Arzan this river is also called Redwan-Su after the town Redwan (Rihwan); its other name, Yashd-Kharu-Su comes from modern neighbouring Kurds who belong to the sect of the Yashids; the Arab geographers call this watercourse Nahr al-Jahh (Jahh) or al-Sarhu. This Arzun-Su must not be confused with the Nahr Arzan (also Nahr Shihab) of the Arab geographers; for the latter is the Artaban of the classics, the modern Murad-Su (or Sai), the eastern (better southern) arm of the two sources of the Euphrates; for further details, see under Murad-Su and Euphrates. The name Arzan is found elsewhere in this region, e.g. = the name of a small, eastern tributary of the Euphrates, which has its mouth below Malhiya (cf. the art. Armanah N. 2 in Paul-Wissmann's *Reisenergebnisse der klass. Altertumswissenschaft*, ii. 1872). Finally warning must be given against the confusion, which appears several times even in Oriental authors, of our Arzan (near the Tigris) with a town of the same name situated in the region of the source of the Euphrates, near Theodosiopolis. When this town was sacked by the Seldjûks in the year 1049 those inhabitants who escaped the blood-bath went near and settled in the neighbouring Theodosiopolis (Armenian Karin, Arabic Kâhîlâ), and named this after their devastated home "Roman-Ardzu"; Arabic Arzan al-Rûm, modern Erzerum; for further details, see art. ERZERUM.

Bibliography: Yâskî, *Atâf-Name*, i. 305 et seq.; Juvainvère, *Hist. des Mongols de la Perse* (Paris, 1836), i. 376; K. Rihov, *Erzkunde*, x. 89-92, 98; xl. 5; Taylor in the *Journal of the Roy. Asiatic Soc.* xxv. 26 et seq. (with plan of the ruins); H. Klepert, in the *Monatsh. der Deutsch. Akad. d. Wissensch.*, 1873, pp. 185-188, and also in *Herwig*, ix. 142; Tomaschek, in the *Sitzber. d. Wien. Akad. d. Wissensch.*, vol. cxxviii, 4, p. 21; G. B. Strangé, in the *Journal of the Roy. Asiatic Soc.*, 1895, p. 264, and *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 112 et seq.; Belok, in the *Verhandl. der Berlin. Anthropol. Gesellsch.*, 1899, p. 414; J. Marquart, *Brâulchr* = *Brâulchr*, *Geogr. Anz.*, N. F., vol. iii, N. 2, p. 25, 141, 177 et seq.; 306; Hübnermann, in the *Indogerm. Forschungen*, vii. 249-251, 289; H. Thomschke, in the *Zeitschr. f. armen. Philol.*, ii. (1904), p. 46. (SIEBER.)

ARZAN AL-RÛM (See ERZERUM.)

'ASĀ (A.), Rod, Stick. — The rod mentioned in the Kor'an is that of Moses; the self-same account is given of it (Sura 20, 17, 25, 32) as of Aaron's rod in the Bible (Ex. Ch. 7, 2 et seq.).

On the occasion of Allah's self-manifestation in the fire Moses receives the command to cast his rod in the ground, and here, too, it becomes changed into a serpent (Sura 20, 17, 27, 28, 32). As in the Bible, the rod is effective at the passage through the Red Sea (Sura 26, 63), and makes water flow from the rock (Sura 2, 27).

The commentators and writers add further details which show partial dependence on Jewish legends (cf. Grünbaum, *Arise! Barmage* etc. *Geogr.*, *Supplement*, p. 162 et seq.). Only the following need be mentioned here: Moses' rod was a branch of a myrtle or black-berry bush in Paradise, 10 ells long. Adam fetched it thence with him, and after him it became the hereditary possession of the prophets till Jesus. — According to another version it was entrusted to Jethro by an angel. — Moses received it miraculously from his father-in-law.

Moses' rod has served many purposes, its two branches shone in the darkness, it made water gush forth from the ground and disappear again, it put forth leaves and fruits, etc. — It is also related that Solomon had a rod from which he never separated.

Yâskî has embodied in his *Kisâs al-Fayâs* wa 'l-Fahm a section on the rod, in which he speaks specially of the use of the rod amongst the ancient Arabs and in the Khutba (Kairo, 1311-1313, vol. 4, p. 49 et seq.). Also 'Asmâ b. Mar'ûf has composed a *Kisâs al-Fayâs*. Cf. Pétrichou in his edition of the Text of the Autobiography, p. 499 et seq.; and *Mittheil. orient.* p. 116.

For the use of the staff in public worship see 'ANATA.

Bibliography: The Kor'an-commentaries on the passages in question; The'âli, *Kisâs al-Fayâs* (Kairo, 1297), p. 163 et seq.; Weil, *Biblische Legenden*, *Abu'l-münir*, p. 149 et seq.; Grünbaum, see supra.

(A. J. WASSINK.)

'ASĀBA, 'Asābāt (A.), as a jocular term denotes Agnates. Cf. the art. *AL-ĀḤ*.

'ASĀBIYA (A.), patriotism, party-spirit.

ASAD (A.), the Lion. Known to the Semites from earliest times the lion has engaged the imagination of the Arab people and the Arab poets, especially in the pre-Islamic period. By that time, indeed, lions may no longer have been at all abundant in Arabia, for the number of *As'ad*'s, i.e. districts abounding in lions, mentioned in the literature is small (the Harâ of Sharr and Khafis were held in most fear). Notwithstanding the scarcity of the lion the Semite literature shows the most thorough acquaintance with its characteristics. The thick mane — almost covers the mane — is regarded as symbol of power and majesty; the fetid breath, the aloft spring, the ferocious roar, the boldness and voracity of the lion recur again and again; but occasional cowardice, his craftiness and his "going in the rein" were also sharply observed. As old as Arabic poetry itself is the identification of the dimal warrior with the lion; the forest of tamar with which the Beduin enter the fray appears to the poets like the thicket of reeds (*qasab*) which lions hunt. Just as the lion has found a place among the constellations in the heavens, so does a whole Beduin-tribe bear the proud name "sons of the lion" (see next art.). — In Islamic time the

Imam al-Kais, Hujr's son, did indeed take heavy vengeance on them, but was unsuccessful in his endeavour to bring them under subjection to himself.

With the year 624 they make their entry into the history of Muhammad. Two men of consequence of the Asad thought they might turn to use Muhammad's supposed weakness after his defeat at Ohod (625) in order to recommend to him (the a preliminary expedition against Medina; other with their judgment of the position of affairs warned them not to do so, but in vain. However before the assembled Asad were ready to set out, the Prophet got wind of the plan and, according to his policy of wiping every such movement in this kind, sent about 250 men under a capable leader by forced marches against the Asad, who had to escape attack but left with the Muslims considerable booty in camels and sheep. The person who gave the Prophet information about this proposed expedition of the Asad was a Tayyite, and they were Tayyites also who availed themselves of the confusion which was now spread among the Asad and attacked and utterly disposed them. In the year 627 they gave a contingent to the great coalition (The Campaign of the Ditch) formed by the people of Makkah against Muhammad, which separated later its object unaccomplished. To the news Muhammad despatched an expedition against the Asad, led being warned to time, but again lost camels. At the beginning of the year 9 (Syng. 630), which was for them a year of famine, a section of the Asad announced their political mission. To this embassy and its negotiations Sirat 14—15, makes reference. Here too the outward mark of political subjection was the payment of the *badaka*, but whether conversion to the religion of Islam occurred among this widely-dispersed tribe, of which, too, some lived apart, is totally uncertain. The alleged ill-conduct of the Asad envoys in Makkah is but a biased invention; Asad appear, however, even in Muhammad's lifetime to have offered many an occasion for complaint. Immediately before the death of Muhammad Talha (Tulāha), the chief instigator of the Asad attack planned in 624, the leader of the Asad in the Campaign of the Ditch, participated in the Asad embassy to Medina, and returned to proclaim himself a prophet — an attempt with inadequate means, to say the least — and to urge apostasy from the faith of Muhammad. Muhammad's death, the generally uncertain allowance produced thereby and the absence of the large Muhammadan army in North Arabia enabled Talha to greatly extend (632) the religious-political movement initiated by him. At first he succeeded in bringing the Asad to open apostasy. But his endeavours to bring the powerful Beluiz tribes whose encampment were in the West to a great, united instruction had only partial success. It appears that only the *Parwa* attached themselves openly to the Asad. But bye and bye men from the *Ala*, the *Qhabyān* and the *Tayy* seem also to have been found among them. At the well of *Buqāha*, in the territory of the Asad, there ensued a fight with the faithful under Khalid's leadership. When Talha in the middle of the fight was left to the mercy of the Fazez the day was lost to the Asad. Some subsequent skirmishes (e.g. at al-Gharrā) completed their subjection. Only then

appear to have occurred their conversion to Islam.

In 630 they occupied later a quarter of their own, and constituted a considerable section of the local population. We then find also their Kufic contingent, e.g. to the armies of 'Alī, Husain, Muḥammad, Nuḥayl and Zaid.

Bibliography: Sprenger, *Das Leben und die Lehre des Mohammed*, Weithausen, *Wissens und Fortsch.* II, VI, p. 71; Cantani, *Genealogie der Araber*, I, 103.

ASAD n. 'Abd Allāh al-Kasat (according to the Arabic sources; according to the Persian al-Kushajirī, governor of Khurasan under the Caliph Hishām b. 'Abd al-Malik, 106—109 (724—727) and 117—120 (735—738). Especially during his first term of office he conducted himself in relation to the Arabs as a faithful adherent of the Yarmukite party. With the Persian *Shāhanshāh* (handowners), he was in high favour and was praised by them as a prudent "householder" (*Kāshghar*) of his province. *Shāhanshāh*, the ancestor of the *Sasānids*, succeeded Islam under him, and in his honour gave his son the name Asad. The city of Balh which had been demolished by the Arabs he had built anew, and transferred (107—708) the Arab camp thither from *Barāghān* (a passage from Balh); later he made this city his place of residence, probably in order to be more effectively to carry on the struggle with the princes of Tukharistan their Turkish allies and the Arab insurgents under *Khalid b. Surāsh*. In contrast to his predecessor *Nasr b. Sayār* he did not achieve any great military successes. The village of *Asadabad* near *Naisabur* was built under him, and remained in possession of his successors until the administration of 'Abd Allāh b. Tūhr (903).

Bibliography: Tabari, *Index*; *Narshah* (ed. Schefar), p. 57 f.; *Gardal, Zaim al-Mashriq* (MSS. in Oxford and Cambridge); *History of Balh* edited by U. Schefar, *Christenheit und Persien*, I; cf. van Vloten, *Recherches sur la domination des Sassanides* (Verhandlungen der Kaiserlichen Akademie der Wissenschaften, phil.-hist. Klasse, I, No. 5); J. Wellhausen, *Das Arabische Reich und seine Vorgeschichte* (Berlin, 1902). (W. BASTIEN.)

ASAD n. al-Fakr b. Sa'ad, AMT 'Abd Allāh, born 142 (759-760) in Kairō, came while yet quite young with his father to Africa, afterwards to Medina he attended the lectures of the famous jurist Mālik b. Anas (q.v.). After the latter's death he went to Jeddah, made the acquaintance of the pupils of Abū Hāshim, and studied thereafter in Egypt under Ibn Kāsim (q.v.). Returning to Kairō (181 = 797) he soon acquired the reputation of a great jurist (cf. art. *Asṭath*), and by the Aghlabid Zaydād al-Asad was appointed *Kāfi* of this town (303 = 818-819) along with Abū Nuḥās Muhammad who was already occupying this office, although it was unusual for two *Kāfis* to officiate at the same period in the same town. Great as was his reputation he enjoyed as jurist but a poor lot known by the expedition to Sicily (310 = 826) which was commanded by him (with the title "Asad"), in the course of which, during the siege of Syracuse, he was (313 = 828) of the plague, or, as another tradition has it, by an enemy's hand.

Bibliography: Amari, *Bibliografia Arabica Sicula*, see Index; and *Storia dei Saraceni in Sicilia*, I, 253, G.; E. Martini, *Storia di*

of these Shait is the *kalā* (or *Najsh*) as the incarnation of the world-Soul; to him then emanate from the *Najsh* the secrets of the progressively revealed true doctrine. Thus to the *Najsh* Adam belongs the *Asas* Seth; to Moses, Aaron; to Jesus, Peter; to Muhammad, 'Alī, to Muhammad b. Ismā'īl, 'Abd Allāh b. Maimūn al-Rādīsh, grandfather of the Mahdī 'Uthāl Allāh, the founder of the Fāḥmūd dynasty.

Bibliography: De Sacy, *Exposé de la religion des Druses* (Paris, 1838), I: 51. Guyard, *Fragment relatifs à la doctrine des Ismaélites* (in the *Notes et Extraits des Mss. de la Bibl. Nat.*, xth, I, 177-192); de Goetze, *Abhandlung über die Carmathen im Irak und die Fatimiden* (Leiden, 1886), 166 et seq.; Blachet, *Le Manichéisme dans l'histoire musulmane* (Paris, 1903), p. 59; E. Reuven, *Literary History of Persia* (London, 1903), p. 408 et seq.

(GOLDZIEHER.)

ASFA (a.), yellow; also, in distinction from black, simply light-colored. Some Arab philologists and equesters indeed claim for *asfa* also the meaning "black"; see the discussion thereon in the *Abhidhāt al-Aḥād*, II, 415. The Arabs called the Greeks *ḥamā 'Asfar* (from *ḥamā* and *asfa*). *Uḥd al-Ḥādā*, I, 274, 3 ab infra according to Tabari (ed. de Goetze, I, 357, n. 354, 1) signifying "Some of the Red One" (Eḥūd). In the *Ḥādāth* mention is made of the context of the Arabs with the *Asfar* of the conquest of their capital Constantinople (*al-Ḥādāth al-Ḥādā*, II, 173). *Al-Ḥādāth* *ḥamā 'Asfar* (*Abhidhāt*, I, ed. VI, 98, 14) = the Christian princes, especially those of the Rōm (ib. p. 98, 3 ab infra; cf. *Abd Tamīm*, *Diwan*, ed. Beirut, 18 ab. in a poem to al-Muḥajir after the battle at 'Amuriya). Later this designation was applied to Europeans in general, especially in Spain. *Tarīkh al-Ḥādā* (Spanish Era) can thus be best explained; other views in *Zeitschr. d. Deutsch. Morgenl. Gesellschaft*, xlviii, 626, 637. Many genealogists have explained *Asfa* as the name of the grandfather of Kān (*Ḥādāth* in the Septuagint, Gen. 36, 1) and father of Kānūl (*Ḥādāth*, Gen. 36, 2), ancestor of the Rōm. According to the explanation of De Sacy (*Not. et Extr.*, ix, 437; *Journ. As.*, 3, Serie, Pt. I, p. 94), which Franz Ebnassir accepts (*Zeitschr. d. Deutsch. Morgenl. Gesellschaft*, 237-238), the designation *ḥamā 'Asfar* was a literal translation originally referring to the Flavian dynasty, then because extended beyond it to the western caliphate from his travels among the present-day Nubians (q. v.) H. Lammens relates that they designate the Emperor of Russia *Maḥd al-Asfar* (*Un pays du Nubie* in *Revue de l'Or. chrétien*, Paris, 1900, p. 42 et seq. separate edition).

Bibliography: In Goldzieher, *Afghanistanische Studien*, I, 100 et seq.; Castan, *Annali dell'Islām*, II, 243; *Zeitschr. d. Deutsch. Morgenl. Gesellschaft*, III, 363; *Journ. As.*, 10, Serie, ix, 230; *Saḥīḥ*, III, 196.

(GOLDZIEHER.)

al-AḤḤĀ, *Asu* *Ḥaḥā* *Maimūn* a. *Kān al-Bakā*, of the tribe *Kān* in the *Ḥaḥā*, eminent poet of the period of transition from the *Ḥaḥā* to *Ḥaḥā*. To distinguish him from other poets of the same name he is called *al-Aḥḥā* *Talḥar*. The epithet *al-Aḥḥā* was given him from a verse in his so-called *Maḥāḥa* (ed. Lyall, Calcutta, 1894, v. 20). The year of his birth is unknown;

he died ca. 840 A. D. Though he lived therefore into the period of *Ḥaḥā* and even composed a very famous poem in praise of Muhammad, yet he did not accept the new faith. But just as little may he have been really a Christian, although he professes to be a monk and came into close contact with Christianity through intercourse with the court of al-Ḥaḥā and through those in his intimate neighbourhood. Next to *Ḥaḥā* al-Ḥaḥā, al-Aḥḥā is the ancient Arabian poet who has wandered about most in the world and procured for himself thereby a proportionately broad horizon. Hence, too, the astonishing number of allusions to historical incidents, and the numerous foreign words, especially Persian, in his poems. Through these *Wissungs* al-Aḥḥā and 'Alī b. Zaid have served as models for the later *Ḥaḥā* of *Ḥaḥā*.

Bibliography: Brockelmann, *Gesch. d. arab. Litt.*, I, 37; Geyer, *Zwei Gedichte des al-Aḥḥā* (Wien, 1908); H. Thorksen, *al-Aḥḥā's Lyrische auf Muhammad*, in the *Morgenl. Forschungen*, [N. HANSEN.]

AḤḤĀ HAMDĀN, properly 'Abd al-Rahmān b. 'Abd Allāh, Arab poet, who lived in *Kān* in the second half of the 1. (vil.) cen. He was married to a sister of the theologian al-Ḥaḥā, and he, again, had married a sister of al-Aḥḥā. The role which he played under 'Abd al-Rahmān b. al-Aḥḥā is best known. He took part in his campaign against the Turks and was taken captive but escaped with the aid of a Turkish woman whose passions were inflamed for him. When the al-Aḥḥā turned against al-Ḥaḥā, the poet's sharp tongue aided him with satire. The decisive battle at *Ḥaḥā* resulted unfortunately, the al-Aḥḥā took to flight, and al-Aḥḥā was led prisoner before al-Ḥaḥā, who immediately recalled to him some of his malicious songs. His contemporaneous sentence of death was carried out on the spot (83 = 702). The poems of Aḥḥā Hamdān which have been preserved to us are reflections of his adventures and political sentiments.

Bibliography: *Abhidhāt* (1st ed.), v. 126 et seq., 128 et seq.; *Maḥāḥā*, *Murād* (Paris), v. 355 et seq.; *Tabari* (ed. de Goetze), I, Index.

(A. J. WERNER.)

ASHĀB (a., sing. *Ḥaḥā* or *Ḥaḥā* (a single one: *Ḥaḥā*), "Companion"; so term. techn. of *Ḥaḥā* it has the special sense of "The Companions of the Prophet"). In earlier times the term was restricted to those who had enjoyed intercourse with the prophet for some time, and had accompanied him on his expeditions. Later the circle of Companions became more and more extended, the condition that this must have been actual intercourse being disregarded, and those orthodox being also included in the *Ashāb* who had met the prophet during his life, or who had seen him even if but quite a short time, without regard to the age of the persons in question. (On the differences of opinion on the definition of this term, cf. Goldzieher, *Mus. Studien*, II, 240). The definition which is valid in Theology attaches itself to the wider extension of the term (*Ḥaḥāḥā*, VI, 88). 'Amir b. Waḥāb al-Ḥaḥā 'Abd al-Talḥā who died shortly after 100 A. H. is styled the last of the Companions (*Ḥaḥā* al-Ḥaḥā, III, 97, v. 233), and must have been

quite a little child when he saw Muhammad; he was only born in the year of the battle of Uhud and was with the prophet at the age of 8 (cf. *Leitner, d. Deutsch. Morgenl. Gesch.,* vol. 595). Orthodox Qibn, whose legend mentions as having communication with the prophet, also have according to this even their place among the Ashāb. The Ashāb occupy in Sunni Islam high rank in the estimation of the Faithful. After the Korān they are the sources of authentic religious doctrine, since information about the prophet's expressions and procedure traces back to the communications which they as ear and eye-witnesses have made regarding them. On the other hand, down by them an authentic tradition is based; those Hadith which trace back to them in an unbroken chain are *mutawatir* ("propagated"). Attended accounts of their procedure are regarded as evidence for the correct Sunna, which the Faithful must hold to as the rule of conduct at all times. Their intercourse with the prophet and the importance which they have in the establishing of Islam have made them from the beginning objects of piety to the orthodox. To render them as to hold them in contempt is considered an execrable crime. Scourging is the penalty set upon their reviling (*Sahih al-Bukhari*), even capital punishment in the event of an absolute repelition. A procedure among the Ashāb the first four Khulafas occupy the highest places in the order of their succession as the ruling power; in other Ashāb share with them this preeminence; that Muhammad named them while yet they lived of Paradise (*al-Bukhari al-munawwir* vol. 1, *al-Bihar*); they constitute a separate category of Ashāb. Other categories among the Ashāb are determined by the different nature of their share in the prophet's enterprises. *Mukadhir* (who emigrated with him to Medina), *Ansar* (natives of Medina, who share besides only the emigrants), *Muhajirin* (who cooperated with him at Mecca), etc. The opinions on their qualitative gradation have been collected in Nawawi's Commentary on Muslim (*Sahih*, V, 164). The contemptuous attitude which manifests a hatred that rarely becomes intensified into a wild fanaticism towards the Ashāb, is met with their approval the first Khulafas wanted away the rights of 'Ali and his family, forms an outstanding peculiarity of the Shi'a in contrast to Sunni Islam. The adherents of the latter constantly make the Taqiyah-Enquiry (*indhiya Allahu 'alahu, 'Allah be pleased with him?*) follow the mention of any one of the Ashāb in speech or writing. In the theological literature of the Shi'a the collection of the traditions concerning the saviour (*Bayan al-Munawwir al-Ashāb*) receives arduous attention, most systematic works on Hadith contain a section on such. There are besides several works in which the names of the entire companions have been collected with biographical notices and communications regarding the Hadith they have handed down. They display many variations from one another. Of 'Abd al-Rahmān al-Kāfi: a Maḥabba of the Ubayyid family (died in Baghdad) 351 = 962; a *Maḥabba al-Sayyid* is mentioned (Ubayyid, *Taḥṣīl al-Hadith*, iii, 99). The authors of the most famous of these works dealing with the Companions are: Abū 'Abd Allāh al-Bāḥī (died 395 = 1004-1005), Abū Nu'aim al-Ishāqī (died 430 = 1038-1039), Abū Qasim b. 'Abd al-Rahmān al-Kāfi (died

403 = 1070-1071), *Maḥabba al-Sayyid* (2 Vols. Haidarabad, 1318) of the critical notes on this is *Sahih*, *Taḥṣīl al-Hadith*, vol. 135). Abū 'Abd al-Muḥammad b. Abi Bakr al-Ishāqī (died 581 = 1185-1186). The material of these predecessors has been critically compiled, corrected and supplemented by 'Abd al-Muḥammad al-Ishāqī (died 630 = 1230-1235) in his comprehensive *Uṣūl al-Ashāb* (1 Vols. al-Sayyid al-Sayyid) (5 Vols. Cairo 1286). *Uṣūl al-Ashāb*, *Taḥṣīl al-Hadith* (2 Vols. Haidarabad 1315; 8000 lithographs). Still fuller is given by Abū 'Abd al-Rahmān al-Ishāqī (died 851 = 1448-1449) in his *Uṣūl al-Sayyid* (4 Vols. printed in the *Madrasa* of Calcutta 1853-1894; 4 Vols. Cairo 1325-1325).

(Continued)

ASHĀB AL-KADĪM (A.), the adherents of tradition in the *Ashāb al-Kadīm* (q. v.). For further information on this and similar combinations see Ahi.

ASHĀB AL-KAHF. "the people of the cave". This is the term used in the Korān to denote the youths who in the West are commonly called "the Seven Sleepers of Ephesus". This is the story almost as Muhammad tells it (Sura 18, *al-Kahf*). Some youths in a pagan town are loyal to the one God; they conceal themselves in a cave, whose entrance is on the north side. There God puts them and their dog to sleep. "And if you had come upon them you would have found them and been filled with terror." After 309 years the sleepers awake and each one of their number into the town to buy bread. — The Korān has no more to relate; there is only added that their number is variously given as 3, 5 or 7 and that the story is intended to confirm faith in the resurrection.

The historians and commentators have told of the various traditions which at Tabari (ed. de Goeje, I, 775 ff. *supra*, *Taḥṣīl*, loc. cit. xv, 123 ff. *supra*) communicates the various versions of the following type: In a town of Greece (or Asia Minor) some youths, who have gone over to Christianity refuse to worship the idols. They flee from the town and with a dog which would not be away conceal themselves in a cave, where they go to sleep. The pagan king Diocletian (*Diocletian*, *Diocletian*) appears at the scene with his soldiers to seize the persons of the young men. But no one is able to enter the cave, and so the only thing possible for him is to build up the entrance that those shut in may die of hunger and thirst. This he does. Afterwards the king is forgotten. On day an owner of flocks sends workmen to remove the wall at the entrance, and comes a shepherd to his congregation there. The workmen however do not observe the sleepers. In God's good time the latter awake. Filled with anxiety they rent, covering all eastern, one of their number into the town to buy bread. The baker does not recognise the coin which is given in exchange and brings the young man before the king, when everything is explained. The man has slept for 309 years; in the meantime the pagan has given place to a Christian generation. The king is much rejoiced, for the presence of this youth is proof that the body is ruled with the spirit, a thing which some had doubted. At once the young man enters the cave again he goes to sleep beside his companions. A church is then built at the spot.

This account ends rather. Only one differing version need be mentioned which originates from Waho to Munaŋŋŋ (Japan), ed. de George, 1, 278 *et seq.*, the al-ŋhar, ed. Tsuchi, 1, 254 *et seq.* One of the apostles went to the above-mentioned town, at the gate he found that all who had been out up before which every one who returned had to prostrate himself. In consequence he remained without the town and hired himself out as an attendant at the baths. There he carried on his propaganda and won the youths for Christianity. One day as the son of the king was about to enter the baths in company with a female the apostle admonished him. This time he prevailed upon to forgo his intention, but not the next time however. Then the divine punishment fell on them both, and they died in the bath. As soon as this reached the king's ears he issued a warrant to arrest on the person of the apostle. But he and the young men were carried off for safety to a cave by an acquaintance; there was also a dog with them.

What it goes on to state agrees with the other version. -- The story is told in the sources with much historical and geographical detail; many of these details are contradictory, and others have not yet been explained. The most important of them will now be noticed.

The pagan king is named Dätya, i. e. Devina (340-351), who persecuted the Christians, and the Christian is Theodosius II, (408-450). This however does not agree with the Koranic account, that the sleep lasted 300 years, and with others, according to which it lasted 472 — The question as to which town is the scene of the story is important. The western sources all pronounce Ephesus; some of the original, Arab. The Arabs know of two places called Afoa. The one is the well-known town; the other is the old Araphous in Cappadocia, which is called also Afoa (now Yarpuz). Are we to seek there the scene of these actual or supposed events?

The Chicago ~~MS~~ adduced proofs out of the literature in favour of ~~MS~~ view. Some travellers e.g. relate that a horse was pointed out to ~~MS~~ there containing 24 male corpses which looked as though they had ~~MS~~ up (Vajir, *Ma'ham*, II, 206; al-Muqaddasi, p. 133; Ibn Khordadhab, p. 166, 120; al-Biruni, *Chronology*, ed. Sachau, p. 290). Further in the *Kameli des Indes* vol. II *L'Auteur des Nidjems*, ed. Honnema, IV, 153 it is simply stated that Atablan is the place of "the people of the ash". Perhaps it is this discovery which is the original source of the legend of the seven sleepers. Because of the name Adwa people came to think later of Indonesia.

Another important question is connected with the meaning of the last word 阿哈基姆 Koehakim "king of the cave and (of) al-Kahim". Many take it to be the name of the dog, and to be the tablet 阿哈基姆 contains the story of the family. The Arab geographers regard it as a geographical name. Ibn Khordadbeh, e.g. calls the cave, which is mentioned as containing the corpse, al-Kahim, he lays the scene of the story of the family at Ephesus. Al-Mukaddasi on the other hand regards the 13 men discovered as the Ashad al-Kahim, and knows of a place al-Kahim in the country to the East of the Jordan not far from Tadmor. There a wonderful incident has occurred with 3 men who are therefore called Ashad al-Kahim. Chir-

many Canadian has visited the cave there and considers it to be the one described in the legend.

While significance attached to the dog we cannot tell, nor where the mountain Anahilis (the spellings of it are very various) is to be looked for, none is there evidently in regard to either the number or the power of the result.

The oldest mention of the legend is in the east we first trace by Dionys de Tell Mahra in a Syrian work of the 7th cent., in the east by Theodosius in his book on the Holy Land. In these versions the names of the youths are Greek. Opinions are at variance as to the question whether the version found in Dionys was translated from the Greek or was originally composed in Syrian. — The legend is widely spread in the literatures of east and west. On this point see the work by Julius Koch, who has attempted to give it a mythological interpretation.

Bistia elegans. Thunberg, *Vermählungsschmuck*.
Königlich böhm. princus (ed. Tallberg, p. 161
and 145); Gledits, *Tafel orientalis illustrata apud*
et arte domesticis et fidei (Lond. 1808, 1796,
1824-1825); Land, *Ansidola africana*, l. 38; v.
27; Talbot (coll. de Gouan), l. 775 et cap.; als
Tafel, xi. 123 et seq.; de Boeck, *Bibliotheca gra-*
tegarum arabicarum, Indices d. vocc. al-Rakim.
Atala, Adala, Turada; Vahat, *Mémoires*, n. Hualah
vocc.; lbs al-Ashit (ed. Tornd.), l. 254 ff.;
al-Wilid, *Chromology* (ed. Saunier) p. 290;
Kawini (ed. Wilton), l. 161 et seq.; Maketa,
Etiol. des nations arabiques (Traité of Quatre-
mère), Vol. I. Part 2, 142; Noldeke, in *Oriental.*
Gr. Arabica, 1886, p. 455; de Guise, *La*
Légende du sultan égyptien au Egipte (Voy. in
Méditerranée. Amsterdam, 1796), q. Hecks,
fiel 17, p. 9 et seq.; John Koch, *Die Sitten-*
erziehungsgeschichte der Egyptianen und ihre Ver-
besserung (1823); Theodorus, *De usu morali*
sancito (ed. Willmann), p. 29; Sumar, *Hajjeh*
ad-Hayarna, vol. voce Kalla; Thibault, *Kaput*
al-Andalus (Calixt, 1897), p. 290 et seq.; Cer-
mont Ganneau, *Ronde d'Archéologie orientale*,
III. 293; W. Tarnabek, *Hebrew-Lexikon*, spe-
ziell nach deren Diphthong und aus Götter-
göttern (in Körper-Schrift, Berlin, 1805);
G. le Strange, *Palestine under the Moslems*,
p. 274—286; cl. also Brockelmann, in *Wort-*
d. Sem. f. Gr. Sprachen, IV. 228 und li. Haller,
in *Revue des études juives*, XLII. 205 et seq.

[1. WASHINGTON.]

APHĀB al-RASS, the people of the "well" or "of the well", are twice mentioned in the Koran (Sura 25, vs; 30, 12), along with 'Adh-hamūd and other unbelievers. The commentators know nothing for certain about them, and so give widely divergent explanations and all manner of fantastic accounts. Some take al-Rass to be a geographical name (cf. Vāḡī, 12b, 1200); some hold that ~~the~~ people, a remnant of 'Adh-hamūd, ~~and~~ (rare) their prophet (Sura 13, 11 v. with (vss)) and were consequently exterminated. It is also related that the mountain of the kind 'Aḡā [q. v.] was situated in their region. — Tabari mentions the possibility of their being identical with the Aphāb al-Uḡhūd [q. v.]; otherwise he does not know of anything relating to them; just as little do we.

Bibliography: The Communaries are the names of the works in question. *Dumit*, *Hayati al-Hayatiya*, see under 'Anbā'; The *Tab*,

ʿAṣṣat al-Ash'ab (Cairo, 1297), p. 141 et seq. (A. J. Wensinck.)

ASH'AB AL-RAY (A.), "the man of opinion", i. e. a speculative jurist, who recognises of course the authority of tradition, but also holds to the value of the individual insight of the jurist who supports himself on tradition recognises as true. Cf. the article *Kiyas* and *Ray*.

Bibliography: Sachau, *Zur ältesten Geschichte des muslim. Rechts, in Sitzungsberichte der Kais. Akad. Wiss. in Wien, Phil.-hist. Klasse, 1877*, p. 2 et seq.; Goldschmidt, *Die Fiktionen*, p. 2 et seq.

ASH'AB AL-UKHUUD, "the people of the ditch", mentioned in *Sura*, 85, 4 et seq. The Muslim historians relate as follows in regard to this passage:

King Liba Nuwas of Yemen was a devotee of Judaism and intolerant to Christians. He made them choose between Judaism and death. The Christians preferred martyrdom. Thereupon the king ordered a long ditch to be constructed in which they were to be put alive.

This story is partly confirmed by Christian sources and enlarged upon. When the Khazars were unable, since winter had set in, to send a victory to Yaman, Nuwas (he is variously named), who was a convert to Judaism usurped the authority and persecuted the Christians. Moreover he laid siege to Najran, and breaking through on the capture of the town destroyed the churches and the Christian life and work. Of a real ditch however there is no mention. — Almost the same as this is the account given by Simon de Bertrandon and by the anonymous writer in Bologna. The account of these events was written in the spring of 524 A. D. in Syria; they happened therefore towards the end of 523.

Other explanations are also given, e. g. that the "people of the ditch" were Daniel and his companions (*Taheri, Tafseer*, s. loc.) a man which Moser (*Was hat Mohammed etc.*, p. 192) and Luth. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, XXXV, 121 regard as probable. — According to a tradition in *Tha'labi* the "people of the ditch" were Antiochus of Syria, Nebuchadnezzar in Persia, and Nuwas in Yemen.

Bibliography: Ibn Hisham (ed. Wüstenf.), p. 24 et seq.; Tabari (ed. de Goeje), I, 925; the Koranic commentaries on *Sura* 85, 4 et seq.; Mas'udi, *Muridj* (Paris), I, 124 et seq.; Cassin de Perceval, *États sur l'histoire des Arabes*, I, 128 et seq.; Nöldeke, *Geschichte der Araber u. Perser zur Zeit der Sasaniden* (Leiden, 1879), p. 185 et seq.; Assemanus, *Bibliotheca vaticana*, I, 364 et seq.; Guidi, *La lettera di Simone eunuco di Mithradate sopra i martiri cristiani* (Memorie dell'Accademia dei Lincei, 1881, p. 471 et seq.); Bohasade, *Archeologia graeca*, V, 1 et seq.; Voll, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, XXXV, 1 et seq.; Dursch, *Literature syriaca*, p. 136 et seq.; Tha'labi, *ʿAṣṣat al-Ash'ab* (Cairo, 1297), p. 421 et seq.

(A. J. Wensinck.)

ASH'AR [See *ʿAṣṣa*.]

AL-ASH'ARI, Abū Bura' 'Amr u. 'Amr Mūsā, judge and traditionist. When Shahrī b. Yaḥyā appeared at the head of the Khawārij in the year 76 (695-696) and captured Kufa, Abū Bura' had also to pay homage to the insurgent. Later he was appointed judge in Kufa. Through his personal

qualities he gained great regard as occupant of this office; besides he was considered to be well versed in Muhammadan tradition. According to the usual account he died in the year 103 (721-722); but 104, 106 and 107 are also given as the year of his death.

Bibliography: Ibn Sa'd, vi, 187; Tabari (ed. de Goeje), I, 131 et seq.; Nawawi (ed. Wüstenfeld), p. 653 et seq.; Ibn Khallikan (Trans. of de Slane), II, 2 et seq.

(K. V. Zetterstien.)

AL-ASH'ARI, Abū 'Alī-ʿAlī, famous theologian, born at Ray in the year 260 (873-874), descendant of the above-named. The complete genealogy is: 'Alī b. Ismā'īl b. Isḥāq b. Saḥm b. Ismā'īl b. 'Abd Allāh b. Mūsā b. Bilāl b. 'Abd Shams. Until his 40. year he was a zealous pupil of the Mu'tazilite theologian al-Jahshārī (q. v.), then on the occasion of a dispute with his teacher on the theory of God's pre-determinations disagreed with him and went his own way. But Spitta has shown that we have to do here with a biased legend and that probably the study of the traditions elucidated for him the contradiction between the Mu'tazilite views and the spirit of Islam. However that may be, he henceforth championed the orthodox views against the Mu'tazilites and composed a large number of works of a dogmatic and polemic nature. Ibn Fāris states that their number amounted to about 300, Ibn Asakir gives the titles of 93 of them, which are repeated with occasional notes in Spitta, *Zur Geschichte des Islām in al-ʿAsār*, p. 63 et seq. Only a few of them have been preserved, and are enumerated by Brockelmann, *Gesch. der arab. Litt.*, I, 195. The work *al-ʿAsār* 'an *Uṣūl al-Diyāna* was printed with three supplements at Haidarābād in 1321 (1903). Also a *ʿAṣṣa fi ṣūfīya al-ʿAsār* A. 'Al-ʿAsām (ibid. 1323). His philosophical system is sometimes disparagingly judged. Cf. Goldschmidt, *Beiträge zur Literaturgeschichte der Islām, Sitzungsberichte, Vienna, Bd. LXXXVIII*, p. 473 et seq. For the rest he belonged to the Madhhab of Shāfi'ites. He spent the closing years of his life in Baghdad and died there in the year 324 (935).

Al-Ash'ari enjoys the credit of having overcome the antipathy of the older Muhammadan scholars to dialectic in articles of faith by his successful utilization of it to combat the Mu'tazilites and the chiefs of other sects who were suspected of heresy. He is, therefore, the founder of orthodox scholasticism (*Kalām*), since the few orthodox teachers who had ventured on it before him had too little culture to be able to avoid giving offence by certain of their expressions. His method to come to a sound acceptance especially with the Shāfi'ites, and he gathered round him a circle of pupils from whose midst there went forth various famous theologians who developed and spread his dogmas. The best-known of these older Ash'arites are al-Bāqillānī, Ibn Fāris, al-Jahshārī, al-Kharrāzī, al-Juwāwizī (Imām al-Haramayn) and especially al-Ghazālī. Outside the Madhhab of al-Ash'ari the opinions of al-Ash'ari met with less recognition. The Isma'ilites preferred the doctrine of his contemporary al-Maturīdī, who however differed from him only in subordinate controversial points; the Hanbalites kept to the old point of view and remained opponents of the Ash'arite school. In Spain Ibn Harūn (q. v.) opposed the doctrine of al-Ash'ari. Under the first Seljuks, Toghrul-Beg, the dialectic

grievous Ash'arite teachers were even persecuted at the instance of the Waizir al-Kunduri; however, his successors, Nizam al-Mulk soon put an end to this treatment of them. They gained more and more influence generally, especially through the writings of the famous al-Ghazali. In the Maghrib they found an ardent champion in Ibn Tamiyya, the founder of the empire of the Almohades. The eventual result was that the Ash'arite *Ak'ā'id* was everywhere taught in the schools of the Sunnis and the initial opposition became silent.

Bibliography: Ibn Khallikān (ed. Wüstenf.), No. 440; *Fihrist* (ed. Flügel), I, 181; Shahrazūdi (ed. Caron), p. 65 ff seq.; Spitta, *Zur Geschichte Abu 'l-Fath al-Ash'ari*; Mehren, *Exposé de la Réforme de l'Islamisme etc.*, in *Travaux de la Société du Congrès des Orientalistes* (St. Pétersbourg), p. 167 et seq.; Schreiner, *Zur Geschichte des Ash'arismus in Ästen des Congrès international des Orientalistes*, Sect. IV, 79 et seq.; Macdonald, *Development of Muslim Theology etc.*, p. 187 ff seq.

AL-ASH'ARI. **ABU MUSA' ABU ALLAH b. KAIS.** governor. **ABU MUSA** belonged to Yemen and early accepted Islam. According to the usual tradition, after his conversion in Mecca he joined the emigration to Abyssinia and only returned on the conquest of Ghazir. Thereupon he was appointed governor of a district by Muhammad. In the year 17 (638) 'Umar conferred on him the governorship of Basra on the deposition of al-Mughira b. Shu'ba. It was no light task however to hold the restless Beduin in check, and when **ABU MUSA** set out to assume his office he took with him twenty nine distinguished men in order to strengthen his position. When the ~~governors~~ of Kufa were dissatisfied with their governors the Caliph acquiesced in their desire, and since they declared they would like best of all to have **ABU MUSA** he was transferred to Kufa in the year 22 (642-643). But soon it proved that the new governor was unable to satisfy the capricious people of Kufa, and he was recalled after a year and was given back his post in Basra. Soon after he was sued before the Caliph who, however, accepted his excuses, and even after 'Umar's death **ABU MUSA**, who had distinguished himself as a commander on the field, filled the governorship of Basra. But some years after 'Uthman's accession he was deposed and **ABU ALLAH b. Amir** nominated his successor, whereupon **ABU MUSA** retired to Kufa. In the year 34 (649-655) 'Uthman appointed him governor of Kufa; but when on the murder of the Caliph this town joined the cause of 'Ali, **ABU MUSA** was forced aside and had to flee. Once again he appears in the history of Islam, for, when hostilities were interrupted in the ~~Arabian~~ *Siffin* in the month of Safir, 36 July, 657, and the combatants agreed to leave the decision as to whether the sovereignty belonged to 'Ali or **ABU MUSA** to two impartial arbiters, **ABU MUSA** and 'Amr b. al-'As were entrusted with the commission. In Ramadan of this year (February, 658) the two arbiters met in Dima al-Jandal (or rather in Adhroh [q. v.]). Here **ABU MUSA** was overruled, ~~declining~~ both 'Ali and Mu'awiya unworthy of the Caliphate, the choice of a successor to the Islamic community. 'Amr then stepped forward and agreed with him in regard to 'Ali, but authorized Mu'awiya's possession of the dignity. This was the end of **ABU MUSA**'s

political activity. Equally unpopular with both parties he only with difficulty managed to save himself and escape to Mecca. But here also he felt insecure, and later betook himself to Kufa. The year of his death is variously given. According to the oldest tradition he died in Kufa in the year 42 (662-663) or in 52.

Bibliography: Ibn Sa'd, iv, 1, 78 et seq.; vl, 9; Ya'qubi (ed. Houtama), ii, 136 et seq.; Belaffhan (ed. de Goeje), p. 55 et seq.; Tabari (ed. de Goeje), see Index; **ABU ALI** (ed. Tarnb.), I, 9 et seq.; Nawwat (ed. Wüstenf.), p. 858; Weil, *Geogr. d. Chalifen*, I, 72 et seq.; Müller, *Der Islam in Syrien und Arabien*, I, 243 et seq.; Muir, *The Caliphate, its Rise, Decline and Fall* (3 Ed.), p. 189 et seq.; Cantani, *Annali dell' Islam persico*.

(K. V. ZETTERSTEDT.)

AL-ASH'ATH b. KAIS b. MA'IN was a Kindite prince to Hishamm al-Ha. His real name was Ma'athar. He was called al-Ash'ath because of his ever unkempt hair. Rare epithets given to him are al-Ashadidi, 'who has a scar on his head', and 'Ud al-Nar, a South-Arabian ~~name~~ used to denote a traitor. His *Kunya* is Abu Muhammad. His father, who was the last of the dynasty of 'Abd al-Murrit was the real heir to the chieftainship amongst the Kindites was murdered by the Mu'awiyites. To avenge his father's death he undertook an expedition against them, but was taken prisoner and had to pay 3000 mawla for his ransom. In the year 10 (631) he was the leader of the embassy which announced to the prophet the submission of a section of the Kindites. According to some he had by that time already married Umm Sa'wa (or Kuraija), sister of Abu Bakr, but could not take her with him to Hishamm. A number of his was engaged to Muhammad; but Muhammad died before the nuptials. Perhaps even in Muhammad's lifetime he had provoked disturbances amongst the Kindites. In any case after Muhammad's death (632) he brought about the defection of his clan, the al-Ash'ath b. Ma'awiya, to whom the 'Amr b. Mu'awiya, having been driven in extremities by the conduct of the Muhammadians had previously attached themselves. He was defeated by the army of the Muhammadians which had meantime advanced against him, and he threw himself into the citadel of al-Mudaira. When he ~~was~~ that there was no help for it he made a compact with the besiegers, according to which his person and that of 9 others should be immune from danger if he surrendered the citadel. But since he, as it is said, omitted when drawing up the contract to insert his own name in the list he was within an ace of being executed. However it was decided to send him a prisoner to Medina for the Caliph to decide what was to be done with him; there he succeeded in securing not only his pardon but also reinstatement in his dignity. ~~At this time~~ [cf. supra] **ABU BAKR** gave him his sister in marriage. He then remained in Medina. When 'Umar in the year 15 (634) for the first time employed South-Arabian troops to cooperate with him in the Persian war which had then entered on a new stage, al-Ash'ath and his Kindites took part under the leadership of Sa'd. He fought at Qadisiya, Madain, Nahawand, and also in Myria at the Yarmuk, where he lost his one eye. On the founding of Kufa he was among the first settlers, and possessed a house there until his death. In the

Banya and 'Ashir. The town formed a natural stronghold and could be attacked only on the east from the ridges of the Djebel Tasmal. There the Citadel was built, now called *Manzah bint al-Sulaym*, which was protected on one side by an inaccessible mountain-ridge, and on the others by walls. About 1½ mls. N. W. of Banya, and exactly opposite its ruins are to be seen on the flat watered over an area of about 37 acres, which are now called Ashir or al-Yashir. Traces of three gateways can still be recognised; otherwise the ground is now under cultivation, and only the remains of tiles, bricks and rubbish-heaps in the upper part of the town give evidence of the town that once stood there. About 3¼ mls. to the east lies to the west of the modern al-Yashir, on the northern declivity of the Kef 'Akhjar are situated the ruins, now called *Manzah bint al-Sulaym*, of the citadel which stood upon a projection of rock slightly flattened, steep at almost every point, and almost unassailable. Running from S. to N., and about 360 ft. high this rock is clearly separated from the central point of the chain which rises about 490 feet higher, and stands vertical to the Kef 'Akhjar. The plan of the citadel forms a quadrilateral of about 905 ft. X 82 ft. There can still be seen the remains of a bastion, two piles, a closter, a tower and an inner court. A single door placed in the west wall and commanded by the middle tower served as entrance. A foot path, which is impracticable at several points and is still used by the people of the tribe Rab'ya, went through the pass of the Kef Sura and joined these three places.

The last-named part, *Manzah bint al-Sulaym*, is undoubtedly the ancient Ashir or Ashir-Zari; al-Yashir, on the other hand, is the town built by command of the Fatimid-Caliph al-Mansur, and finally Banya the recently built Ashir.

Ashir or Ashir was founded between 333 and 334 (30. Nov., 945 — 3 Aug., 946) by Ziri b. Manad, chieftain of the Sanhaja, a Berber-tribe, which possessed the entire modern Département of Algiers with Tizer and Biskra excepting Greater Kabylie. The Fatimid-Caliph Abu Tahir Isma'il, later called al-Mansur, commissioned his vassal Ziri to extend his town, Abu 'l-Baith 'Ustaf Buluggin, son and successor of Ziri, transported to Ashir the inhabitants of Tlemcen who had been in revolt in 341 (24 Oct., 971 — 12 Oct., 972). The governorship of Ashir was preserved under this prince and his successors and direct heirs Abu 'l-Fath al-Mansur and Abu Muhammad in almost unbroken succession from 337 (987-988) till Muhammad b. Buluggin, the founder of the Rifa of the Banu Hammud and of the Hammudid-dynasty. In 395 (1004-1005) Ashir was besieged by the Zenata, who however had to flee before the advance of Hammud. In 408 (1017-1018) on the ratification of his independence Hammud obtained permanent possession of the town. In 468 (1075-1076) Ashir was temporarily occupied by the Zenata al-Moutaghit b. Gharnata, but soon after again under the dominion of the Hammudid. In 495 (1101-1102) Tashfin b. Tashfin, governor of Tlemcen, took possession of the town in name of the Almoravid Yusuf b. Tashfin, and utterly demolished it. Rebuilt by the Hammudid Ashir fell into the power of the Sanhaji al-Hafsi, who availed himself of the arrival in Buqaya of his ally, the

Almoravid governor Abu Ghafiq, to obtain the mastery of Ashir (c. 580 = 1184-1185).

After this date Ashir became forgotten, so that we do not know when it disappeared to leave only a heap of ruins as evidence of its former splendour.

Ashir was the birth place of Abu Muhammad 'Abd Allah b. Muhammad b. 'Abd Allah al-Sanhaji al-Aghlil, jurist, collector of traditions, grammarian and litterateur, who died at Rastbek in 561 (1165-1166); according to the author of the *Taqd al-Aghlil* however this scholar belonged to Ashira, a hamlet in the neighbourhood of Saragossa in Spain.

Bibliography: Yaqut, *Mu'jam* I. 286; Ibn Khaldun (Transl. of de Slane), II. 4 et seq., 489; *Annua Afr.*, xli. 116 et seq.; Fourcat, *Les Nephes*, II. 228; Ibn Khaldun (Cairo, 1310), I. 86, 98, 197; Ibn 'Adhari (Transl. of Fagnan), I. 343-397, passim; Ibn al-Ashir, *Annales du Maghrib* (Transl. of Fagnan), p. 374-406; Idhar, *Descr. de l'Afr. et de l'Espagne* (Transl. of Hory and de Goeje), p. 85; *Alfard al-Jilid* (ed. Jeynball) I. 70; *Kutub al-ashir* (Transl. of Fagnan), p. 305; Berbrugger, *Expédition milit. de la grande Kabylie*, p. 163; Idhar (Transl. de Slane), p. 144; Ibn Hawkal, in *Jour. asiat.*, 3. Seris, IV. xli. p. 235; Pellissier, *Almeines Hist. et géogr. sur l'Algérie*, p. 413; Rudez, *Notice sur les ruines de Manzah bint al-Sulaym, Yachir ou al-Ashir et Banya*, with map. 31s. published by the editors of the *Revue Africaine*. (M. HENRICQues.)

'ASHIRA (A.), tribe, cfr. *Ashira* (q.v.).

ASHKABAD, properly 'Ashkhabu (Akhsh, Turk. form of Ashk. Pers. 'Ashk, 'love'), Russ. Ashkhabad, capital of the Trans-Caspian region; 19,428 inhabitants (1897); first became a town-ship under the Russian regime; previous to 1836 was the most important Turkoman-Ash (500 tents) in the district of Ashkhabekke (q.v.). The town possesses a museum (contains also ethnological exhibits of the Turkomans) and a public library (possesses also some Persian MSS.). Some 4-5 mls. to the West are the ruins of the town Nush (two ruins-surrounds, no remains of ancient buildings appear on the surface); 6-7 mls. to the East are the ruins of the town Anaw (remains of a fine mosque with inscription of the builder Abu 'l-Kasim al-Nawar, died 861 = 1456-1457).

(W. BARTHOLO.)

AL-ASHMUNAIN, town in Upper Egypt. Al-Ashmūnain, more correctly al-Ushmūnain, lies between the Nile and the Bahr Yabus, about 27° 47' N. Lat., not far from the railway-station Iking in Upper Egypt. It is a small country-town (Village) of 3853 (including 3 dependencies, 7729) inhabitants, and belongs to the district (Markaz) of Mallawi in the province of Assiut.

This place which is now quite unimportant was formerly one of the chief towns of Egypt. The name — an Arabic dual — corresponds to the old Egyptian *Ushmūn*, the Coptic *Shmūn*; the Greeks and Romans called the town Hieropolis Magna. Some ruins still witness to its former greatness. In the Coptic-Arabic Saga the Eponym *Ushmūn*, son of Mery, is regarded as the founder. The modern name, for which however there is extant evidence in early Arab times, as a dual points to a double Ushmūn, and can only have originated in the Arabic period; and certainly

the Papyrus of the I. and II. centuries of Islam know of two places, *Ushmun al-Sufa* and *Ushmun al-Fil*, i.e. Lower and Upper-Ushmun. One of these two ~~names~~ is the ancient Hieropolis, the other is doubtless of late foundation, and was made possible through the drying up of the Bahr Vnaaf ~~as~~ through the shifting of the Nile-bed, a matter about which there ~~are~~ various accounts existing. The double-name of this transition-period then adhered to the new town. First ~~as~~ *Shighin* was in ancient times the capital of a *sudya*, an *Ashmunin* became in ~~the~~ Islamic period the representative town of a *khira*, and, on the inauguration of the provincial divisions under the *Fatimid al-Mustansir*, the capital of a province. It flourished till ~~the~~ late the *Mamluk*-period, but by 1720, in consequence of a fresh change of the Nile-bed, the neighbouring town *Mallawi* became the chief town; the same conditions resulted later in the preeminence of *Minia* (*Munyat al-Kharab*).

In the Middle Ages *Ashmunin* was famed for its fertility. Red woollen-carpets after the fashion of ~~the~~ *Armenian* *Khams*-carpets were also manufactured there. Owing to the sheep-rearing of the Arabs who encamped in its neighbourhood it became a centre ~~of~~ the manufacture of wool, and the products (*garments*) ~~were~~ exported.

Malatini informs us about ~~the~~ manner of *legentary* buildings, and especially of a walled passage under the Nile connecting it with *Ainina*, the ancient *Antioch*.

The town must not be confused with two other places of the same name in Egypt, ~~the~~ *Ushmun* (*al-Ramla*) ~~and~~ *Ushmun* (*al-Djizali*) in the province of *Manufiya*.

Bibliography: *Voyage, Mémoires* (ed. Wüstenfeld), i. 283; Ibn *Djafar*, p. 273; *Malatini*, *Asfiya*, i. 238; *Al-Mubarak, al-Ashraf al-fadida*, vii. 74; *Kalkashandl* (Transl. of Wüstenfeld), p. 94, 105; *Quatremère, Mémoires sur l'Égypte*, i. 390; *Andriessen, Géographie de l'Égypte 3 l'Égypte*, p. 167; *Papiri Schott Reinhardt*, i. 21; *Robert Boy, Dictionnaire Géographique de l'Égypte*, p. 41; *Bandeker, Egypt and the Nile* (6. Ed.), p. 213. (C. H. DECKERT).

AL-ASHRAF, name of three Ayyubids.

1. **AL-MALIK AL-ASHRAF MU'AYYAD AL-DIN ABU 'I-FATH MU'IN** was a son of al-'Adil I. [q. v.], and thus a nephew of Saladin. Born in Cairo or in Karak in the year 578 (1182-1183), he received from his father in the year 598 (1201-1202) the governorship of Edessa to which Hama was added later. He quarrelled with the Zengid *Nûr al-Din Arslân-Shah* ~~at~~ *Mosul*, ~~who~~ defeated him in 600 year 600 (1204) in the battle of *Bain al-Nahrain*. Later his father transferred to him also *Kharrâ*, *Masyaf* and ~~other~~ other towns, and from the year 606 (1209-1210) on he conquered the larger part of Mesopotamia; his residence was at *al-Rakha*. On the death of al-'Adil (q. v.) of Aleppo (613 = 1216) ~~he~~ moved Aleppo to his line, when it was threatened by Saladin's unfortunate son al-'Adil and *Kat-Khafa* of *Rim* (*Asia Minor*).

When on his father's death the Franks lay before *Damietta*, he decided after some hesitation to hasten to the help of his brother al-'Kamil, the now head of the family. The reconquest of *Damietta* was ascribed to his lucky star. When on the death of al-Mu'izz of *Damascus* his son al-Nâsir was attacked by al-'Kamil, he joined first al-Nâsir, but soon after al-'Kamil, who transferred to him *Dam-*

ous in return for his yielding to his claim to a portion of his eastern possessions (626 = 1229). Shortly afterwards he allied himself with *Kat-Khafa* of *Rim* against the common enemy *Uthûl al-Din Khâfira-Shah*, but prince of this house, who was being hard pressed by the Mongols; him they defeated in the year 627 (1230). Soon afterwards the Ayyubid Princes al-'Ashraf and al-'Kamil were a truce ~~with~~ *Kat-Khafa*, who made an attack on Mesopotamia (631 = 1233-1234); their expedition was at first unfortunate, but they succeeded in repelling the *Seldjuk* in the year 633 (1235-1236). Thereafter al-'Ashraf, obviously from jealousy, broke with al-'Kamil, and the latter took the field against him, but, before arms could decide the issue, al-'Ashraf died at *Damascus* on the 4. Muharram, 635 (27. August, 1237). Al-'Ashraf was reported for his liberality and kindness, and so was beloved by his subjects. Notwithstanding the praise lavished on him he cannot be placed on a level with the great princes of his house.

Bibliography: *Alm 'I-Fidâ* (*Recueil des Historiens du Croisade*; Hist. Or., i. 80-113); also (*Constantinople*), iii. 116 ff.; Ibn *Khalikân* (*Transl. of M. Simon*), iii. 486 ff.; *Uthûl al-Din Khâfira* (*Recueil des Historiens du Croisade*; Hist. Or., i. 339 ff.); *A. Müller, Der Islam im Morgen- und Abendland*, ii. 163 ff.

2. **AL-MALIK AL-ASHRAF MU'AYYAD AL-DIN MU'IN**, son of al-Mu'izz *Shahin*, was the last Prince of Hama of the house of the Ayyubids (line of *Shirâh*). He succeeded his father in the year 644 (1246-1247). Two years later al-Nâsir of the Aleppo-line supplanted him against the wishes of al-'Adil of Egypt. On the invasion of the Mongols he was restored to his office, and his position confirmed later by the *Mamluk* *Kutuz*. The dynasty became extinct on his death (661 = 1262-1263), and Hama ~~was~~ administered directly by the *Mamluks*.

Bibliography: *Alm 'I-Fidâ* (*Recueil des Historiens du Croisade*; Hist. Or., i. 124-150), also (*Constantinople*), iii. 184 ff.

3. **AL-MALIK AL-ASHRAF MU'IN**, son of Yusuf and grandson of the last Ayyubid prince of Yemen, *Yusuf*; in the year 648 (1250) this lad of six years ~~was~~ proclaimed by the first Egyptian *Mamluk* Sultan, *Ainshâ*, as ~~the~~ *Mamluk* master of Egypt. The country lasted for ~~the~~ years. Nothing further is known about him.

Bibliography: *Quatremère, Histoire des Sultans Mameluks*, i. 2, p. 8-37; *Malatini*, *Asfiya*, ii. 237; *Alm 'I-Fidâ* (*Recueil des Historiens du Croisade*; Hist. Or., i. 130-133); also (*Constantinople*), iii. 192; S. Lane Poole, *A History of Egypt*, 257 ff.

(C. H. DECKERT.)

AL-ASHRAF, name of several *Mamluk*-princes. [See *BARBAR*, *MANALIS*, *QAL*, *QATIR*, *KARIR*, *QATIR*, *QATIR*, *QATIR* and *QATIR*.]

ASHRAF (*Asyraf*, *Asyraf*), town in the Persian province of *Mazandaran* and chief town of a district (*shah*) of the same name, situated 53° 40' E. Long. (*Greenw.*) and 36° 40' N. Lat., distant about 6 mls. from the South-Eastern shore of the Caspian Sea, on the coast leading from *Astara* to *Sari*, about 40 mls. to the west of *Astara*. This town, built at the foot of the *Elburz* range, is distinguished by its picturesque site and wealth of vegetation above all the others on the south coast of the Caspian Sea, the district of *Ashraf*

however is one of the poorest in the whole province of Māzandarān; excellent rice, cotton and sugarcane are cultivated in the (Hager), but trees the pomegranate, lemon and mulberry trees grow best. Before the time of Shāh 'Abbās I. Ashraf was an unimportant village; its situation so pleased the Persian king that he made it an imperial residence (1622 = 1623), and in its gardens erected palaces which, according to the Persians, had an equal in splendour and grandeur. The palmy days of the town fall into the period of Shāh 'Abbās I., the Great, who chose it whereto to set up his splendid court; in 1627 there were 2000 families living in it, and it contained no less than 300 public baths. About the middle of the xviii. cent. Ashraf was more than once the scene of civic disorders, and was also repeatedly plundered by the Turcomans. These internal disorders and the dangers which constantly threatened from without caused many inhabitants to leave Ashraf. And as the town, in which the peace between Turkey and Persia was concluded on 3. October, 1727, again fell into neglect and gradually into decay. It has now declined into a large but unimportant village of 843 houses (in 1850), therefore of about 8—10 000 inhabitants, who support themselves mainly by a transit-trade, the cultivation of cotton and silk.

The gardens, well-known under the name *Bagh-e Shāh* ("King's Park"), lie to the south-west of the town on the foot of the mountain *Sāh-e Shāh*, and are divided into beautiful gardens, separated each other by high walls and contain a number of palaces and other buildings. In the course of time they have suffered so much from fire, devastation and earthquake that they now give no idea of their former splendour. The palace *Chih-Sāh* which was destroyed by Nadir Shāh in 1144 (1731) after a conflagration is the best preserved. Fully $\frac{1}{2}$ mi. to the north of the town 'Abbās erected upon a mountain with a magnificent view another palace with an observatory, which is now usually called *Safābād*; after Shāh 'Abbās' successor *Qāsr*; it is also lying in ruins.

Bibliography: J. Hauway's *Travels* (Hamburg, 1754), I. 215 ff.; W. Ouseley *Travels in Persian Countries of the East* (London, 1819—1823), II. 270 ff.; Fraser, *Travels and Adventures in the Southern Coast of the Caspian Sea* (London, 1826), p. 12—30; K. Ritter, *Erkundung*, VIII. 323—337; H. Krugger, *Reise der Prinz. Gieseler nach Persien* (Leipzig, 1862), II. 462; Haentzsch, in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, VIII. 673—679 (gives detailed description of the present condition of the palaces); Melgnoff's statement in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xxi. 223 and *Die südlichen Ufer der kaspischen Meer* (Leipzig, 1868), p. 10, 61, 149, 152—162; H. Dorn, *Caspia* = *Abd. der russ. Acad. d. Wissen.*, xxi. (1875), I. p. 74, 315; J. Blumentberg, in *Petersburg's Geogr. Mitth.*, 1875, p. 133 ff. (on the palaces of Ashraf); H. Dorn, *Ein Jahr nach Māzandarān im Jahre 1880*, edited by V. Rosau (St. Petersburg, 1893); F. Sauer in *Zeitschr. f. Ethnologie*, 1902, p. 106 ff. (Strassburg).

ASHRAFĪ, also *Sharīf*, equals, *shāh gold-cloth*. Cf. Dory and Kugelmann, *Glossaire des mots persans et turcs*, *Siècle de l'Irak*, 2. ed., p. 353.

ASHRAFĪYA, *Qorish-onlar* (according to d'Alton), which takes its name from 'Abd Allāh

Ashraf (Taher) Rami, died 899 (1493) in Cōnstantinople.

al-ASHRAF, *Shāh* p. *al-ASHRAF* *al-Nāṣirī*, loyal companion and lieutenant of the Caliph 'Alī b. Abī Tālib; accompanied him on a campaign against the Byzantines on the southern frontier of Syria (Bédalhart, ed. de Goege, p. 104); conveyed to Medina the complaints of the habitants of Kufa about the forestalling of *al-Nāṣirī* which Sa'īd b. al-'As, governor of Iraq, was attending for 'Uthmān on behalf of the Korāsh; but since he did not meet with success, he noted the inhabitants to revolt, looked the way for Sa'īd, and as the Caliph's command submitted to 'Abd Mūsā 'al-Ashraf, a former governor under 'Umayyad. At the time of the conspiracy which led to the murder of 'Uthmān, he brought 200 men to Medina (35 = 655); on being persuaded by 'Alī's promise of reforms he returned with his companions, but was met on the way by a retainer of the Caliph who carried their death-warrant. He did not however take any part in beheading 'Uthmān's house (*Wāṣ'at al-Dīn*) nor in his assassination. After this event he compelled some who had remained obstinate to take the oath of allegiance to 'Alī (Tabarī, ed. de Goege, I. 306 ff.), and was commissioned to bring round the wavering of Kufa to his master's side; then when 'Alī took the field against the rebellious Baṣra he furnished him with reinforcements. In the Battle of the Camel (10. Jumādī II, 36 = 4. Dec. 656) he fought hand-to-hand with 'Abd Allāh b. al-Zubair (or according to Tabarī I. 320, with 'Abd al-Rahmān b. 'Attab). In Kufa he vainly endeavoured to restrain 'Alī from sending Hārīr b. 'Abd Allāh al-Raḍī to Mu'āwīya, after the former had pledged himself to urge Mu'āwīya to acknowledge 'Alī's authority (Ya'qūbī, II. 214). In the campaign against Mu'āwīya he forced the obstinate inhabitants of Raqqa to construct a position across the Euphrates (Tabarī, I. 345 ff. Ya'qūbī, II. 318). At Siffin he commanded a corps of 4000 cavalry and infantry, and was killed at the indecisive battle on Tuesday, 7. Safar, 37 (25. July, 657). On the following Thursday he commanded the attack against the soldiers of Mu'āwīya who had vowed to fight to the death and had done so the great *shik* portion (*Mas'ūdī, Morādī*, IV. 356); some state that it was he who killed 'Umayyad b. 'Umayyad with a thrust of his lance. On the decisive day he overthrew the right flank of the Syrians and won victory in his hand, when 'Amr b. al-'As suggested to Mu'āwīya the famous artifice of sticking leaves of the Korān on the points of the lances. On being referred to by 'Alī whom the rebels had threatened with death he was in favour of continuing the fighting. When 'Alī proposed him as the arbiter for his party, he was rejected as having been *shik* chief agent in provoking the civil war; he refused in consequence to sign the arbitration-agreement. He was appointed governor of Egypt, but at Mu'āwīya's instigation was poisoned (38 = 658-659; Tabarī, I. 339 ff. Bédalhart p. 218; Ya'qūbī, II. 227) in Kōshān through a honey-drink given him by the *Qorish* (Tax-wild-tor, *passim*, *Gloss. Tab.*). When 'Alī received news of his death he exclaimed: *Li 'ayadīn wa li 'ayadīn* ("his hands and his mouth have killed him"), Mu'āwīya, on the other hand, exclaimed: *'Allāhu wa leglām* (*Qorish*) "God and honey". He took to himself the surname *al-Aṣṣ*, "the ripe" (*Mas'ūdī, Morādī*, IV. 357) Mu'āwīya regarded him as one of 'Alī's two right hands,

the other was 'Amār b. Vāṣit (Tab. i. 3394) who fell at Qiftān.

Bibliography: Tabari (ed. de Goeje), I. 2937 L., 2999, 3199, 3207, 3338, 3393 L.; Mas'ūdī, *Murūṣṣ* (Paris), iv. 305—265, 327 L., 423; Ibn Khaldūn, *Tabr.* II. 2, 122 L.; Yāqūt (ed. Montagu), II. 206—227; *Der Islam im Morgen- und Abendland*, I. 301—304, 309, 317, 319—327, 331, 343. (CL. IVART.)

'ASHURA', name of a voluntary fast-day which is observed on the 10. Muharram. When Muhammad came to Medina he adopted from the Jews amongst other days the 'Ashūrā'. The name is obviously the Islamic *Yāsur* with the Aramaic de-

terminative ending; in Lev. 16, 29 it is used of the great Day of Atonement. Muhammad retained the Jewish custom in the city, that is, the fast was observed on this day from sunset to sunset, and not as was usually the case only during the day. When in the year 2 Muhammad's relations with the Jews became strained Ramadan was chosen as the fast month, and the 'Ashūrā' was no longer a religious duty but was left to the option of the individual. — The whole day of the Arabian year the fast was originally observed cannot now be ascertained owing to our defective knowledge of the calendar of the period; naturally the observance coincided with the Jewish one the 10. Tishri, and so fell in the autumn. The 10. Muharram finds early mention as the 'Ashūrā'; probably the tenth day of the first Muslim month was selected to harmonize with the tenth day of the first Jewish month. From the calculations which have already been made it does not seem possible that it could have been originally celebrated on the 10. Muharram (see Cantel, *Annali*, I. 431 f.).

Presumably for the sake of distinguishing themselves from the Jews some fixed the 9. Muharram either along with or in place of the tenth as a fast day with the name *Tūfā'*.

The Jewish origin of the day is obvious; the well-known tendency of tradition to trace the Islamic customs back to the ancient Arabs, and particularly to Abraham, states that the Mekkans of olden time fasted on the 'Ashūrā'. It is not impossible that the tenth, as also the first nine days of Muharram, did possess a certain holiness among the ancient Arabs; but this has nothing to do with the 'Ashūrā'.

The fast of the 'Ashūrā' was later and is still regarded by Muslims as commendable; the day is kept by the devout of the entire Muslim world; it is holy also on 'historical' grounds: on it Noah left the ark, etc. In Mecca the door of the Ka'ba is opened on this day of the 'Ashūrā' for visitors (see Snouck Hurgronje, *Medina*, II. 51). In lands which are still or come under Sufi influence quite different usages have become associated with the 10. Muharram; in this connection see *Muḥarram*.

Bibliography: The Chapter *Ṣamā' al-Ashūrā'* in the Collection of Traditions, and the appropriate sections in the Fiqh-books; Goldziher, *Unges. jüdisch. d'après la littérature des musulmans* in *Rev. d. Études juives*, xviii, p. 82—84; A. J. Wensinck, *Mohammed en de Joden te Medina*, p. 121—123; Th. W. Juynboll, *Handbuch der islamischen Geistesg.*, p. 125 f.; Nöldeke-Schwally, *Geschichte des Qurān*, p. 179,

note; Sprenger, *Das Leben und die Lehre des Mohammed*, III. 53; Amin, *Law, Customs and Customs* (Ch. 124). [A. J. WENSINCK.]

AL-'ĀSIR is the name to be among the Arabs for the Orontes, the chief river to the north of Syria, whose usual designation in classical antiquity is preserved in Arabic as *al-ʿAṣīr*, al-ʿAṣīr. Presumably the word as with the Greek *Asios* is to be referred back to an earlier native name. The common explanation of al-ʿĀsīr = 'the rebel' is a popular etymology with no actual foundation, and the name al-ʿĀsīr al-ʿĀṣīr = *Asios* is a scholarly invention.

The river-system begins in the north of the watershed of the highland-valley of al-ʿĀṣīr not far from Baʿlabakk, but really only obtains its volume of water further north at al-ʿĀṣīr from a spring, generally called simply the Orontes-Spring, which wells forth in a strong stream from the rock. Following the line of the Syrian coast to the north and the river flows through several lakes or marshes (those of Kadas and of ʿĀṣīr = Kaṣat al-Maṣīr); on its banks we situated the most important towns of central Syria, Hama and Hama. Where the Syrian wooded ranges meet the fields of the Asama-Asia Minor region, the river winds round from the north into a south-westerly direction, and takes up the water which has been drained off northern Syria and collected in the marshy region of al-ʿĀṣīr, and discharges itself below ʿĀṣīr, to the south of the Asama, at a flat and levelless shore (Selaṣa and al-Sawādīya were artificial havens).

Bibliography: Yāqūt, *al-Muḥall* (ed. Wensinck), III. 588; *al-Maṣīr*, *Tafṣīr al-Maṣīr* (ed. Reinsdorf), p. 49; G. de Strange, *Palästina unter der Mäander*, p. 59—64; K. Ritter, *Asien*, xvii. 159—177, 225—227; Wellhausen, in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, ix. 245 ff. 19.

'ĀSİM EFENDİ AHMAD (ASIM), Turkish philologist and historian, received the first part of his education in his native town 'Asīr, and then went to Constantinople, where from 1211 (1796) he was engaged as *Madrisi*. After a short residence in Selahit he returned to the capital and died there in 1235 (1819). Of his writings the following may be named as in the first rank: the Turkish translation of Firdawsī's *Arabī Dictionary al-Kawāṣir* (ed. Dūḥ, 1250, and several times), the Turkish translation of the *al-Fihrist* dictionary *Barāhīn al-Kāfī* with the title *al-Fihrist al-Kāfī dar Farḡānīya Barāhīn al-Kāfī* (cf. in this connection *al-Muḥall* *Literaturgeschichte*, p. 308 ff. 19.) Among his philological works are: *Kiṣṣa Sīyur*, *Nuṣṣa al-Maṣīr* *fi Sharḥ al-ʿĀṣīr* and *Tuḥfa al-Luḡatī* *ʿArabiya*. An *al-Fihrist* hagiographer he composed the *Waṣṣaf al-Salawī* (L. Flügel, *Catalog der Handschriften in Wien*, II. 312 ff. 19.).

Bibliography: Sharf Boy, *al-Muḥall al-ʿĀṣīr*, IV. 3046.

'ĀSİM EFENDİ İSMAIL (See *QURAN-ḤADIS*). **'ASIR**, a hilly region in Arabia between Hama and Yemen; since the Turkish conquest (1891) has been a *Sandlak* belonging to the Wilayat of Yemen; it is divided for purposes of administration into 7 *Kazas* (al-ʿAbba, Banā Shabir, Ghāmid, Ghāmid, al-ʿAbba, al-ʿAbba and al-ʿAbba), though this division holds good only on paper. The Arab geographers of the Middle Ages do not

know it as a geographical name, and include this region partly in Hadda, partly in Yemen. Al-Hamadani (ed. Müller, p. 118) alone knows of an originally Yemenite tribe of the name of 'Asir, which however was reckoned among the Isma'ili tribes, as belonging indeed to the 'Ans b. W'il, and names among its locations the above-mentioned Adha. From this tribe the region, which was occupied by Isma'ili tribes, especially the Isdhila (cf. Ibn Dja'bir, ed. de Goeje, p. 132). And Abd Khatib, took his name. Mubarak is not acquainted with it; he states that the Arabs of the coast between Adh and 'Asir and Hadda dwell in tents and spoke a dialect which differed from the Arabic spoken in Hadda and in Yemen. Although they call themselves Muhammadans, they are regarded in Yemen as Kufis and are called as Bent Hadda, worshippers of the moon. He mentions a story of their customs that they circumcise not merely the foreskin, but have a section of the skin of the abdomen entirely removed, and submit with the greatest courage to this painful operation, which often enough results in death. These accounts are confirmed by Ibn Dja'bir (see *supra*) and others, so far as any tale as they make mention of the rude customs of this brave hill-folk. According to Durr-i-Hind they sell their marriageable daughters in open market and place their wives at the guest's disposal.

The region has only become known to any extent, insufficiently however, since the Egyptian campaigns of 1822-1827. Like the whole coast 'Asir also is divided by the mountain-chains (Sawad) into two parts, a coastal region (Hadda, q. v.), and a hill-country, the real 'Asir. Various Wadis run down these mountains towards east and west, e. g. Wadi Dha, Wadi Shabran, Wadi Dhaif. Some of these Wadis, especially Wadi Dha, belong to the fairest and most fertile districts of Arabia.

History. 'Asir only became known to Europe when, in consequence of the Wahhabi rising in Mecca, a Muhammad Abd Nukha, with the aid of the Wahhabis, made almost the whole of 'Asir subject to himself and compelled the inhabitants to accept the Wahhabi doctrines. Ibrahim Pasha had in consequence to dispatch Ahmad-Pasha with Egyptian troops to 'Asir in the year 1822, but this expedition even after a second attempt, in the following year did not bring about the submission of the brave hill-folk. Just as little success attended the campaign of 1834 and the following years; in the end the Egyptian troops, seriously weakened by famine and cholera, had to vacate the field, whilst the Ibn Dja'bir of 'Asir, 'Ali b. Musa, continued to hold sway in peace in the hill-country and bequeathed it to his son Muhammad. The latter extended the province of his authority, and in the winter of 1870-1871 drove the Turkish garrisons out of the coast-towns of Yemen and made himself master of the whole region. The government of Turkey was now compelled to intervene, and sent troops under the leadership of Muhammad Raddi-Pasha, who actually succeeded in forcing an apparent submission on the part of the hill-folk.

Bibliography: Journal, *Statist. géographique* par Mr. d'Aye, accompagnée d'une carte etc.; Fournier, *Voyage en Arabie, d'après les Itinéraires Compagnons d'Asir* etc.; K. Ritter, *Erdbesch.*, xii. 919 et seq.; Ahmad Raddi Bey, *Tarikh al-Fawa'id* etc.

ASIR (A.), captive, slave.

ASIR, more precisely Mirza Hajjib Ash b. Mirza Marzuq, Persian poet, born at Isfahan, died while still young in 1604 (1630-1640), according to another account in 1603 (1633). He was a pupil of the poet Faghi and a friend of Shah 'Abbas I. and composed the majority of his songs while under the influence of drink. An edition of his *Asiriya* appeared at Lucknow in the year 1850.

Bibliography: The Max-Lalabgic of Rieu (British Museum), ii. 681 and Ferard (Berlin), N. 938; Khatib, in *Journal de l'Asie*, Philologie, ii. 341.

ASIRGARH, name of an ancient fortress situated in the district of Nimar in the Central Provinces of British India. It stands on a projection of the Satpura Range. In 1600 it was wrested by Akbar from the last king of the Muhammadan dynasty of Khambhat; this event is also mentioned in an inscription which is set down to that period. Of the buildings, some of which were erected by Akbar's successors, a mosque of the year 992 (1584) and still in a state of preservation is noteworthy from the fact that it (like another preserved in the neighbouring Bhatnagar area both an Arabic and a Sanskrit inscription. This mosque erected by the last of the 'Abdihila dynasty of Khambhat perhaps served Hindus and Muhammadans conjointly in accordance with the 'Jinai Hindu'.

Bibliography: Imperial Gazetteer, vi. 23 (New Ed.); Central Provinces Gazetteer, Nimar District, Vol. 3, Descriptive, p. 199-207; Cunningham, *Archaeological Survey of India*, ii. 113-121; Elliot, *The History of India*, Index v. v. *Asir*; Bloch, *Annual Report of the Archaeological Survey, Eastern Circle, for 1897-1898*, p. 25 et seq. (J. H. H. H. H.).

ASITANE. (See *Asitane*.)

ASIVA. This is the name given by the commentators to Pharaoh's wife, who is twice (28. 1; 46. 1) mentioned in the Koran. She plays the same part as Pharaoh's daughter in the Bible, so that there is obviously confusion. In the last mentioned passage these words are put into her mouth: "My lord, build me a house with thee in Paradise, and deliver me from Pharaoh and his evil deeds and deliver me from the wicked". In connection with this passage it is related that Asiva refused every invitation to the hands of Pharaoh because of her faith (she was an Isma'ili), and finally he even caused her to be cast down on to a rock; at her prayer God took her unto himself, so that only the body fell on the stone. — It is also related that Pharaoh converted her to death, but on Moses' praying to God she did not feel any pain.

Bibliography: The Koran, commentators on 28. 1, and 46. 1; Tahan (ed. de Goeje), i. 444 f.; the al-Ashir (ed. Tahan), i. 119 f.; Graubner, *Neue Beiträge zur Kenntnis des Korans*, p. 155 f.; Weil, *Korische Legenden* etc. *Muslimischer*, p. 35 f.; Ibn 'Asir, *Asir al-Ashir* (Kairo, 1287), p. 179 f.

(A. J. W. W. W.).

ASKALAN, a former coast-town of South Palestine, one (Hebrew: 'Ashkelon) of the five Philistine towns known to us from the Old Testament; in the Roman period is oppidum Ascalo liberata. It was according to Strabo, *Geographia* etc. *Ascalon* (1000 in *Ascalon* Jeru., 2. Ed., ii. 67) a flourishing Hellenistic town famous for

its cults and festival names" (Deiratha-Aphrodite shrines); in the Christian period a bishop's see (tomb of the two laureate martyrs Aegyptii).

Askalân was one of the last towns of Palestine to fall into the hands of the Muslims, but was soon after ravaged by the Turks and restored by 'Abd al-Malik b. Marwan. According to an inscription from a building which was discovered by Clermont-Ganneau the Caliph al-Mahdi in 155 (772) caused a mosque and minaret to be erected there. After varied fortunes the town fell into the power of the Fatimids. Askalân attained its greatest importance in the period of the Crusades. For over half a century it successfully withstood the Franks and was a continuous menace to the capital of the young Kingdom of Jerusalem. Not till 548 (1153) did Salâh al-Dîn III get possession of the town. After the battle of Hattin he had, the seat of the stronghold in Palestine, to surrender to Salâh al-Dîn (553 = 1157). In 587 (1192) the latter found himself after the battle at Arsuf out in a position to attack Askalân against Richard of England and destroyed it. Richard rebuilt the fortress. According to the conditions of peace of the following year it had however to be again destroyed. The truce between al-Salâh Ayyûb of Egypt and al-Salâh Isma'il of Damascus again let it slip into the hands of the Franks. After the decisive battle of Hattin the newly-fortified Askalân could no longer expect help. It fell in 643 (1247). In order to make it impossible for the Christians to effect a landing the Mamlûk-Sultan Bâibars al-Mansûr (1270) destroyed Askalân and other places on the coast. This was the end of the town.

In antiquity and the Middle Ages the now desolate environs of the town were famous for their wine, sycamores and figs (Kypria). It has given its name to a species of union (Stalut). By al-Mas'ûdî's time there was a noticeable lack of gardens (see *Zeltchr. d. Deutsch. Paläst.-Verins.*, viii. 123). Modern authors often call Askalân the "Bride" of Syria or of the world, Spouse Syria, a phrase which is traced back to the Prophet. It is uncertain whether this expression is used to characterize it as the maiden or the unconquered or the lovely.

Into the period of the Muslim supremacy of the Fatimids the construction by al-Aḥdî b. Badr al-Jamālî (491 = 1098) of the Maḥbad for the reception of the head of the Prophet's grandson, Husayn. This highly-revered relic was in 548 (1153-1154) saved from the Franks (cf. Maḥbad, *Kāfiya*, 2. Ed. II 283, Maḥbad, *Châtrah ay Aḥdîf*, II. 60), and carried off to Cairo. Later Muslim pilgrims visited besides Husayn's chapel especially an Abraham's Well.

Bibliography: Belajir (ed. de Goeje), p. 142 ff.; *Bibl. Geogr. Arab.*, iii. 174; v. 103; *All of Hordal, Archæol. de l'Orient Latine*, I. 608; *Yāqut, Muḥjam* (ed. Wüstenf.), iii. 673 f.; *Abu l-Fida' (ed. Rehaud)*, p. 231; Ibn Baṭṭi'a (ed. Delemer), I. 126 f.; *Modir al-Din, al-Um al-Jamāl* (Cairo, 1283), II. 422; G. in Strongo, *Palestine unter den Moslems*, p. 400-403; K. Ritter, *Erzkunde*, vii. 76-89; *Geogr. Zeit.*, III. 133-171; *Götha in Zeltchr. d. Deutsch. Paläst.-Verins.*, II. 164-171.

(R. HARTMANN.)

AL-ASKALÂNÎ. [See 108 *INDEX*.]

AL-ASKAR (A., from Pers. *Lashkar*), the army, the soldiers, etc.

AL-ASKAR. [See 108 *INDEX*.]

ASKAR MUKRAM ("Camp of Mukram"), town in Alirâs (Shamir), one of those places refounded by the Arabs which have and there in the time of the Umayyads grew up out of fortified encampments. Mukram, an Arab commander whom al-Jahshiyâ had sent to Alirâs to suppress a rebellion, pitched his camp near a tower which the Arabs had destroyed of the name of Kusim Kahlîl (corrupted by the Arabs into Kusim Kahlîl). From this camp there soon developed owing to the favourable natural situation a flourishing town, in only a little below is the main arm of the River Nadjîl (or Khrin), the modern Shajit (= Shajit, i. e. small river), runs with its eastern branch the Maḥbadh Canal (modern Ab-i Gargi or Gargi) which branches off at Shajit, and not very far from there its most important tributary, the Fihâl Rûd (modern Ab-i Dû) flows into the Nadjîl. Askar Mukram lay on both sides of the Maḥbadh, and was the chief place on this canal. It is stated to have been the mint-town during the 11. (11.) century under the Uyyûd Muḥiz al-Dawla; cf. *Zeltchr. d. Deutsch. Morgenl. Gesellsch.*, xl. 452. The name Askar Mukram is no longer found on our maps; its place is marked however by the ruins of Band-i Khr ("Embankment of Khrin"), about 28 miles to the west of Shajit (Arab. Fatar), the inhabitants of Shajit wrongly look on the remains of Askar Mukram in some considerable number of mounds quite close by their town, which they therefore call also Lashkar (Pers. = Arab. al-Askar).

Bibliography: Belajir (ed. de Goeje), p. 383; *Yāqut, Muḥjam* (ed. Wüstenf.), iii. 676; G. in Strongo, *The History of the Eastern Caliphate* (1903), p. 233, 236 f., 242, 246 f., also in *Journal of the Roy. Asiatic Society*, 1895, p. 312 (on the Maḥbadh); K. Ritter, *Erzkunde*, ix. 164 f., 168 f., 191-192, 227; *Weil, Guck. der Chaldäer*, II. 457.

ASKAR SÂMARRÂ = Askar al-Mu'tasim, the camp of Samarra or of Mu'tasim, is the place where the Caliph al-Mu'tasim li Aḥsān encamped with his Turkish troops on the founding of Samarra in the year 231 (836). Hence this quarter of the town, like Askar Abi Dja'far al-Ḥusayn or Askar al-Mahdi, i. e. Kusim Kahlîl, received his name, and with greater right, since Samarra remained as long as al-Mu'tasim was ruler, i. e. till 247 (842), the character of a camp, and only because under al-Walîd, as Yāqut says, a civilised town. The story of the foundation of Samarra shows that the quarter Askar al-Mu'tasim stood upon the site of an older settlement which appears among the Syrians as Shāmarrā and so the classic writers of the time of the campaign of Julian the Apostate as Samarra (Amonapa Marcellinus) or Samarra (Zosimos). It is this quarter of the large town which alone survived the transference of the Caliphate to Baghdad, as Yāqut and the *Maḥbadh* tell us, and which still exists. Here lived and were buried the tenth Imam, 'Alī, and his son al-Husayn, who consequently have the cognomen al-Askariyain. Besides these holy tombs this place preserves the *Sarâb* of the Kā'im Muhammad al-Muntazir al-Mahdi under a golden dome presented by Nāṣir al-Din Jahān and completed under Muḥaffir al-Din Shih in the year 1903. This Maḥbadh of the Mahdi is also occasionally called al-Askar owing to its situation.

the occasion of their flight [see infra]. She was one of the earliest believers and married in the first period of Islam al-Zubair b. al-Awwam (q. v.), who was also one of the earliest believers and found himself at that time in such distressing circumstances that she was compelled to do heavy and humble work; in this matter her husband also acted harshly towards her. She did not join her husband on the emigration to Abyssinia. When Muhammad and her father on their flight to Medina concealed themselves for 3 days in a cave, she fetched them every evening food and water, and after the flight she settled in 'Gaba', not far from Medina, with her eldest son; the well-known 'Abd Allah b. al-Zubair (q. v.), and became the mother of the first believer born after the Hijra. She had 3 sons and 3 daughters. Later al-Zubair separated from her, whereupon she joined her son 'Abd Allah and experienced all the vicissitudes of his fortunes, and learned of his fall (73 = 692) when she had reached her 80th year, and though grown blind still retaining her mental vigour, her request to be allowed to bury the impaled corpse of her son was refused. A few days later her eyes closed in death.

Bibliography: Springer, *Das Leben und Lehrs des Muhammad*, index.

(RECOMMEND.)

ASMA' (A.), names, plur. of *Am* (q. v.).

AL-ASMA' I., AND SA'ID 'ABD AL-MALIK b. KURAB, one of the famous figures of Arab philology, born in Basra in 122 (740), died there 213 (828). His name al-Azma' he took from one of his ancestors al-Azma'. He was reared in indigent circumstances, and applied himself with diligence and to his studies in the school of his native town, where he especially enjoyed the teaching of al-Ebadi, of Basra. He was one of the disciples of Umar b. al-'Alfi. Soon he became himself a teacher much in request at this school, and turned out such notable pupils as (Abu 'l-Faql) al-Kisrabi, Abu 'l-Ebadi, Abu Hanan al-Shijibi (Abu Sa'id) al-Sukuti. His astonishing memory embraced all the treasures of knowledge of his time; he had a very special mastery of the language of the desert-people and their dialects, as well as of the whole range of poetry, and as a philologist held unchallenged supremacy among his contemporaries. He reached the rank of *Ulama* al-Rashid, who brought him to his court at Baghdad as tutor to the *Ulama* al-Azma'. Here he soon became the acknowledged leader in the active intellectual life of the Caliph's court. While held in high honour he retired with the wealth accumulated by a prudent economy to spend the rest of his life in his native town.

Al-Azma's many works, a large number have been preserved, some manuscripts, among them besides well-known writings a *Kitaab al-Fatawa*, *Kitaab al-Mas'ala*, *Kitaab al-Mas'ala*, etc., are contained in a private collection in Baghdad (cf. Haffner, *Festschrift zur arabischen Literatur*, Leipzig, 1903, Preface, p. v.), and as an edition of them is unfortunately impracticable. His works deal with their subject somewhat arbitrarily and are never exhaustive, but the material contained in them is reliable and is based on his own studies, in which connection the oft-related anecdote of how al-Azma' was in competition with the great philologist Abu 'Umid al-Azma' from the tribe al-Faql b. al-Rabi' is significant. The

splendid renown of al-Azma' is shown by the fact that he is the most frequently quoted authority in Arabic works, so that from these whole books of his can be compiled. Of the ancient Arabic poetry he has not only preserved in his works single verses in the form of quotations mostly taken from the oldest literary authorities but also prepared collections of whole poems. Besides the collection, al-Azma' has, bearing his name, most of the dialects of the Arab poets which have been preserved are due to him.

Bibliography: Brockelmann, *Gesch. der arab. Litt.*, 1, 104 f. and *Arabisches* p. 514; 1, 3.

(*Kitaab al-Azma'*) the name (= *Kitaab al-Azma'*) should be struck out; — in 5. (*Kitaab al-Azma'*) there ought to be added: ed. Haffner, in *Festschrift zur arabischen Literatur* (Leipzig, 1903), p. 66—157. — of 6. (*Kitaab al-Azma'*) the Vienna MS. contains only a fragment, which however can be supplemented, since there is in St. Petersburg a second fragment, and in the private collection in Baghdad a complete manuscript, of which the author of the present article has been able to obtain a collation. — 8. and 9. are the same titles (*Kitaab al-Azma'* and *Kitaab al-Azma'*), — in 10. (*Kitaab al-Azma'*) there should be added: ed. Haffner. — 11. *Kitaab al-Azma'*, ed. Haffner, in *Festschrift zur arabischen Literatur* (Leipzig, 1903), p. 158—232. — 12. *Kitaab al-Azma'* and *Kitaab al-Azma'*, Haffner in *Mas'ala*, 1902, p. 883 f. — Cf. also: Alwardi, *Schamshur al-Arab* (Berlin, 1902).

(A. Haffner.)

'ASR (A.), time, particularly the afternoon, hence *Salat al-'Asr* = Afternoon-prayer (see Th. W. Juganoli, *Handbuch der islam. Geistesl.*, index); *Salat al-'Asr* is the title of the 103. Surah.

ASRA' (A.) = he travelled in the night, *laft* (trav.); hence *Salat al-'Asr*, one of the titles of the 103. Surah.

ASRA'IL (See *ASRA'IL*.)

ASRA'IL (A.), secret, plur. of *Sirr*; in Turkish (used as sing. and pronounced *Asra'*) denotes a preparation of henna.

ASSAM, name of a district in British India, which since 1905 has formed with 15 districts of northern and eastern Bengal the new province of "Eastern Bengal and Assam". The district of Assam covers 54, 682 Eng. sq. mls., and lies between 10° 19' and 28° 16' N. Lat. and 92° 42' and 97° 12' E. Long. The population in 1901 amounted to 6, 126, 000 persons, of whom 1, 381, 317 were Muhammadans, and of those 2724 called themselves Shikhs. Almost three-fourths of the Muhammadan population belong to the district of Sylhet. The first Muhammadan conquest of Sylhet is ascribed by legend to the Saint Shah Jalal of Yemen, whose grave in Sylhet is held in veneration. Of the numerous invasions of the Muhammadans which succeeded one another from Bengal from the end of the 14th cent. some were unsuccessful, and were secured for them lasting possession of the country. Eventually in 1663 they abandoned the attempt to conquer the district. In the 18th cent. a depressed class of the Muhammadan population have descendants of the captured troops of the Muhammadan commander Turbak, who made in 1532 an unsuccessful invasion. The remaining Muhammadans of Assam call themselves Garos, which name they intend

to indicate their origin from *Assar*, the ancient Mughammadan capital of Bengal.

Bibliothèque de l'Asie: *Imperial Gazetteer*, vi, 14 ff. (new ed.); *Galt, A History of Assam* (Calcutta, 1906).

ASSAR, **SHAMS AL-DIN MUHAMMAD**, Persian poet, died 784 (1382-1383). *Assar* was one of the panegyrists of Shāhī Iwān, but is chiefly known for his poem (which has been translated into Turkish), *Mithr o-Mashhur* composed in 778 (1377), the content of which has been described by Eise in *Grundriss der iranischen Philologie* in the following words: "the story of a love, which is free from every frailty and pure from every ~~sexual~~ lust, between Mithr, son of Shāhshāh and the comely strippling Mashhur."

Bibliothèque de l'Asie: *Veijer, Comment. de Mithr o-Mithr o-Mashhur* (Berlin, 1839); *Floisner, in Zeitschr. der Deutsch. Morgenl. Gesellsch.*, iv, 389 ff.; *Rieu, Catal. Hist. Mus.*, ii, 626; *Peruch, Catal. Berlin*, p. 243 ff.

ASSASSINS is the name given to those fanatics, who at the time of the Crusades occupied fortified hill-fortresses in Syria and other Mohammedan countries, and were wont to rid themselves of their opponents by assassination. The ordinary meaning of *assassin* however did not belong to the word originally, for the latter is to be traced back to the Arabic *hashshiyān* denoting "consumers of hashish", *hashish* is a preparation of hemp (Cannabis indica), which oriental tyrants sometimes consumed in order to induce the ecstatic state and to become intoxicated. It is said that those who were selected, the so-called *Fidā'is* (q. v.), by the spiritual leaders of the Assassins to carry out any important mission, e.g. an assassination, were urged to its use in order that they might as volitional tools be ready for any deed. From the *Fidā'is* the Khalifas call the Assassins in general also *Fidā'iyas*; but in the oriental sources, when they are not simply called *hashshis*, they are often named *Mulshidā* (heretics) or *Nizāris*.

The Assassins in so far as they are a branch of the Isma'ili and have general principles in common with all Isma'ilis will be referred to in the article on the latter. What specially distinguishes them is less a doctrine differing from the other Isma'ilis than their political organization into a secret league whose members owed blind obedience to the spiritual head; and also the fact that they resorted themselves of murder to get rid of their foes in the new phenomenon in Islam, Abū Ma'shar al-Jāhil and Ma'shar b. Sa'ūd, whose followers were called "Strangers" (*Akharā*), had previously resorted to it and magnified assassination for political ends as a religious and meritorious act. For the rest, the theological tenets of the Assassins as far as they are not contained in the Isma'ili writings discussed below are insufficiently known to us, for their holy books, of which only one is known to us by name (*Sar-gashshat al-Najm* = History of our lord, i. e. of Hasan b. Sabbāh, see infra) were all destroyed in the Mongol period. Thus much we know, that the founder of this secret league, Hasan b. Sabbāh, whose biography follows in a later article, during his residence in Egypt (1078-1080) was won over to the claims of the Fātimid Nizār b. al-Mustansir, from whom the members of the league derive the above-mentioned name *Nizāriya*. As is well-known it was not Nizār but a younger

son of al-Mustansir who on his father's death was recognized by the Fātimids as Imam under the name al-Musta'li; but the Assassins supported the claims of Nizār until a later successor, who was also called Hasan (i. e. Muhammad), of Hasan b. Sabbāh gave himself out to be a descendant of Nizār and hence laid claim to the dignity of Imamship. With this end in view he summoned all his followers to a great assembly (*al-~~al~~ al-Khūma*, feast of the resurrection) in the year 539 (1144), at which he not only secured his recognition as Imam but also publicly proclaimed the abrogation of Islamic law. A reaction occurred under a third Imam (Izzat al-Din), who on succeeding his father in 597 (1200) returned to the statutes of Islam, informed the Abbāsid Caliph of his submission to him, and allowed his mother to make the pilgrimage to Mecca. Hence his name Naw-Mashūm (new believer). Under his successors there arose among the Assassins differences of opinion and factions, about whose real nature nothing is accurately known, and soon afterwards the political strength of the secret league was destroyed by the Mongols. With this the Assassins as such came to exist, and those of them who survived the catastrophe and continued loyal to their views were absorbed by the other Isma'ilis.

The history of the Assassins commences with the conquest of the hill-fortress of Alamūt by Hasan b. Sabbāh in the year 483 (1090-1091), who removed his residence there and from this place of difficult access carried on his propaganda. This consisted first in his followers obtaining possession of a large number of hill-fortresses in all parts of Persia, and getting rid of the most dangerous of their opponents by assassination. One of the first victims was the famous Seljūq-Malik Nizār al-Malik (485 = 1092). The death of Sultan Malik-Shāh which occurred soon after, and the resulting disputes for the succession among the various pretenders, and the appearance soon after of the Crusaders in the lands of Islam threw the Mohammedan world into a disorder which secured great success to the Assassins. Their strength consequently became very considerable in a few years, until 599 Seljūq-Sultan Muhammad I. ascended the throne and ordered every nerve to be strained for the destruction of the Assassins. The fortress of Alamūt, called *Shāh-Diz* by Malik-Shāh, in the vicinity of Isfahan, was at that time in the hands of a distinguished leader of the Assassins of the name of Imām al-Aqāsh, who had counted Hasan b. Sabbāh among his pupils. It was captured after a courageous resistance (600 = 1107). Of the official account of this in the al-Fakhri (cf. Amédée, p. 152 ff. sq.). The Turkish Emir Arslan-Shāh was then entrusted with the conduct of the war against the Assassins, and he after several successes was on the point of taking the fortress of Alamūt itself when the death of Muhammad (611 = 1118) forced him to leave the siege. Hasan survived this danger almost 7 years, he died in 618 (1224) leaving the leadership of the Assassins to Khayr Durrān Rūdihān, who bequeathed the conduct of affairs to his descendants. The following were the rulers of Alamūt:

Hasan b. Sabbāh . . .	483-518 (1090-1124).
Buzurg Umar b. . . .	518-539 (1124-1158).
Muhammad b. Buzurg	
Imām	552-557 (1138-1163).

Hassan b. Muhammad . . . 557—561 (1162—1166).
 Nur al-Din Muhammad . . . 561—607 (1166—1210).
 [Salah] al-Din Hassan b. . .
 Muhammad . . . 607—618 (1210—1220).
 *Ala al-Din Muhammad . . . 618—633 (1220—1235).
 Rukn al-Din b. Muḥam-

mad . . . 633—634 (1235—1236).

During the rule of these Grand-Masters the Assassins had more than once to endure severe persecution, but neither the Caliphs nor the Seljuks-Sultans succeeded however in breaking their power, destroying their robberies. They skillfully rid themselves of their most implacable enemies by assassination and zealously carried on their propaganda. Especially they succeed in settling firm foot in Syria, where the Seljuks of Halep, Ridwan, availed himself of their aid. A certain Abū Ṭāhī, who seems to have pilled the art of goldsmith and hence was called al-Sāgh, was sent to Syria as emissary and won in Halep particularly many converts. In 499 (1103-1106) he managed by treachery to remove from his post the governor al-Aḥmar, but was disappointed in his hopes of becoming himself master of the town since the Crusaders soon after took possession of it. The bloody persecution of the Assassins in Halep after the death of Ridwan in 507 (1113) did not prevent another Persian emissary named Bahram some years later from obtaining a large following and even gaining possession (520—1126) of the town of Bāḥiyā, which was surrendered three years later to the Crusaders. The Assassins often entered into friendly relations with the Christians, and continued to strengthen their position by cleverly availing themselves of the political conditions. In 535 (1140-1141) they conquered the hill-fortress of Ḥiṣn al-Maḥṣūṣ (Maḥṣūṣ) and other fortresses situated in North Syria, e.g. Kadi, Kaduḥ, Ḥillāḥ, al-Ḥiḥḥ, etc. The temporary chief of House Syrian Assassins was usually called *Shaykh al-Jabal* (translated by the Christians as "the Old of the Mountains", the *Vieux de la Montagne*), so that this term does not denote, as is sometimes stated, the Persian Grand-Master, the universal chief of the Assassins. One of the most famous of the Syrian rulers is Raḥmān al-Dīn Sūdā (q. v.).

The Mongols who effected such great changes in the political conditions of Asia accomplished also the downfall of the Assassins. The last Grand Master Rukn al-Dīn had just entered upon his dignity when Hülegü marched his forces on Assuan. Resistance was impossible; Rukn al-Dīn had to submit (654 = 1256), and was to be brought before the Great-Khān, but was executed on the way thither. The strongholds held by the Assassins were taken and some of them razed to the ground. The hill-fortress of Syria, e.g. Maḥṣūṣ, fell in 655 (1256) for the time being under the power of the Mongols. It was reserved for the Mamluk-Sultan Balbān to give the Assassins the finishing blow (671 = 1272). This ended for ever the political power of the dreaded sect, but there were and are to the present day in the mountains of the Nigālāḥ mountains descended from the Assassins, as also in Persia and India. [Cf. the articles *India* and *Khyber*.]

History of the Assassins. The history of the Assassins is contained in the Universal Histories of Ibn al-Aṣir, Ibn Khaldūn, Aḥmad al-Fāḍl etc. Cf. also the appropriate sections in Mirkhond's

History, separately edited in *Noticia et descriptio*, ix. 193 et seq. and in *Tārīkh-i Ghalib*, translated in *Journ. Asiat.*, 1848; de Sacy, *Asiatique sur la dynastie des Assassins*; Quatremère, *Naples historique sur les Assassins* (*Mém. de l'orient*, iv.); Von Hammer, *Geschichte der Assassinen aus vornehmlichsten Quellen*; Dehmer, *Neuere Geschichte der Assassinen*; *Recherches sur les Assassins* in *Journ. Asiat.*, 1848, 4, xlii. Serje 3, li. li. v. iii. ix.; St. Guyard, *Fragmente relatifs à la doctrine des Assassins* (*Nouvelles et Extraits*, xlii.); also *Un grand-maître des Assassins* (*Journ. Asiat.*, Serje 7, ix. (1877), 324—439; van Berchem, *Épigraphie des Assassins de Syrie* (*ibid.*, 1897); Brown, *A literary history of Persia*, ii. 193 et seq.

ASSUAN, town in Upper Egypt. Assuan, in Arabic character *Assuan* (Assuan also appears), popularly known in the Middle Ages as Assuan, is situated 24° 5' 30" N lat. on the east bank of the Nile to the north of the first cataract, and is the capital (13 000 inhabitants) of the Egyptian province of Nubia and chief town of the district (Makāza) of the same name. The district of Assuan includes of the *Wāḥ* of Elephantine town in antiquity the name *Wāḥ*, "land of elephants", a name which the island still bears. The island is in ancient time more important than the town lying on the east bank, via Swage, the Syene of the Greeks, the Soan (Vahit) the mostly Arabs. In the Araba in the neighbourhood were stone-quarries whence the ancient Egyptians obtained their columns and the blocks for their statues. Pliny calls this stone Syenite after the place whence it is obtained, but the name does not denote quite the same as the modern geological term. In Islamic time *Wāḥ* were quarried there—perhaps ancient columns were turned to a like account. This manufacture of statues was for a time a royal prerogative. The stone-trade of Assuan (pole and plumb) was also famous.

The town stood an old temple containing the representation of a serpent. If on the 12. Bayanda day (7th, but 7th) were pressed on this occasion, any one carrying with him a piece of the clay was immune from the bites of scorpions (Abū Ṭāhī).

Assuan both in antiquity and the time of the Arabs was the frontier-fortress of Egypt against Nubia. The frontier ran just on the other side of the cataract at Philae (Bilak). The first Nubian town was al-Khā. The Christian king of Nubia paid annually to the Prefect of Assuan so-called tribute (*Bakī*), which was in reality only a kind of official exchange, for he received an equally costly present in return from Egypt. The oldest contract in this connection dates from the year 31 (651—652). The proximity of the gold-mines of *Alīk* (q. v.) and other economic interests attracted numerous Arabs into this region, and this led to constant friction. From the 14.—15. cent. Assuan suffered partly from Nubian incursions, partly from these Beduin-borders (see Article *Nubia*). Under the Fatimids, especially under the Mamluks, Assuan or rather the most southern province of Egypt, when in the hands of weak governors became the asylum of rebels who were here for the time-being beyond the jurisdiction of the central authority. This did not entirely cease until the time of Muhammad 'Alī who removed the Egyptian frontier well towards the south. The

conquest of Kuba under the Mamluks brought little change.

Assuan possessed at all periods great economic importance; for it formed the natural centre of the Nubian, eastern African, and for a long time also of the Indian trade. Slaves, gold, ivory and ostrich-feathers were the chief imports. Egypt exported on the other hand corn, wine and manufactures (clothes). In the first centuries of Islam Assuan was a favourite starting-point for the pilgrimage to Mecca, which proceeded from Assuan through the desert to 'Alubbāh and thence by ship to Djidda. Assuan long remained therefore the most important town in Upper Egypt. Later it declined very considerably when traders and pilgrims preferred the route by Kāf. By the close of the Fatimid period it had declined administratively, and in the Mamluk period economically as well, into a dependency of Kāf. The political conditions previously described prevent it from regaining its former splendour, but, thanks to its position (entrance, junction of several canals), it remains an important for the Central African trade. Recently it has lost greatly through the Mahdi rising.

The climate is excellent; the fertility (corn, vineyards) of the district is limited by alluvial plains; in the Middle Ages it was famed for its dates. There were more varieties of dates here than in Iraq. The section by England in 1898 of the huge dam (Djassir, Sudd) has seriously affected the climate, but has enriched Assuan with a spectacle of 100,000 rank and the whole of Egypt with a source of increasing blessing.

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(C. H. BECKER.)

ASTARĀBĀDH (also Astarābād, Astarābād, Astarābād) of a North-Persian town and province.

1. The town of Astarābād, chief town of the same name; situated 36° 40' N. lat. and 54½° E. long. (Greenw.), and near the south-eastern corner of the Caspian Sea (23 mls. east of it). It stands on an insignificant eminence (350 ft. above sea-level) on the foot of a very high and thickly-wooded chain, a spur of the Elburs, and on the margin of a large and in many parts marshy plain, which though fertile is but little cultivated and later ends in the Turkoman sandy desert (Kara-Kum). Occupying a commercially and strategically important position Astarābād certainly dates back to a remote antiquity. Very probably it is mentioned (according to Mannert, Nordmann, Kiepert) by Arrian (*Anabasis*, II, c. 23 and 25) as *Zabāstara*. Some explain the name Astarābād as the city of the stars (Pers. *astar*, *stār*, 'star'), others as the city, or rather the place of the sun (Pers. *astar*, *stār*, 'sun').

Since, it is said, there dwell in it originally only sun- and star-drivers. The re-founding of a town here is ascribed to the Arab general Yaḥyā b. Muḥallab, who when on his campaign towards Khavārdān and Tabaristān in the year 98 (716) was so pleased by the site (occupied at that time by the village of Astarak) that he took up residence in it. In the Arab Middle Ages Astarābād was the second town of the province of Khavārdān, in the history of the Caspian coast-lands it is often mentioned. Since there were several adjoining peoples in its vicinity it was often involved in wars and feuds. During the civil disorders which occurred repeatedly in Persia in the 11th cent. Astarābād frequently suffered fire and was several times ravaged. Under Kādīr-Shāh (1730—1747) it attained its present compass (3. mls.).

The town which is built four-square is surrounded by a high picturesque wall flanked by bastions, which was last repaired under Agha Muḥammad Khān (q. v., vol. I, p. 180) but is now much dilapidated. The handsome palace (now the governor's residence) erected by Shāh 'Abbās I is also on the way to ruins. The frequent rains compel the inhabitants to build their houses of stone, and hence Astarābād presents a more regular appearance than other Persian towns. The numerous prayer-houses and public mosques (27 in number) are characteristic; with them are associated 7 academies (Madrasas). Astarābād is regarded in Persia as a stronghold of Shi'ite persecuted Sunnis; hence the epithet *Shah al-Ma'mūn*, 'the house of the faithful' (also in color): there is a large number of alleged descendants (called *Najaf*) of the Prophet dwelling in it. The number of the inhabitants, who must have been more numerous in earlier centuries, is now given at 10—12,000. Astarābād was never a large town, yet it was never without importance; for since it stood at the beginning of two important trade-routes, one leading to Herat, Meshed and the other to Tiflis-Tokharestān, which illustrate to the southwest of Ussia, it was natural that there should spring up here an important trade-emporium, a market for the products of Persia and Central Asia. The chief articles of trade are cotton, rice, silk, sugarcane, salt, opium, saffron, carpets, horse-dogs. Since the Russians advanced their frontier close to the southern shore of the Caspian Sea an active exchange of wares has been set up with them also. On the other hand the commercial intercourse of the town has suffered heavily by the opening of the Trans-Caspian line, so that the wares from the interior of Asia coming through Khiva and Bukhara are despatched almost exclusively by this line, so that the trade-trade of Astarābād is being more and more limited to the products of Persia and Russia.

The small town of Kander-Ges or Kander-Ges (Russ. Giss or Perovsk), 1. v. (passage) with ca. 1000 inhabitants, situated about 30 mls. to the west of Astarābād and about 2½ mls. to the south of the gulf of the same name serves as port of Astarābād. This is the best and most sheltered harbour on the whole southern coast of the Caspian Sea. In the Middle Ages the town of Astarābād (q. v.) served as common port for Khavārdān and Astarābād.

2. The Province of Astarābād, named after the chief town of the same name. It comprises the region at the south-east corner of the Caspian

Sea and extends from the river Kara-Su on the east, or rather north-east, along the northern slope of the Elburz-range, which separates it from the province of Khorāsān, westwards till about the middle of the Bay of Astarābādh, where the river Gālyō is considered to be the boundary between it and the province of Māzandarān. Area: 5634 sq. mls.; population small: ca. 80,000 (only 14,2 in the sq. mls.). The land is exceedingly thickly-wooded, but is also very marshy. There are no rivers of any importance. Among the products rice must have first mention, further walnut-wood, wax and sesame-oil. In the Middle Ages there was considerable rearing of silk-worms. With few exceptions (Gaz and a few places in the hills) all the villages of the province are in pretty poor plight. Agriculture and industry nowhere exist. Apart from the capital and its port (aemporium for Persian cotton) trade and commerce are quite insignificant. The magnificent Chinese laid out by Shih 'Abdās I. in the xvth cent. is now quite destroyed. In summer the sand-filled marshes serve as roads. The countless hordes of the Turcomans, at whose hands the country formerly suffered utterly, have almost quite ceased since Russian authority extended as far as the river Atrek (about 38 mls. to the north of Kara-Su). Astarābādh falls into 6 *khūds* or circles. Among the inhabitants (partly Shī'ites, partly Sunnis) there is a surprisingly large percentage of Molikān (clergy) and Isyādis ('Alids). In many villages reside Gāders, an energetic tribe widespread in the provinces of Astarābādh and Māzandarān especially, and descended by the Persians, which is engaged in agriculture, cattle-rearing, the cultivation of silk and the drying of fruits. Astarābādh is also the native place of the present ruling dynasty in Persia, the Kājārs, a Turcoman nomadic tribe, which came to Astarābādh on the conquest of Tabaristān by Timūr, and gave Abgha Muḥammad Khān as first king of the present reigning house.

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ASTARĀB. [See ASTURĀB.]

ASTRĀKHAN, Russian administrative province and its capital, properly Astarākh; founded by the Mongols in the neighbourhood of the Khwarezm town of Iul (q. v.). The town is mentioned by Kämpfner and Mühnemann travellers as early as the first half of the xiii. cent., according to the Russian a sainted Muslim pilgrim dwelt there, and so the place was exempted from all ~~taxes~~ hence the name. Colon appears to have been visited by Ibn-Battuta only from the year 782 (1380). Demolished by Timur in the winter of 1395-1396, the town seems to owe prosperity in the xv. cent., probably due in some measure to the simultaneous decline of the ancient capital Sami. After the decay of the "Golden Horde" there arose in Astrakhan a new ruling house which endured until the middle of the following century. In 1554 Astrakhan was conquered by the Russians, who appointed as first Khan Dmitrii 'Alī their vassal and did not annex the country till 1559; in 1569 a Turkish army appeared before Astrakhan, but soon had to quit the field, in 1579 a Russian fortress was built near the Tatar town Astrakhan has since remained under the sway of the Russians, and owing to its favourable situation at the mouth of the Volga has gradually by trade and industry developed into a large town (at present 113,000 inhabitants). (W. BARTHOLO.)

ASTROLOGY. Its technical name with the Musl. *ilm* (or *ḥikmah*) *al-ḥikmah al-urḥādīyah* 'al-*nujūm*, "the science (or the art) of the decrees of the stars", ~~the~~ shorter, *ilm* (*ḥikmah*) *al-akḥḥān*. Some Arab writers from the xii. cent. A. H. on use also the expression *ilm al-nujūm*. On the other hand the expression *ilm* (or *ḥikmah*) *al-nujūm*, "the science (or art) of the stars", *ilm ḥikmah al-nujūm*, *ilm al-nujūm* denote indifferently astrology or astronomy or both those sciences together. — The astrologer is called *al-nujūm* or *muḥaddith*; but the latter name denotes also the astronomer. Nor III we reach the s. A. D. do we find any precise distinction made between *muḥaddith*, "astrologer", and *ḥakīm*, "astronomer".

The majority of philosophers and authors of bibliographical and encyclopaedic works, basing to the classification of the sciences given by the

cipal systems: 1. The system of "interrogation" or "questions" (*mas'ala*, *istisna'at*). Intended to reply to questions relative to the events incident to daily life, e. g. when the client desires information regarding some one who is absent, or to discover a thief, or to recover something which has been lost, etc. This is the simplest and commonest part of the art. — 2. The system of "elections" (*istihlakat*, *avayaj*), i. e. the choice of the auspicious moment for accomplishing such and such an act; this moment is determined by observing in which of the twelve celestial houses the moon is. Astrologers who preferred the Indian method employed the 28 lunar stations (*rasas*) in place of the twelve houses. — 3. The genethliological system, or, to keep to the nomenclature of Muslim writers, that which is based on the "revolutionary annuum" (*asbabul ahwal*), i. e. on the years or fractions of the tropical year which have expired or are thought to have expired since the birth of an individual or the commencement of a reign, sect, or religion, or the foundation of a town, etc. Its fundamental principle, which is quite different from that of the other two systems, is that at the instant of birth the configuration of the celestial sphere irrevocably fixes the destiny of the newly born, and it will then be independent or nearly so of subsequent changes of the sphere. This is the system adopted by Ptolemy, who makes only very slight and ineffectual concessions to the principle of the "elections", and has not a single word to bestow on the "interrogations"; it is also a system which has more technical difficulties than the other two and too often encounters the impossibility of knowing the instant of birth or of commencement with sufficient approximation. When the prognostications concerned individuals, the "revolutionary annuum" (*asbabul ahwal* and *asbabul ahwal*) were employed, for prognostications concerning peoples, towns, sects, etc., (and consequently epidemics, famines, wars, inundations, etc.), the "revolutionary annuum" (*asbabul ahwal* and *asbabul ahwal*) were employed.

The fundamental operation in all these three systems was the determination of the ascendant (*raf'at*), from which the initial (*raf'at* or *raf'at*) of the remaining eleven celestial houses were calculated. In the case of the "interrogations" and the "elections" the ascendant to be determined was that of the moment in question; but in the third system, the genethliological, it was the ascendant at the birth of the individual or the commencement of a reign, etc. Now even supposing that the ~~moment~~ of the birth or commencement were known, how could the ascendant be determined if it varied very rapidly in consequence of the diurnal movement of the celestial sphere? Birth is not an instantaneous act, even if the astrologer had aided at the commencement he would not be able to choose the exact instant for determining the ascendant. The genethliological system has therefore in fact the theory of the "annuum" (*asbabul ahwal*), i. e. very complicated rules for choosing an imaginary ascendant for the nativity; the methods most in vogue with Muslim astrologers are the method of Ptolemy and those which they ascribe to Hermes and Zoroaster respectively. For prognostications not concerning individuals, the ascendant of the eclipses or of the great planetary conjunctions were employed.

But there is still more contained in the ge-

netliological system. Thereby is determined by use of the planets (including the sun, the moon, also the "par. fortune" and the ascendant) occupying at the moment of the birth the ascendant one of the five places which Ptolemy calls *rasas* *asbabul*, and our medieval astrologers "loci illegales" (*asbabul ahwal*). In this situation the planet (sun, moon, "par. fortune", ascendant) becomes the apheta or indicator (*raf'at* or *raf'at*), significant, *shayekh*, *hilegium*, *shayekh*, which is to be "directed" towards the stars and those points in the heavens possessing a particular astrological signification. From the examination of the combinations arising from these meetings may be learned the fortunes of the newly born. On its mathematical side this directing (*raf'at*, *raf'at*, *raf'at*, *raf'at*) can be explained as follows: In consequence of the diurnal movement of the celestial sphere a planet or a point of the ecliptic having a particular astrological importance will arrive at a certain moment at the circle of position (i. e. the circle passing through the points of intersection of the horizon and the meridian) formerly occupied by the indicator. The equatorial angle (hour-angle) thus "reversed" is calculated; when dealing with ~~human~~ life a solar year is counted for each equatorial degree, but with general events each degree counts only as one day. — It ought to be added that for prognostications relative to peoples, towns, religions, etc. the indicator is chosen in a different manner. According to the Arab followers of Ptolemy it is the planet or the star possessing the most "signification" over the point of the ecliptic where there has occurred an eclipse of the sun or moon. But the majority of Muslim Astrologers give the preference to the system of the planetary conjunctions (*asbabul*), which they probably learned from the Indians; they base their calculations on the conjunctions of the three superior planets (Mars, Jupiter, Saturn), whenever they draw their prognostications by the method of the *raf'at* or by other methods. — The *raf'at* of the above-mentioned indicator gives the duration of life. For the other events of life one must choose, according to the nature of the event one wishes to know about, between five other indicators (ascendant, ~~par. fortune~~, moon, sun, calculating degree) and "direct" the one chosen. — Further it is necessary to translate into terms of time, according to special rules, the uniform movements of the indicators according to the order of the signs (i. e. from west to east), in order to determine species of lords for the tropical solar year, the months, and the days of life: this movement (of the indicator), at the point of the ecliptic where it arrives, is called *raf'at* (Alaythia, protection). — Finally, there are cycles of the years of life which are specially subject to the influence of this or that planet; these cycles, corresponding fundamentally to the planetary "rotation of time" (*asbabul ahwal*) of the Greeks, but modified however and often very complicated (especially in Abu Ma'shar), are called *raf'at* (*asbabul*).

Other secondary methods were also employed, among which I will mention only that of the constellations and images (*raf'at*) according with the *asbabul*, which goes back to the Chaldean tradition of Teneor, and that which is founded on theplings of the star Sirius (Sothis of the *asbabul*).

it and astrology a *Ashtology*; further al-Fārhī and Ibn Rushd (Averroes) understood by *ḥisāb al-ʿarḥamī* *al-ḥisāb* ("the mathematical art of the stars") theoretical astronomy, and by *ḥisāb al-ʿamalī* *al-ḥisāb* ("the experimental art of the stars") observation of the stars. — Following the Aristotelian classification the sciences Muslim astronomers consider astronomy as one of the four mathematical sciences (*ʿulūm ḥisābiyya*). For them, as for the Greeks, astronomy only aims at studying the apparent movements of the stars and giving a geometrical representation of them; it comprises therefore what we call spherical astronomy (with the calculation of the planetary orbits and their employment in the compilation of ephemerides) and the "theory of the instruments." The study of the stars in the Aristotelian sense (including comets, shooting stars, etc.) and of what might be called in elementary Astro-Physics and Celestial Mechanics (origin of celestial movements, nature of the spheres, light of the stars, etc.) belongs entirely to the domain of physics and metaphysics. — The sum total of the practical knowledge necessary for determining by calculation or instruments the hours of day and night, having especially in view the fixing of the times of the five canonical prayers in the mosques, is called *ʿilm al-ʿaṣr* or "the astronomical science of the fixed times."

At the beginning of Islam the Arabs already possessed some knowledge of practical astronomy in their frequent night-journeys the Muslims often had no other guide than the moon and the bright stars whose places they knew; and relying they knew and from which they could estimate approximately the time by night; they determined also the seasons of the year from observing the position of the moon relatively to 28 successive groups of stars called binary stations (*ḥawāṣṣ al-ʿaṣr*). Among the majority of settled tribes the agricultural seasons and meteorological prognostications were associated with the annual rising of certain stars or the course setting (*ḥawāṣṣ*) of the binary stations.

But it was only in the 11. (12th) century of the Hijra that the scientific study of astronomy was entered on, under the influence of two Indian books: the *Brāhmasphuṭasiddhānta*, composed by Brahmagupta in 628, which was brought to the court of Baghdad in 854 (221), perhaps only in an abridgement, and was used as a model in Arabic by Ḥunayn b. Isḥāq al-Baṣrī and Yaḥyā b. Fāris; and the treatise of Aryabhata (al-Aryabḥat) or al-Aryabḥat of the Arabs) composed in 505, from which Abū ʿAlī Ḥasan al-Ahwaz derived his tables of the planetary movements. These books consisted of a short explanatory text followed by numerous tables of celestial phenomena arranged according to the artificial millennial cycles; for the fundamental hypothesis was that at the commencement of the world the moon and the planets were all in conjunction at the same degree of longitude, and will again be in conjunction there at intervals of millions of years. This method, which was called *al-ʿaṣr* or "theory of the stars," was still employed by Muslim astronomers at the beginning of the 17. cent. A. H. (18. A. D.). From Indian books the Muslims learned also the use of trigonometrical Sines.

To these selections from Indian astronomy there

was soon added the Arabic translation of the Ptolemaic tables entitled *ṣifāt al-ʿaṣr*, "royal astronomical tables" (Arab. *ṣifāt al-ʿaṣr* or *ṣifāt al-ʿaṣr*), which had been compiled in the last period of the empire of the Sassanians. They had great vogue with the Muslims of the 10. cent. A. D.; but about two centuries later they ceased to be used.

The Greek influence was the last in order of time, but first in order of importance: it introduced into Muslim astronomy the geometrical representation of the celestial movement, so characteristic of the Hellenic genius. The first and very unsatisfactory Arabic translation of the *Almagest* dates from the end of the 8th or the beginning of the 9. century; it was followed by two others much superior, that of al-Bīrūnī in 1009 finished in 1012 (322-323; not 322 = 322-323, as is commonly stated), and that of Ḥunayn b. Isḥāq (after the middle of the 10. cent.), revised by Thābit b. Qurayb in the first half of the 11. cent.; there were also translated the Geography, the *Hand-Tables*, the Planetary Hypotheses and the *Wonders of Ptolemy*; the *Almagest* of Theon of Alexandria; the work of Aristarchus on the size and distance of the sun and moon; two treatises of Antikyra, three of Theodorus and one of Hipparchus. In the same century appeared very probably the translation of the tables of Arzachel, and the translation of a work entitled *ʿilm al-ʿaṣr*, strongly ascribed to Ptolemy, dealing with the size and distance of the celestial bodies.

The first series of regular observations with the aid of early superior instruments appears to have been made at Hunsdabāt (Gondshapur in the South-West of Persia) in the 10th cent. of the 12. cent., and was visited by Abū al-Ḥasan al-Nāṣirī when compiling his "General Tables" (*ʿilm al-ʿaṣr*). But it was during the Caliphate of al-Muṭṭasim (833-853 A. D.) that the most brilliant period of Muslim astronomy commenced. At Hunsdabāt used in the quarter called al-Ḥamāsīya in Baghdad the Caliph's astronomer under the direction of Vahyā b. Abū Manṣūr (d. 850 or 855 A. D.) not only made systematic observation of the celestial movements, but also verified with remarkably precise results all the fundamental elements of the Almagest: the obliquity of the ecliptic, the procession of the equinoxes, the length of the solar year, etc. After these observations they composed the celestial "Fixed Tables" (*al-ʿaṣr al-mawḥūḍa*), for which they also had at their disposal the series of observations made in the other observatory of the Caliph on the mountain of Ḥaṭṭān, 2-2½ miles to the north of Hunsdabāt. This same Caliph carried out one of the most difficult and delicate geodetic operations, the measuring of an arc of meridian in the region between Tadmūr (Palmyra) and al-Baṣra in the plains of Mesopotamia. The same result gave 36½ Arabic miles as the length of a degree of meridian, a remarkably accurate value; for the Arabic mile being 6973 ft. the value is equal to 364,342 ft., a number which only exceeds by about 2877 ft. the real length of the degree between 38° and 36° N. lat. (for fuller details concerning these numbers see Nolhen, *Ueber die Messung des Grades der Meridiane zwischen Tadmūr und al-Baṣra*, Tübingen, 1893). — Among the astronomical calculations of the time of al-Muṭṭasim

mention might be made also of Muhammad b. Mūsā al-Kharrāzī, whose life had a wide circulation during two centuries.

From 850 to 870 A. D. the three sons of Mūsā b. Shākir made regular observations in the observatory they had fixed up in their house in Baghdad, at the gate 1111 al-Tāq, on the Tigris; in the second half of the 10. cent. others made observations with excellent instruments at Shirāz, Nishāpur, Samarkand, the celebrated al-Bīrūnī (q. v.) made observations from 877 to 911 A. D. at al-Rak'ia on the Euphrates. Ibrāhīm b. Kurrā (d. 985 = 990) utilized the observations of his predecessors in revising the theory of the movements of the sun; al-Muharrir and al-Nawāzī continued systematically the immediate study of the heavens. Shortly after the year 1000 (1002-1003) al-Haṣḥab composed at Baghdad his principal work in which trigonometrical processes attained an unexpected degree of perfection. — In the second half of the 11. cent. the Bayid-Sultans founded an observatory in their own palace and gathered around themselves astronomers including 'Ibān al-Bāḥiths al-Sūfī (d. 1076 = 1086; q. v.), 'Ibān al-A'īn (d. 1075 = 1085), Wajīd b. Kurrān al-Kāhī, Abū al-Faḡhār (d. 1079 = 1090), Abū 'l-Wafā' (d. 1088 = 1095; q. v.), and various others. At Ghazna in Eastern Afghanistan (d. 1100 = 1105; q. v.), the 11. cent. original and the profoundest thinker, 'Ibn al-Haytham has produced in the domain of physical and mathematical sciences, displayed the greater part of his literary activity.

In Egypt the scientific study of astronomy began during the reign of the Fatimid Caliph al-Ḥafṣ (1065-1074 = 1075-1086), founder of a celebrated observatory at Cairo, who received a rich endowment also from the Caliph al-Bīrūnī (1088-1111 = 1096-1121). It was here that Ibn al-Bannā (d. 1100 = 1109, q. v.) made from 1067 (1077) to 1106 (1107) the regular series of observations which served as a basis for his famous "Ishkandī Tables" (al-Bīrūnī). Among the others on astronomy in Egypt ought to be mentioned also Ibn al-Bīrūnī (d. 1100 = 1109), author of a very valuable little treatise wherein, obviously on the analogy of the second book of the *Hypothese of Ptolemy*, he explains the celestial movements by the two hypotheses of solid spheres and of discs (spheres, disc of the sphere, & segments passing through the centre of the sphere).

In Spain astronomy was cultivated especially from the middle of the 10. cent. A. D. and regarded with favour by the princes of Cordova, Seville and Toledo, and it is to Arab astronomy that the works which appeared first in Spanish and afterwards in Latin by order of Alfonso X. of Castile (1252-1284) must be referred. The most distinguished Spanish astronomers were Moḥammed al-Madrāsī (d. 1088 = 1097-1105; Ibn al-Samī (d. 1120 = 1138), 'Ibrāhīm b. Aḥmad (d. between 1140 and 1150 A. D.) called 'Ibrāhīm al-Māḥi by our medieval translators and especially al-Zarkālī (Arabic in the translations), who flourished in the second half of the 11. cent. and with whom we will deal later. It was in Spain, as will be shown below, that the philosophers opposed the Ptolemaic representations of the celestial movements. — In North-Africa (by way of Egypt no regularly organized observatories are known of, but certain astronomers who made

good observations could be mentioned, e. g. Abū 'Alī al-Mas'ūd al-Bīrūnī (wrongly called Abū 'l-Hafṣ). An enormous manuscript, who made in Morocco about 1150 A. D.

Among the Seljuks of northern Persia were gathered a number of astronomers who had at their special disposal an observatory founded in 1067 (1074-1075) at al-Ra'is or at Nishāpur by the Sultan 'Izzat al-Dīn Mulkshāh, the same who introduced into the civil calendar a very important reform based on an excellent determination of the length of the tropical year. For one of his successors the astronomer al-Bīrūnī composed shortly after 1118 his important "Sindhjātī Tables" (already mentioned). — A year after he had pillaged Baghdad and overthrown the 'Abbasid caliphate the Mongol Khān Hülegü of the dynasty of the Ilkhān continued in 657 (1259) the construction of the great observatory at Marāgha in western Persia near the lake of Urmia; with this was associated a number of select astronomers under the direction of the illustrious scientist Naṣīr al-Dīn al-Tūsī, who after spending twelve years preparing them published in Persian his famous "Ilkhānī Tables" (already mentioned), kept al-Dīn Mahammad al-Bīrūnī (d. 1110 = 1120), a pupil of Naṣīr al-Dīn, also deserves special mention. — At Cairo, the al-Bīrūnī (d. 1111 = 1121-1129, or 1131) took good observations; his tables were reproduced in Syria, Egypt and the whole of North Africa. — The astronomical sciences of the Muslims experienced its last glories at Damascus. Naṣīr al-Dīn 'Izzat Beg, grandson of Izzat al-Dīn, founded a large observatory there, in which he continued the most eminent astronomers of his time, such as 'Izzat al-Bīrūnī, Kāshī Zāde, al-Bīrūnī, Abū al-Bīrūnī, etc.; and in several years produced in person all the observations and left in his tables (1171) a glorious monument of his zeal for science. Like Naṣīr al-Dīn before him 'Izzat Beg not only had the tables of celestial movements improved, but also undertook a complete and independent revision, i. e. not based on direct observation of the heavens or the catalogue of the stars made by his predecessors. The Sultan himself wrote in Persian the preface a few months before he perished by an assassin's hand (1171 = 1180).

With 'Izzat Beg the scientific study of Astronomy ceased throughout the Islamic world. Henceforth we only meet with authors of elementary manuals, compilers of Ephemerides and Almanacs and dwellers of the astronomical instruments; the real astronomers have disappeared and in their place we find only the *observatores* of the mosques.

Muslim astronomers accepted almost without reserve and always followed in their tables the fundamental features of the Ptolemaic system of the universe. The earth stands absolutely motionless in the centre of the universe, the movements of the celestial bodies are all circular and uniform, and their apparent inequalities are explained by the combination of circles concentric with the earth, with the Zodiac, eccentric circles (eccentric circles) and epicycles (solid spheres). — Even in the 16. cent. A. D. the possibility that the earth revolves on its own axis is one of the questions discussed, but in the following centuries its absolute immobility is universally accepted. The question as to the nature of the spheres (1171) is dealt with only by the philosophers and

the dogmatic theologian, whilst the astronomers of the last centuries are not concerned therewith, being content to consider them for the purposes of their science as geometrical circles, and it is only in the time of Ibn al-Haytham (d. 430 = 1039) that there is introduced into astronomical instruction the idea of solid and transparent spheres. Although the hypothesis of eccentric circles and epicycles made the *math* of planetary movements an extremely complicated one, yet it corresponded too well to the data from observation (without pendulum or telescope) and the needs of the calculator to be replaced by other hypotheses for which no satisfactory physical explanation was then forthcoming. — No trace is found of the heliocentric system, in which *ma* came and the same time the authority of Ptolemy, the philosophy of Aristotle and the dogma of astrology would have been opposed. It ought not to be forgotten that *math* in the opinion of the Copernican system was far more than a century a purely philosophical one, indifferent to the astronomy of observation which could not have contributed any *math* or important argument in support of it.

The Arab astronomers understood perfectly *math* instead of advancing *math* general theories *math* more demonstrable than the ancient *math* it was necessary to observe the heavens methodically for centuries and thereby to correct the numbers given in the Almagest. This task they splendidly performed, without allowing themselves to be influenced by the so-called, fallacious observations of Ptolemy. They perceived that the *math* of the sun, believed to be immobile by *math* ancients who stated *math* they had always *math* it from the same point *math* longitude, is subject to the movement of the procession *math* the equinoxes; al-Battani even succeeded in discovering the slight movement peculiar to this *math*. They perceived that the obliquity of the ecliptic is not invariable, *math* the circles had *math* it to *math* on the ground of fictitious observations, but is subject *math* a slow secular diminution whose approximate limits only our Celestial Mechanics of the xix. cent. has naturally been able to determine. The climates of the sun and partly also of the moon, the length of the tropical and the sidereal year, the procession of the equinoxes they investigated with marvellous accuracy; they also improved *math* Planetary Tables, and Nasir al-Din al-Tusi endeavoured to perfect the theory of the planets by rendering the geometrical constructions of Ptolemy yet more complex. It ought also to be mentioned that, in contrast to the Greeks, the Arab astronomers gave to Venus the *math* longitude of the syzygies, the same eccentricity and the *math* centre of equinox *math* to the sun, which was fundamentally equivalent to transforming the orbit of Venus into an epicycle of the solar orbit having the sun for centre, i.e. to making Venus a satellite of the sun. Arab catalogues *math* the fixed stars, in so far as they have not been simply derived from the catalogue of Ptolemy, have considerable importance; lastly, in the application of trigonometrical formulae, in the number and the quality of their instruments, in the technique of their observations the Arabs have splendidly outstripped their predecessors the Greeks. In the number, continuity and precision of the observations we mark the most striking contrast between Greek and Muslim astronomy.

The hypothesis of the expedition (darab al-

math was *math*, i.e. motion forwards and backwards) of the fixed stars, which was accepted by Thabit b. Qurra and in a slightly different form by al-Battani, is false; but its authors had given expression to it in order to bring the observations of the Greeks into harmony with those of the Arabs in regard to the variations of the obliquity of the ecliptic and of the procession. — It is a mistake to attribute to Abu 'l-Wafa' the discovery of the third lunar inequality or variation, which was first made by Tycho Brahe; but it ought not to be forgotten that about the half of this "variation" was already contained in the *math* of Ptolemy and in the "equation of the lunar anomaly" (*math* *math*) of the Muslim astronomers.

An eminent theologian and philosopher, like *math* astrologer, Fakhr al-Din al-Razi (d. 606 = 1210) expressed on several occasions his profound scepticism in regard to various fundamental hypotheses of the astronomers. But it was in Spain that certain philosophers in the name of Aristotle proclaimed war against the Ptolemaic representation of the celestial movements. The first was Muhammad b. Yahya b. al-Sa'igh, called Abu Badaja, the Avicenna of our *math* (d. 533 = 1139), who rejected the epicycles and claimed to be able to explain the whole by means of eccentric circles. Ibn Jafar (d. 581 = 1185-1186) rejected both the epicycles and the eccentric circles, but has not left any written exposition of his views. Ibn Rushd or Averroes (d. 595 = 1198) largely revived Ptolemy's hypothesis of the concentric spheres, with its spiral-shaped (*math*), the *math* of Ptolemy's planetary movements, i.e. in the form of an elongated *math* according with the ecliptic, the *math* half *math* in the *math* and the other *math* in the western hemisphere; but he had not time to give a complete exposition of his system. Lastly al-Battani (Alpetragius; d. ca. 606 = 1204), in order to reduce everything to harmony with the principles of the peripatetic Physics, not only admitted, with Averroes, only spheres concentric with the earth and turning on different axes, but also makes another strange hypothesis (which he held in common with the *math* al-Sa'igh and Fakhr al-Din al-Razi), denying the existence of any motion of the celestial bodies from west to east: i.e. the direct movements (towards the east) of the planets *math* only as optical illusion due to the fact that the angular velocity of the planets is less than the celerity with which the celestial sphere accomplishes *math* diurnal rotation round the earth. None of these hypotheses of the Spanish philosophers were accepted by the astronomers.

Math Delambre's, *math*, de l'astron.

math (Paris, 1819), p. 1—311, 513—539; is not a history, but a mathematical analysis, of very unequal worth, of several works of Muslim authors, an analysis which has the further disadvantage of frequently substituting Delambre's own explanations for those of the authors studied. The other histories of astronomy, of which Wolf's is the best, are all out-of-date and insufficient. References may be made here *math* my extensive article which will appear in the *Encyclopædia of Religion and Ethics* (ed. by Hastings), v. v. Starr; Nallino, *al-Battani al-Astrolabi Opus astronomica* (Milan, 1903—1907, 2 vols.); Canalis, *La terra di la Grande*

Table astronomiques (Paris, 1804), in *Nouvelles et anciennes des arts de la République*, Vol. vii, 1804, pp. 16–240 (Text and Translation of the more important historical parts); Sédition, *Astronomie ou les instruments astronomiques des Arabes* (Paris, 1804); J. Gauthier, *Une référence du système astronomique* (Paris, 1804), in *Philosophie des sciences exactes*, Vol. XIV, p. 483–510; astronomically very insufficient; von Hammer, *Fortsetzung über Geogr. u. Trigonometrie* (Leipzig, 1800), I, 42–86, for biographical and bibliographical notices of astronomers see the excellent work by Sator mentioned at the end of the art. Astronomy.

(C. A. NALLING.)

ASTURLAB or **APPTURLAN** (Ar.: the moon) is also the *Abulalik*, cf. Wüstenf., 19, 779; cf. 746 of the Egyptian edition), Arabic, from the Greek *ἀστὺρ*, name of several astronomical instruments, which may be reduced to three fundamental types according as they represent the projection of the celestial sphere on a plane, or the projection of this projection on a straight line, or the sphere itself without any projection.

1. The astrolabe in its strict sense is the flat (*astrolabe* or *mensural*) Arabic or "astrolabium planissimum", in Arabic called *astrolab* (the instrument) equalling of "labeled". It is a portable instrument in the form of a disc of from 3.9"–7.8" diameter, with a handle (*qaws*, *qaw*) through which passes a corresponding ring (*qaws*, *qaw*) by means of which it is supported in a vertical position. The simplest type of this astrolabe, and the one which was known to the Greeks and Syrians, consists of the following pieces: 1st the "mother" (*umma*), a disc or circular tablet, with a raised edge (*huffa*, *huffa*, *huffa*) which gives it the appearance of a box; it contains the other tablets. Its circular surface is called "face" (*rawfi*), the exterior surface "back" (*huffa*); 2d other discs or circular tablets (*qaws*, *qaw*, *qaw*), usually nine in number, contained in the mother; 3d the "spider" (*qaws*) or the "web" (*qaws*), a tablet placed above the others in the mother; it is made as open as possible having of course due regard to its utility and the requisite *huffa* for marking in the signs of the Zodiac and the planets and houses of the chief stars, and in consequence consists only of strips of metal with several points or indicators (in the ring, *qaws*, *qaw*) artistically cut, which indicate the stars; 4d the ruler or diameter or altitude (*qaws*), revolving round the centre of the "back" and as long as the diameter of the latter; its two arms are sharpened to a point (*qaws*, *qaw*) and each has a perforated sighting-piece (*huffa*, *huffa*, *huffa*) so that the sun's rays can pass through the two holes (*huffa*) of the sighting-pieces; the hole or pivot (*qaws*) (*qaws*, *qaw*), a hole which passes through the centre of all the other pieces and holds them together; the head of the hole is to the back of the astrolabe, and at its other extremity there is a small ball or screw-nut which prevents it from slipping out and from its form is called the "base" (*qaws*).

On the back of the astrolabe are several concentric circles having the degrees marked and also chronological indications (i.e. a sort of per-

petual calendar); they with the alidade are used for measuring the elevation of the stars. On both sides of the tablets is marked the stereographic polar projection of the Almucantars (*qaws*, *qaw*), i.e. circles parallel with the horizon, the projection of the vertical circles (*qaws*, *qaw*) of the equator and of the ecliptic, for a particular geographical latitude in this projection the observer's eye is situated at one pole of the sphere and the plane of projection is tangential to the opposite pole and parallel to the plane of the equator. Certain astrolabes have also a tablet which gives for a particular geographical latitude the projection of the circles of position, of which one is made in the astronomical calculation called "direction" (*qaws*); others have a tablet for all latitudes (*qaws*), also called the tablet of the horizons (*qaws*, *qaw*) or general tablet (*qaws*), the use of which is not very clear. According to the arrangements of the tablets are all marked, 1st only from 1 to 2, from 3 to 3, from 3 to 3, from 6 to 6, from 9 to 9, from 10 to 10 degrees, the astrolabe is called *rawfi* "complete" (*qaws*, *qaw*), *qaws* (*qaw*), *qaws* (*qaw*), *qaws* (*qaw*). Lastly this common, the astrolabe is distinguished into northern (*qaws*) or southern (*qaws*) according as the plane of projection is tangential to the north pole or to the south pole of the sphere; the former is naturally the more common. By adding other markings to those already on the tablets and changing the order of the radial signs on the net they obtained astrolabes which were at the same time northern and southern and were named after the somewhat fantastic figures in which the radial signs were grouped on the net, as *qaws*, "Dragon", *qaws*, "Myrtle", *qaws*, or *qaws*, "Crab", *qaws*, "Shell", *qaws*, "Bull", *qaws*, "Antelope", etc. Probably the *qaws*, of Ahmad al-Shifa (ca. 400 = 1009) belongs to this category. The "perfect" (*qaws*) astrolabe has besides the other markings a circle of the sun's equator. — Other astrolabes which have as basis a different projection from the stereographic are to be regarded as fluxional constructions without practical significance, e.g. the astrolabe devised by al-Battani and called *qaws*, "cylindrical astrolabe", because of its projection (the "Astrolabe" of Ptolemy), which al-Battani called cylindrical, and which we now call orthographic; the circles of the sphere are projected on so that in the form of straight lines, circles and ellipses. The *qaws* (*qaw*) astrolabe, described by al-Battani (*Astronomy*, p. 358–359), appears to have been only a stellar clock in equidistant polar projection, i.e. the pole of the ecliptic was the centre of the projection, the parallels with the ecliptic or circles of longitude were represented by equidistant concentric circles and circles of latitude by equidistant radii.

The astrolabe gives immediately observation the height of any star, and consequently the hour already spent of day and night; it also enables one to solve without any calculation all the problems of spherical astronomy. It is useful further in geodetic operations, e.g. for calculating the distance of an inaccessible place, the height of a building, the depth of a well whose diameter can be measured. Naturally we cannot look for absolute accuracy from so small an instrument, which moreover on account of the precession of

Medina or to Baghdad. To legitimise his claims he married the widow of the murdered Shah. Her line power was of short duration. A number of another nomadic tribe, Kays in Habasha al-Makhabili, with whom al-~~ah~~ conquered the country, allied himself with the overthrown Pashas, at whose head stood Firdi ~~al~~ Daythawalla, and obtained effective support from the widow of Shah, who had won the usurper much against her will. With her help they made their way into the fort and, according to tradition, killed al-Ahwad as he lay on his couch a few days before ~~his~~ death of Muhammad. The fall of al-Ahwad ~~was~~ however, no importance for the Muhammadians, since Kays soon afterwards engaged to himself the authority and separated from the Pashas who had given him their help. The accounts about al-Ahwad are of special ~~interest~~ from the fact that they represent him as possessing prophetic aspirations, a feature which has undoubtedly historic reality. According to Bakhit he was a Kabin or prophet and styled himself *Kahman* of Yemen (i.e. he who speaks to the ~~men~~ of Bahman), just as Muhammad had ~~been~~ forward as *Kahman* of Yama. Another account calls him a juggler who did some remarkable tricks and deluded the mob with his words. He had a *ghibatan* who communicated to him everything, even the plans of his enemies: ~~the~~ the story is graphically told of how after the slaughter of a number of mischievous animals in the open square in Zan's he listened with his ear to the earth and heard the mysterious voice of his spirit ("he tells me"). When on the occasion of an invasion by night he followed like a bull his nose packed the watch who came hurrying up with the words: "he has a divine revelation". Also ~~the~~ epithet "the rolled one" is connected with his act of divination.

Bibliography: Bakhit (ed. de Goeje), p. 103—107; Tuhfat (ed. de Goeje), I. 1793—1798, 1853—1868 (where 1850—1864 contains a parallel account with what follows). Wellhausen, *Syriaca und Persica*, I. 61, 31—37.

ASYUT, 1000 in Upper Egypt. Asyut, the largest and most commercial town of Upper Egypt, is situated 27° 11' N. Lat. on the west bank of the Nile. Owing to its situation in one of the most fertile and compact districts of the cultivable Nile-valley, and also to its being the natural terminus of great desert-highways it was in antiquity as important ~~as~~ (Syon, Greek: Lykopolis) and the chief town of a Nomos. Under Islam Asyut remained the chief town of a *Kaza* (modern *marka*, "district"), and the inauguration of the division into provinces became the capital of a province (*Amil*, ~~modern~~ *Mustafira*). The town itself contains 42,000 inhabitants, the district 120,000, and the Province embracing 8 districts 715,000.

Asyut is the colloquial form of the literary *Asyut*. Both are Aramaic for the Coptic *Asyut*, which in the Coptic records of the Middle Ages the form *Sayut* or *Seyut* corresponded. But as early as the time of Kallikandali (d. 828 = 1413) the popular pronunciation was *Asyut*.

A history of Asyut cannot be written for the reason that we want but say mention of it in the histories, and only towards the end of the Mamluk period, under 'Alī Bey, did it play any

historical part, viz. in the year 1183 (1769-1770) when it was for a time the centre of revolt. From the accounts of geographers and travellers we ascertain that it enjoyed unbroken prosperity throughout the entire Islamic period. At the end of the 13th cent. it experienced a considerable recession of importance, especially after it became linked by rail with Cairo (in 1292 = 1875). Its population has risen from 28,000 in 1293 (1876) to the present figure 42,000.

In the Middle Ages Asyut was famed for its agricultural products, its industry and trade. Besides corn and date quantities were found here in great quantity. The main industries were the weaving of woolen, cotton and linen goods. Owing to the alum and indigo obtained from the adjacent oases dyeing was extensively carried on; e.g. the materials manufactured for export to Luxor were dyed here. Its specialities were linen goods, called *Asyut* after their chief place of production Dabih in Upper Egypt, and soft woolen goods and carpets made in the Armenian standard pattern. Asyut now manufactures black and white Tulle-shawls with silver-work, which are very popular in Europe, and represent the last remnant of an industry once very famous throughout the Orient. Further Asyut was engaged in the preparation of opium and in the making of pottery which with its antique patterns is still much in demand in Luxor and as "*Asyut-ware*".

There was a brisk trade in these products throughout Egypt and abroad. The ~~Asyut~~ trade with the Sudan is especially famous. The annual fair *His caravans* (ca. 1500 caravans) brought slaves, ivory, ostrich-feathers and other products of the Sudan, and received in exchange the products of Egypt's industries, especially stuffs. The scholars of Napoleon's expedition made careful investigations into this trade which has now so much declined.

Like all industrial towns of Egypt Asyut had a large Christian population — 60, according to others as many as 75 churches and chapels —, but no Jews at all, a fact repeatedly stated.

Cathacrastra, barns, bath, — one of the latter famous and ~~as~~ *Asyut* —, mosques and other public buildings adorn the town today as formerly. In one of the mosques stood a *Mishra* which at certain seasons was filled with corn and carried through the streets as *Mahmal* (the *Dukim*). Like as the flourishing towns in modern Egypt, Asyut has a strong admixture of Levantines and it assumes a European appearance.

Asyut is the birth place of Plutarch, the Coptic Saint John of Lykopolis and of several Arabic scholars bearing the name al-Sayut, of whom the jurist Djafar al-*Asyut* (d. 911 = 1505) is the best known.

Bibliography: Yakub, *Mustafira* (ed. Wustenf.), I. 272; II. 122; Idem (ed. Dary and de Goeje), p. 48; Kallikandali, *Qudat al-Sayut*, p. 23; also travel of Wustenf., p. 100; Ibn Luban, I. 23; Abu Salih, fol. 87b; "Al-Mulawzi, *al-Asyut al-Mustafira*, III. 98 ff. 129; Ibn Khayy, p. 184; Nakhla Khayy, *Safar-Mama*, p. 61; Vernet, p. 1731; Quatremère, *Mémoires géographiques et historiques sur l'Égypte*, I. 272 ff. 129; Amelineau, *La géographie de l'Égypte à l'époque Copte*, p. 464 ff. 129; Vernet, *Égypte, Géographie historique*, p. 88; Mallet, *Histoire de l'Égypte*, Chap. xvi. (ed. l'Égypte, p. 236);

ATFIH, town in Middle Egypt. Afih (also written with *r* instead of *f*) is a small town of 4300 inhabitants on the East bank of the Nile on the eminence of the Faiyûm. The old Egyptian name of the town was Tep-yeh or Per Iahor nabi Tep-yeh, i.e. "house of Iahor, lady of Tep-yeh". From this the Copts obtained the form *Tepeh*, the Arabs *Afih*; the Greeks identifying Iahor with Aphrodite called the town *Aphrodisiopolis*, abbreviated to *Aphrodisia*. The town must still have possessed importance in the Christian period, for it had over 30 churches, of which in the 18th cent. 10 were preserved. The ancient *tepeh*, later *Kurk*. Afih was called also *al-Sharfiye*, since it lay on the east bank; on the occasion of the division into provinces towards the end of the Fatimid period a whole province, *Afhiya*, was named after it. Not till the year 1250 (644-1835) was it incorporated as a district (*markaz*) of the province of *Qia*. Recently *al-Sha* took the place of Afih as chief town of the district.

Information about Afih is very scant, it must have seriously declined in the Mamluk period; the Khedives first began to do anything for this region by putting an end to the Turkish pillaging on the part of the Beduin and Hamula, and building, or rather restoring canals. Afih is to-day a port with a small trade and possessing some local importance.

Bibliography: Kalkschmidt (Travels of W. W. W. 1844), p. 91, 104; Makrid, *Shihir*, i. 73; 'Abi Mubarak, *al-Jahiz al-Sharhi*, viii. 77; Ibn Dukak, iv. 133; Vahid, *Afhiyat*, i. 311; Abu Salih, fol. 36r; Ibn Khordadbeh, *Tab. Geogr. Arab.*, vii. 31; Anandson, *Géographie de l'Égypte à l'Époque Copte*, p. 326; Boissier, *Inscriptions géographiques de l'Égypte*, p. 86; *Handbook, Egypt and the Sudan*, 6 Ed., p. 295. (C. H. BAKER.)

ATHAR (Ar. properly signifies "trace"), a tradition [see *ATHAR*]; a relic: *athar al-sharif* (the *al-sharif al-jahiz*), relic alleged to have belonged to the Prophet, such as hair, teeth, pieces of garments, autographs, etc., especially impressions of his foot-prints which are preserved in mosques and other public places for the edification of Muslims [see *ATHAR*]. The relic is also known both by *athar* and Muslim *athar* (relics).

Bibliography: Gohlstein, *Mos. Studien*, ii. 336—368. (GOLSTEIN.)

ATHLITH, formerly a harbour on the coast of Palestine between the promontory of Carmel and al-Fanjis (Tyre), on a little tongue of land which lies to the north of a small bay and is washed on three sides by the sea. According to the *Itinerarium Burdigalense* there was a mutine Cœlia there, but the name *Athlith* appears to be ancient. *Athlith* appears in the light of history in the period of the Crusades. In 583 (1187) it fell into Saladin's hands. In 1213 the Castellum peregrinorum, as the Franks called it was reconstructed as a powerful Templar-fortress. Along with Marston-Detroit (Marston-Detroit) it had to guard the passes of Carmel leading south. In 1291 it was conquered and demolished by the Mamluk Sultan al-Ashraf Khalil. Not about 1400 *Athlith* was again mentioned as the most southerly official port of the Mamluk of Acre. — About 1000 Fellahin now dwell among the ruins, which are worthy a visit.

Bibliography: Vahid, *Muqim*, iii. 645; Kalkschmidt, *Travels*, p. 91, 104 (Kalkschmidt, 1906), i. 306, 307; Ritter, *Erkenntnis*, vii. 612—619; G. Ruy, *Étude sur les monuments de l'Égypte antique*, p. 93, 94; E. von Sillman, *Reise in die Karaman*, p. 258—277; *Zeitschr. f. Deutsch. Palästina-Forsch.*, xvi. 107—186. (H. HARTMANN.)

ATIKHA, a native of Mekka and daughter of the Hani Zaid b. 'Amar (of the Kurayshite family of 'Adi b. Ka'b) and Umm Kur' bint al-Judham. She accepted Islam before the Hijra and accompanied Muhammad on the Hijra. Her first husband was 'Abd Allah, son of the later 'Uthayb Abu Bakr. Of dazzling beauty she so captivated him that he in defiance with her assumed to fulfil the religious obligations, even the obligation to war, and 'Abd Allah insisted on their separation. After long resistance 'Abd Allah submitted to this, but was so consumed by his longing for her that 'Abd Bakr consented to their reunion. On his death-bed 'Abd Allah extracted from her a promise that she would ever remain a widow, and begowned on her to return a considerable legacy. But a year after his death Umm Kur', who subsequently became 'Uthayb, prevailed on her to acquit her of her promise by restoring the inheritance to the family of the deceased and to give him her hand in marriage. According to another account this restitution was only effected after yet another marriage at the instance of 'Alaba, sister of 'Abd Allah. According to another account she did not marry 'Umar until he became Caliph. 'Umar's father al-Shaybān and 'Atika's grandfather 'Aur were brothers. After 'Umar's death she married al-Zuhayr b. al-Awwām (q. v.). On his death she married Hani, son of 'Ali; further both 'Ali and Marwan had been unsuccessful suitors for her hand. Before her marriage to 'Umar she had been consort of his brother Zaid. 'Umar was assassinated, her other husbands were mortally wounded on the field of battle; none more the saying, who will die a hero's death may wed 'Atika. Her elopement with her husband al-Zuhayr has attained some celebrity.

Bibliography: Chabani, *Arab. Tell. Isl.*, ii. p. 488; Ibn Sa'd, vii. 193 et seq.; al-'Ala, ii. 278 et seq.; *Kitāb al-Ashraf*, iv. 351 et seq.; *Aghāni* (2. Ed.) i. 23 et seq. (BAGDADSKY.)

ATJEH, a small northern part of the island of Sumatra. Here flourished the most powerful Muslim empire of Atjeh, which is now subject to the authority of the Netherlands. The southern limit is now formed by the administrative district of "Sumatra's Westkust" and "Sumatra's Oostkust", but in earlier times the province (or at least the sphere of political sovereignty) of Atjeh extended much further towards the south. A considerable part of both the east and west coast of Sumatra was subject to the authority of Atjeh, and even the pagan chiefs in the Battak regions received their rank at the hands of the princes of Atjeh.

Great-Atjeh. Only the district to the north-west with the Atjeh river and the port Atjeh,

1) In this article 1) is retained from regard to the official mode of writing in the Netherlands; 2 = closed, 3 = open 4 = upon 5

the former residence of the princes of Atjeh, was from the first reckoned as Atjeh proper. The Dutch named it Great-Atjeh and the capital Kuta Radja (i. e. fort of the prince). The port of Sabang situated on the island of Pulu We (to the north-east of Kuta Radja) only dates from the beginning of the present century. The inhabitants of the littoral (Barokh) are distinguished in many respects from the population of the highlands of the interior (Taroeng); the customs and speech of the former (who live of course in the vicinity of the residence) are always considered to be the more refined.

The Dependencies. The other districts situated on the west, south and east coasts are usually referred to as the Dependencies. Among the important towns are: on the west coast: Molaboh, Tapu, Tatu and Singkel; on the south coast: Nigh in the region of the former empire of Pölle (Pedir), Gligeng, Maroda, Semelang, Pöwangan and Lilit-Somawö. In the region between the latter place and the river Djumbo Ayé stood the flourishing empire of Pasé (Paseh) which the Rajas (ed. Delemeroy and Saugnier, iv. 225 et seq.) visited in the year 1345; recently many monuments with inscriptions have been discovered here (cf. C. Suwack Hurgonje, *Arabie en Ost-Indie*, p. 8—10 = *Études et les Indes Néerlandaises* in *Revue de l'histoire des religions*, lxxv. 63 et seq.). On the east coast are situated among others: Simpang Ulim and Ili. A narrow transverse land some years ago joins the east and north coasts with Kuta Radja. The west of the dependencies which on the coasts are very thickly populated at parts is mainly dependent on the cultivation of pepper, great quantities of which are exported annually. A part of the population has migrated thither from Great Atjeh; many Malays have also settled here from the neighbouring districts.

Gayö and Alas-Counties. High mountains chains overgrown with virgin forest separate the littoral from the Gayö-country; transverse chains divide the region of the Gayö into four tablelands. The most northerly (containing the great Tawar lake and the sources of the river Pöwangan) is occupied by the so-called "Uyang Laut" (i. e. people of the lake); the plain to the south of it is occupied on the other hand by the "Uyang Darat" (i. e. people of the land); to the south-east lies the table-land of Serbölöli containing the sources of the river Foröla which flows in an easterly direction. The fourth table-land, situated to the south, and containing the head of the river Tripa which discharges its waters on the west coast, is called Gayö Luar (i. e. the wide, spacious Gayö-country). The Alas-counties lie south of this. The population of these regions, who differ in many respects from that of Atjeh, have from the first recognized the authority of Atjeh. The four chiefs appointed by the prince of Atjeh to the several parts of the Gayö-country (the so-called "Kedjurdan" were mediators between the Gayö and Atjeh. Two of these Kedjurdans had their sphere of influence in the region of Lake Tawar (their distinctive titles were Rodjü Bukei and Sialu Usam), among the Mandar, and the fourth in Gayö Luar (with the title Rodjü Linggö, or Pölimbung). Serbölöli was formerly without inhabitants; later its most eminent chieftain was also called Kedjurdan (Kedjurdan alak). In the Alas-counties the authority of Atjeh was represented by two Kedjurdan.

For accurate information about the people of Atjeh we are indebted above all to C. Suwack Hurgonje, who first in the years 1891-1892 investigated the present but little known social, political and religious conditions of this nation (*De Atjehers*, Batavia, 1893; of the English translation of this work which is provided with a new introduction and some additions by the author: *The Atjehans*, Batavia-Leyden, 1906), and later described at length the land and customs of the Gayö (*Het Gayöland en zijn bevolking*, Batavia, 1903).

Population and Language. Little is known about the origin of the people of Atjeh. Linguistically they belong to the Malay-Polynesian peoples. Slaves (from the island of Nias, etc.) and other foreigners (e. g. merchants from Hindustan) have influenced to some extent the composition of the population. Atjeh has many dialects, and each dialect again many differences; the literary language is in general closer affinity with the dialect of the South-district. For the literature of Atjeh see Suwack Hurgonje, *De Atjehers*, ii. 57-193 (rather fuller in *The Atjehans*, ii. 66-189). The dialect of the Gayö is so different from that of Atjeh that it may be regarded as an independent language. Malay is almost unknown in Atjeh except among a portion of the inhabitants of the sea-ports. Those scholars who wrote books in Malay while yet the empire flourished were mostly foreigners from earliest times in Atjeh letters, official documents and many works on ethnology were written in Malay, but as a general rule Achinese who are not well educated do not understand Malay; for further details see C. Suwack Hurgonje, *Studien over Atjehische taal- en schriftkennis* in *Tijdschrift van het Koninklijk Genootschap van Letteren en Wetenschappen*, 1892, xxxv. 346-442. *Atjehische Taal- en Schriftkennis*, 1900, xlii, 141-252; K. P. H. van Langen, *Handleiding tot de kennis der Atjehische Taal*, Haag, 1889; also *Handleiding tot de Atjehische Taal*, Haag, 1889; v. A. J. H. van, *Gedicht- en Prosa-Atjehische Taal- en Schriftkennis met Nederl. woordenboek*, Batavia, 1907.

Tribes and Families. There are still preserved traces of a division of the population of Atjeh into 4 tribes. The members of each tribe or family — Achikness: Kawum (from the Arabic *Kawm*, people) — regard themselves as blood-relations in the male line, and have (especially in regard to blood-faith and the payment of blood-money) common rights and obligations. The members however of the various Kawums are scattered throughout the country; only where many kinmen dwell together are they wont to choose a chief to represent their common interests. The traces of this Kawum-division which has been preserved from a remote period of civilisation are disappearing among the Achikness; the Gayö on the other hand are still divided into families who gather together under their chiefs (Rodjans). When Rodjan disagree division rests with the Kedjurdan.

Administration of the Village. In Atjeh the *Kayak* or *Kyik* (i. e. the elder) is the head of the *Gampöng* — i. e. village, also a quarter of a town (= Mal. *Kampung*) —; in case of necessity he controls the "elites" (i. e. the people who have had experience of life). The religious affairs of the *Gampöng*, e. g. leading the community in the Salat, are the concern of the *Tongku*. This

This is borne in Atjeh both by people whose functions are connected with religion, and by those who have acquired more acquaintance with the sacred law. The *Tempang-Tengkor* are not men of learning. Their rank has become hereditary, and the ignorance of many *Tempangs* is so great that they are scarcely able to administer their office without the help of other people.

The Princes, *Uleëbalangs* and *Sagi-chiefs*. In historical times Atjeh has always been divided into many small districts, whose hereditary chiefs — the so-called *Uleëbalangs* (i.e. *commanders-in-chief*) — lived in constant feud with each other. They paid homage however to the prince of the part of Atjeh in which they were over-lord. The latter had the title of Sultan in official (Malay) documents, but was usually called by the *Achehnese* *Sagie* or *Sagie* (i.e. "our master"). The power and dignity of the *Achehnese* princes and the riches and splendour of their court, which was maintained both in the earliest times and European accounts, depended on the tribute of the neighbouring regions on the coast and the harbours of the capital Atjeh. The *Achehnese* mariners were master of sea and harbours; if they demanded tribute few dared resist. The interior of the country possessed little interest for the prince. Even when the empire was flourishing (2. half of the 17th cent. and particularly during the 1. half of the 18th) the authority of the Sultan was confined to the immediate vicinity of the capital.

By the end of the 17th cent. the princes were become quite independent of the *Uleëbalangs* in Great-Atjeh. The latter had at that time apparently on the ground of common interests formed themselves into three federations, the *Sagie*, the *Sagie*, i.e. of the triangular-shaped Great-Atjeh, which exist to this day. Each *Sagie* had an over-lord (*Panglima-Sagie*), whose authority however did not extend beyond the common *Sagie*-territory (1b). Dependence on such federations are found. The Sultan chosen by the three *Sagie*-chiefs to give to them a certain sum. He usually belonged in the family of the previous ruler, but sometimes elected to the Sultanate. In the course of time other chiefs obtained a voice in the choice of a ruler; according to tradition at one period 12 chiefs (including the 3 *Sagie*-chiefs) formed a kind of electoral college.

The majority of the *Uleëbalangs* in Great-Atjeh and the Dependencies later received and still receive their authority from the Sultan's hand and in witness thereof were given a document bearing the ruler's seal (a so-called *Sarakah*; on the Hindustani origin of this seal see C. P. Koenig, in *Revue de la Tour, Indes et Orient*, vol. 1, 1871, Serie 5, p. 349—354; cf. C. Snouck Hurgronje, *ibid.*, Serie 7, vol. 52—53). The *Kedjongs* of the Gayas and Alueas on the other hand usually received a kind of dagger as symbol of their rank.

Division into *Mukims*. The Friday-service according to the Shaf'ite doctrine is only valid if 40 *Mukims* are present. A *Mukim* is a person domiciled in the place and satisfying the stipulations of the law. Since the population of the *Tempangs* was not numerous enough to be able to hold a regular Friday-service with 40 participants, it became the custom to group together several *Tempangs* and as near the centre

as possible of each district to construct a mosque for the Friday-service. Hence *Mukims* (here pronounced *Mukim*) acquired, not only in Atjeh but also in some other Malay regions, the meaning: department, circle. Each *Uleëbalang* was lord over several of these *Mukims*. Further the names of the 3 *Sagies* have been derived from the original number of their *Mukims*; i.e. they are called: the *Sagie* "of the 22 *Mukims*" (in the South), the *Sagie* "of the 25 *Mukims*" (in the west) and the *Sagie* "of the 26 *Mukims*" (in the east; of the triangular-shaped Great Atjeh). These ancient names were preserved even after the number of the *Mukims* in the *Sagie* of the 25 *Mukims* and especially in that of the 22 *Mukims* had mounted up owing to the increase in the population.

The chiefs of the *Mukims* bore the title of *Imam*. This word denoted originally the leader of the Friday-service (*Ansh Imam*). The *Imam* became however gradually hereditary, secular chieftain, who transferred the leadership of the Friday-Salat to special officials.

Administration of Justice. Laws. As a general rule the chiefs themselves were well to fulfil the functions of judges; they based their decisions on the unwritten law of custom (*Adat*). There are indeed some statutes (*Sarakas*), which tradition credits *Mukim* *Islam* and other famous rulers with having issued, and the *Achehnese*, who know these laws only by name, ordinarily assume they contain an exact statement of their law; they really contain however only of brief regulations regarding matters of administration, court-ceremonial (including the language to be recited to the ruler by the *Uleëbalangs*), the division of the harbour-revenue and the fulfilment of certain religious obligations. These regulations date from the time when the prince attempted, without permanent result however, to centralise his imperial administration; muslim scholars on the coast also left their impress on these laws (for fuller information see C. Snouck Hurgronje, *De Atjehers*, I. 3—17; *The Achehnese*, I. 4—16; K. F. H. van Langen, *De inrichting van het Atjehsche rechtsbestuur onder het sultanaat van Djidjeng van de Toel, land en volk van Ned. Indië*, Serie 5, III. 381—471). Further back the Sultan and the *Panglimas* had their *Kadi* (= *Kadi*), but these ecclesiastical judges only took a share in the administration of justice on exceptional occasions (e.g. in the division of an inheritance, in some forms of divorce, in contracting marriage, and in other cases where the religious law was usually followed; in other matters only if the chiefs expressly sent them counsel). The judge of the Sultan bore the title *Kadi Mukim Ali* = *Kadi Mukim* (*Adat*); his hereditary office degenerated in course of time: he became the peculiar chief of several *Tempangs* within the Sultan's realm. Also the rank of the other *Kadis* became hereditary, and at those people who were *Kadi* in virtue of their hereditary right possessed the knowledge requisite for this office as well by a rare chance.

Religion. From earliest times there existed trade relations between Atjeh and Sumatra. The civilisation and language of Atjeh were at first subject to Hindu influence; later Islam reached the shores of Atjeh, probably conveyed thither by Hindustani merchants. When the *Uleëbalangs* ruled in 1545 Islam held the field; the ruler of the country warred against his unbelieving neigh-

- XXX. *Shari' al-'Alam* (1815—1816).
 XXXI. *Dawlat al-'Alam II* (1818—1824).
 XXXII. *Muhammad Shah* (1824—1835).
 XXXIII. *Maqsur Shah* (1835—1870).
 XXXIV. *Mahmud Shah* (1870—1873).

The earlier history of the princes of Atjeh is known only in its main outlines from Malay chronicles, occasional notices by European authors and a few other sources. According to tradition the founder of the kingdom of Atjeh, which had hitherto been a dependency of Pedir, was 'Ali Mughayat Shah (*supra* n. 1). His two sons Salah al-Din and more especially 'Ali al-Din Rasyid al-Falaki increased the importance of the new kingdom. In the first half of the seventeenth century Atjeh reached its greatest prosperity, attaining its zenith during the reign of Iskandar al-Daula, honoured after his death by the title of *Makmur 'Alam* (i.e. Crown of the World, *supra* n. XII). The dominion of the Atjehs was extended far to the south during his reign. Iskandar's expedition with a great fleet against Pahang and Malacca forms the subject of an important Atjehese epic (for particulars see Snouck Hurgronje, *De Atjehers*, II, 82—92; *The Achahs*, II, 30—35). After the death of his son Iskandar Daula, *supra* n. XIII) four princes ruled over Atjeh in the second half of the seventeenth century (1641—1699). This period of feudal rule was naturally much to the advantage of the Uleebalangs, whose power and authority were thereby increased: but on the other hand many disadvantages of this state of affairs and declared as the authority of a sacred received from Mecca that it was forbidden by law for a woman to rule. Thereupon in the beginning of the eighteenth century arose a series of dynastic wars. Some of the princes contended for the throne were Sayyids (i.e. descendants of Husain) born in Atjeh. The best known among these was Djamal (*supra* n. XX). After he was deposed in 1726, he held out for a considerable time against the later Sultans, amongst others against Ahmad (*supra* n. XXIII), a man of Hungarian descent, ancestor of the last dynasty of Atjehese princes and his son Djulda (*supra* n. XXIV). The contest between Djamal and Djulda and the death of the former are the subjects of another great Atjehese epic (cf. Snouck Hurgronje, *De Atjehers*, II, 92—100; *The Achahs*, II, 35—100). Even after the authority and wealth of the court had gradually become insignificant, there survived, indeed till quite recent times a great reverence (among the Atjehese) for their rulers whom they honoured as the representatives of a glorious past.

The subjection of Atjeh. The piracy and slave trade on the Atjehese and their raids on neighbouring territories constituted a constant danger. Merchants visiting the shores of Atjeh for the pepper trade were always liable to be murdered or robbed. The Dutch government were at first not in a position to put a stop to this evil as they had pledged themselves to England in 1824 not to extend their dominion in Sumatra to the north. When this obligation was removed by a new treaty with England in 1871, Dutch troops occupied in 1873 the chief town of Atjeh with its immediate neighbourhood and some parts in the Dependencies. The last prince (*supra* n. XXXIV) fled from his residence and died soon after (1874). It was now expected that the in-

fluence of the interior of the island would gradually acknowledge the authority of the Dutch; but this hope was not fulfilled, on the contrary there grew up among the Atjehese a powerful, irreconcilable faction in favour of war, organized chiefly by the native jurists. Learned men have always enjoyed a certain authority in Atjeh but the political situation at this time increased their influence to an extraordinary degree: they went throughout the land preaching a holy war: they asserted that the *Zakariya* lived on the people; the native chieftains were ignominiously thrust into the background. Other political adversaries, amongst them the famous Toket Umar, made use of the changed state of affairs to obtain for themselves positions of power. On the other hand Muhammad Ibrahim, the 6 year-old boy chosen Sultan in 1873 who subsequently reigned with his court as a rule in Kumbang in Peñic, had really no political influence.

After Great Atjeh had been conquered and occupied in the years 1877—1891, the Dutch troops were again concentrated in the near neighbourhood of Kuta Rumbia. As recently as 1896 they had again to take vigorous offensive measures, chiefly in Great Atjeh but also in the Dependencies and even later in Gayaland and Alasaland. This had the desired result; the sovereignty of the Dutch was gradually recognised everywhere by the Uleebalangs and other chiefs and in the beginning of 1903 by Sultan Muhammad Ibrahim also. Nevertheless the latter was not contented in his dignity.

For some years Atjeh with Gayaland and Alasaland had been quite subdued. The different districts and departments are governed by traditional native chiefs under control of the Dutch authorities. Continuous insubordinate warfare in many parts of this wide territory still requires, however, a fairly strong body of troops to follow to their hiding places and render harmless the lawless spirits — not only the implacable fanatics but also the incorrigible outlaws.

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(Th. W. Kuyper.)

ATLAS. Collective designation of the whole mountain system which forms the skeleton of North Africa and stretches from the Atlantic Ocean through Morocco, Algeria and Tunis to the Gulf of Suez. The name, which was already in use among the Greeks, seems to be a corruption of the Berber word *Adrar* ('mountain'). Although North Africa was a Roman possession the ancients appear to have had only very indistinct notions of the Atlas.

Sarabos (Book xvii) identifies the Atlas of the Greeks with the mountain called Dyrus (Dyrus, *Barbari* by the natives, which lay in the extreme west of Mauretania beyond the pillars of Hercules. At the same time, however, he mentions a mountain-chain which stretched from Mauretania through Numidia to the Syrtis.

The Arab Geographers are not much more accurate. Al-Hakim (transl. by deSlane, p. 299) designates by the name of "Atlant" (Atlas) a mountain "opposite which the Isles of Blise lie", but he does not appear to extend this name to the whole North African mountain system. The statements to be found in this and some other authors are of two classes; on the one hand fairly clear and detailed descriptions of the elevations in the South of the town of Matrikuh, which modern geographers call "the High Atlas" and the Morocco Berbers *Adrar el-Berber*; on the other hand very obscure conceptions of the western extension of this elevation and a want of exact accounts of its boundaries and direction. "In Tameruzi" writes Al-Hakim "begin the pass over the Dyrus. This range, placed there as it were, to be a rampart to face the desert, is inhabited by Sanhadja tribes . . . it is said to stretch as far as the Mulattani hills in Egypt". (transl. by de Slane, p. 353). According to Mohammed bin Yusef the Dyrus is the highest mountain in the world and stretches to Andalus and the mountains of Neftia at Tripoli (Hakim, *loc. cit.*). According to Ibnul Hishel Dyrus al-Afrik, at the foot of which passes the road from Tarentum to Agrigento, is notable for its height, the fertility of its soil and the great number of settlements in it. "It stretches from S. on the Atlantic coast to the chain of Djebel Neftia the nature of which it takes. Some authorities on the other hand insist that these mountains stretch to the Mediterranean as far as a place called Anthon" (Hakim, transl. by Dany and de Goeje, p. 736). Ibn Khaldun regards the mountains of Dyrus as "a girdle enclosing Maghrib at Atlas from Asfi to Tama", *Hist. of the Berbers*, transl. by de Slane, I. 173.) In another place he describes the Dyrus range in detail.

"The Dyrus range, situated on the western border of Maghrib is to be counted among the highest mountains of the world. Having their roots in the depths of the earth these mountains touch the heavens with their summits and fill the space between with their colossal mass. They form a continuous wall around the coast lands of Maghrib and starting from Asfi on the Atlantic Ocean they stretch to the East an unknown distance. According to some accounts however they are said to come to an end in the land of Barba south of Barcelona. Across the breadth of Morocco they appear to be arranged in layers so that they rise in terraces from the desert to the Tell range. The traveller coming from Temeus on the coast of Morocco who desires to cross this range to reach the provinces of Sûs or Drâ'a (Djird) requires more than a week to do it". Writing in the sixteenth century, Leo Africanus, who collects the previous notices, is not much better informed, though he distinguishes the mountains "of the coastland of Barbary" which lie along the African coast from Rif in Tunis, and the Atlas range in the narrower sense which runs from mount Meus in the neighbourhood of the Egyptian frontier to Mezza in Sûs and whose mean distance from the South coast

of the Mediterranean is about a hundred miles. (*Geographia of Africa*, I. 77.) These two ranges are called "Serra Menor" and "Serra de Athabante Major" by Mayrort (Africa, I. c. Ch. 5.) Some additions to these statements are given in the seventeenth and eighteenth centuries by isolated European visitors to the Barbary states, notably Shaw (*Travels or observations relating to several parts of Barbary and the Levant*, London, 1740; second edition 1757) at the beginning of the nineteenth century the Atlas mountain-system was thought to consist of two chains, the one, the little Atlas range running along the mediterranean coast from Tangier to Cape Blanco, the other, the Great Atlas range, along the northern limit of the Sahara from Sûs to Tripoli. Between these two chains lay a broad plateau, traversed in Morocco by the heights of the Middle Atlas range (Hakim, *op. cit.*, I. 886, 895). The possession of Algeria by the French paved the way for the scientific exploration of the country. As regards Algeria and Tunisia this work is now almost finished but in Morocco on the other hand, in spite of the numerous journeys of exploration undertaken in the second half of the nineteenth century, there remains a good deal to be done and many blanks are still to be filled up. In this article we will confine ourselves to a few general observations and for details refer the reader to the articles on Morocco, Algeria and Tunisia.

The Atlas is an extensive corrugated mountain system covering the whole of North West Africa. It stretches about 1600 miles from West to East and with its ramifications covers an area of more than 165,000 square miles. In the South it is bounded by a series of valleys formed by the beds of the *Wâd Drâ'a*, the *Wâd Ghâd* and the streams of the *Algero-Tunisian Shotts*. In the North it slopes rapidly down to the mediterranean coast. Geologists consider it to be an upheaval formed at the same time as the Apennine and Pyrenean systems and separated from them in comparatively recent times. The folding of the Moroccan chains appears to have been completed by the end of secondary times but on the other hand the upheaval of the *Algero-Tunisian ranges* seems to have taken place for the most part in tertiary times. During the quaternary period these upheavals were subjected to very great erosion. The debris proceeding from this erosion has covered in various places the framework of the ranges and altered the original physiognomy of the system in a marked manner. With reference to these distinctions the Atlas system can be divided into three distinct groups: a. The ranges of Morocco; b. The plateau of the shotts; c. The ranges stretching along the coast.

a. The Ranges of Morocco. These traverse Morocco in the narrower sense and have the highest peaks of all North Africa. Four parallel lines are distinguished: the High Atlas range in the middle, the Middle Atlas range on the North and the Anti-Atlas range in the South of the High Atlas; and lastly the *Djebel Rif* on the border of the Sahara. Stretching from S. W. to N. E. the various folds are separated from one another by valleys, lying along them which in their turn are again cut up into divisions by transverse ranges. Through these valleys run the chief water courses of Morocco; the *Melija* and the *Wâd al 'Ahd* to the North, the *Wâd Sûs* and *Wâd Drâ'a* to the South. The High Atlas is the most important of these ranges; it runs from Cape Jir on the Atlantic

coast to Sidi Tigi, a distance of about 650 miles; its average height is about 10,000 feet but some peaks surpass this; thus Tis is 13,300, Melal in 12,600 high, and lastly Djebel Ayrach, a mountain range about 100 miles broad, 15,000 feet high. There are no glaciers, however, no eternal snow. The greatest elevation of this range, called by the natives Adhar 'n-Deren, lies to the immediate south of the town of Marrakush. The High Atlas range forms an exact dividing wall between Morocco and the Sahara; it is difficult to cross as its passes are all at a considerable height. The most frequented, the Pass of Midian over which runs the road from Marrakush to Sals is 5,550 feet high, the others with the exception of the most eastern are on an average 6,600 feet and in the Adhar 'n-Deren about 12,000 high. This mountain wall then affords secure protection against the dry wind from the Sahara while the moist winds from the Atlantic Ocean strike the northern slope and nourish forests extolled by Arab writers, notably by Ibn Khaldun (*see etc.*) The Middle Atlas range, still little known, especially in its eastern part, runs northward from the High Atlas range, from Wad Tassout in the province of Nemtat to the branch at Mulayn. At first surrounded by rather low spurs, it starts out more on the other side of the ravine of the Wad al-Ahul and runs as a single, fairly unbroken ridge to the summit of the Unm al-Reb'a (Jebel Amikush). Its height is almost as considerable as that of the High Atlas range; its passes are never less than 5,700 feet high. The mountain ridge alone would be difficult enough to cross; it is rendered still more impassable by the forests on both its slopes in which wild animals (lions and panthers) lurk. On this account the trade routes from Fes to Marrakush go around it with a wide curve to the west. At the other side of the source of the Unm al-Reb'a this mountain chain bifurcates. The most important branch, which again branches and ends with a rugged declivity into the Mulayn valley, contains several peaks; the Djebel Tawarakul, the Djebel Enki and the Reggu. To the Northern branch belong the Djebel Zafra almost as high as the main range, Djebel Sidi and Djebel Wawata. To the W. and N. W. the Middle Atlas range shows a series of gradations which stretch in several ramifications almost to the Atlantic coast.

The Anti-Atlas begins in the vicinity of the Atlantic Ocean and stretches some 600 miles wide, as far as the district of the Wad Gz near the Algerian border. Somewhat to the west of the meridian of Marrakush it is united with the High Atlas by a huge spur, crowned by Djebel Sals (about 11,000 feet). The greatest part of its course the Anti-Atlas exhibits a fairly straight ridge about 7,000 feet high in the centre. Passes are fairly numerous but they are all from 5,000—7,000 feet high. The slopes are on an average bare, with the exception of the north slope in the Sals district. The Anti-Atlas may be divided into three parts: a western section from the coast to the chain uniting the Anti-Atlas and the High Atlas; a middle, from this point to the southern branch of the Wad Gz, and an eastern from the Wad Gz to the Wad Gz. The western Anti-Atlas consists of two principal chains with numerous spurs penetrating the Wad Nn district to the Atlantic coast. The middle Anti-Atlas shows a much simpler structure, a single, very

sharp ridge, turning twice at right angles, with very steep slopes on the south side and gentle declivities to the north. The eastern Anti-Atlas rises on the other side of the Wad Gz, to Djebel Saghin, the highest point of the whole chain and then sinks and stretches out in a wide plateau pierced in its middle by the valley of the Wad Gz.

The Djebel Sals 400 miles long, running parallel to the Anti-Atlas and separated from it by the plain of el-Felja is a wall of rock of black sandstone devoid of vegetation from $\frac{1}{2}$ to $\frac{1}{4}$ miles broad. Its greatest elevation in the middle part is about 3,000 feet but the northern part is scarcely 1,500 feet high.

6. The plateau of the Shotts. While in Morocco the Atlas system branches off into several distinct chains, in central Algeria it extends into a wide tableland whose height and declivity decrease from West to East and in the somewhat altered centre of which the water collects in enclosed basins (Shotts, Selkhet). This is the Algerian Highlands. In the north and south the closely connected mass of these plateaus is dominated by mountains on its verge, to the north by the Tell-Atlas and to the south by the Sahara Atlas. How these ranges connect with the Morocco chain is not exactly known. The Tell-Atlas range runs still the plateau of Debila as far as the break at Mulayn. The Sahara Atlas range meets the Anti-Atlas in the neighbourhood of Kenouba. These Algerian ranges are distinguished from those of Morocco in more than one respect. They are, first of all, lower for their highest peaks in the north are only 7,000 feet, in the south only 8,000 feet in height at most and are much more accessible. The individual mountain masses have been divided into sections by erosion and are cut up by broad ravines which render possible the traffic of the plateaus with one another and with the rest of the world. Nowhere in Algeria are the mountains such obstacles to traffic and isolating barriers as in Morocco; and lastly the two border ranges do not run parallel but gradually approach one another and unite at last in the province of Constantine, while the ridges of the Sahara Atlas combine with those of the Tell Atlas and spread over the whole of the North East of Algeria and northern Tunisia. In Tunisia the mountain chains diverge more to the east and some to the north-east, the river Medjerda forming the boundary between the two groups. In the north extend the mountains of Khrouk and covered with cork-oak forests; to these are joined the heights of the Megal district. In the south the Zeugitania chain runs like the backbone of Tunisia with a continuous series of rounded summits and flattened plains to the vicinity of the Gulf of Tunis. Here the average height of the Atlas decreases still more. The Khrouk mountains do not rise above 3,000 feet and the highest peaks of the Zeugitania range are above 6,300 feet (see *etc.*)

7. The ranges lying along the coast. — These appear now only as fragmentary mountain masses separated from each other and scattered along the coast, which some Geographers have denoted by the common name of Sahal (Sahel) or Kit (*etc.*) These ranges are separated from the main Atlas system by a subsidence. Their height does not exceed 1,000 feet and their direction is

Morocco as well as in West and Central Algeria is clearly marked by the great courses of the Wadi Susunian, the Mulaja, the Ghail, the Soumman etc. The valleys running parallel to the coast facilitate traffic between eastern and western Barbary and serve as natural roads not only for commerce but also for hostile raids. In eastern Algeria, however, the tertiary formations of the tableland have filled in the valleys in different places between the ~~mountains~~ and ~~the~~ interior rendered the distinction between the mountains on the coast and the border chains of the Sahel plateau, occasionally, rather difficult. The most important mountains on the coast are those of the Rif and three districts of the Algerian Dahra (Zahra) and those of Great Kabylia. Their height varies considerably and ranges from 1300 feet (the Sahel of Algeria and Oman) to 600 feet (Kabylia) (see MOROCCO and ALGERIA).

Though the Atlas range may be called the backbone of North Africa, its individual parts are so very different from one another that one cannot establish any general characteristics for the whole system. Every one of the mountain groups specified has its own peculiar character, its own special physiognomy. There could scarcely be a greater contrast than between the huge ~~masses~~ of the Moroccan Atlas with their wooded slopes and green pastures running up to a height of 3500 feet on the one hand and the ~~low~~ plain and the slopes of the Tell Atlas, cut up by ravines or the scarcely discernible ridges of the Sahara Atlas on the other. Within the same group the contrasts are often no less striking. One cannot, for example, compare the jagged ridges of the Djurdjura with the plateaus of the Aures cut up by deep and narrow gorges or the cloud-capped summits of central Tunisia. The influence of the Atlas range on hydrography and ~~the~~ ~~climate~~ conditions varies considerably, also, in different localities. Torrents stream from the summits of the Moroccan Atlas, which are covered for nine months with snow, down courses which have nothing but the name in common with the Wadis of Algeria and Tunisia. From the point of view of climate also the Moroccan Atlas plays a much more important role than the middle or eastern mountain ranges. The middle High Atlas and the western Anti-Atlas shelter the northern districts from the winds from the desert. It is quite the opposite with the Tell and Sahara Atlas, partly on account of the ravines penetrating them, and partly on account of their insignificant height. On this account, the Moroccan Tell shows many more special features than the Algerian Tell, where the climatic influences of the Sahara counteract those of the Mediterranean sometimes even down to the districts on the coast.

Nevertheless from the economic and ethnographic points of view some common features to the whole Atlas system can be found. For the Atlas in its whole extent seems to conceal important mineral treasures and it is inhabited for the greater part by Berber tribes. Its richness in minerals is undoubted. Iron, copper, lead containing silver, calamine and other ores have been found in numerous places in Algeria and Tunisia. The exploitation of these natural treasures as well as the phosphate deposits disseminated throughout the whole of eastern and central Maghrib, seems to secure Tunisia and Algeria of a permanent place among the richest lands of the earth in ores and to promise them a brilliant future. Morocco

appears to be no less favoured. Even in the sixteenth century Leo Africanus called attention to the deposits of iron, lead, silver and antimony. The preliminary investigations of present-day explorers seem to confirm the reputation (for mineral wealth) of the soil of Morocco.

Regarding the ethnography, the original population seems to have survived more unaltered in the Atlas than in the plateaus and plains. In Morocco where the Berber element preponderates, Arab culture, and with it the authority of the Shari'ah, comes at the foot of the mountains. The tribes in the Atlas, the Rif and in the mountains of the Beni Isadjon have preserved an almost complete independence in speech, manners, and customs from the ruling caste in Fez. In the same way in Algeria the mountains of Tlemcen, Great Kabylia, of Aures and in a lesser degree the mountain stock of the Vannia (Wangshah) of the Zekhar, Little Kabylia and Djebel Aneur and in Tunisia the Khennou district have ~~remained~~ uncontaminated by the consequences of the Illal invasion. There the mountains afforded the Berber population an almost inaccessible place of refuge from the Arab invaders and enabled them to preserve their language, manners and customs and until the possession of their land by Europeans their political institutions and independence also.

Bibliography: see Bibli. to the *Atlas* MOROCCO, ALGERIA, TUNISIA, LIBYAN ARABIA.

(G. VYLL)

ATLAS (A.), seventh level. From this comes the name Atlas for a certain kind of silk, quite unknown in the Romance languages. Cf. *Quatrecent*, *Histoire des Nations Strabon*, II. 1. p. 69.

ATRABULUS (See TABABULUS.)

ATREK, a river forming the present day boundary between Russia and Persia. The name seems to appear first in Hsundallah Kaswin (740 = 1330), it is not mentioned by the geographers of the 16. to 18. century. It rises on the northern slope of Mount Hartz-Mandsh, flows through the districts of Kutan and Amjursk which have been Russian principalities since the days of Shah 'Abbas I (one of the most fertile districts of Khuzistan, the ancient Anshusan or Anshush and the medieval Uzunay and receives the waters of the Sumbar (more correctly Simbar) at the village of Qat or Qash. From this place till its discharge into the Caspian Sea it has formed since 1882 the boundary between Russia and Persia. At the village of Ghomkhana (north of Badkubad) where the river is crossed by a wooden bridge, it is 25—30 feet broad and 2-3 feet deep. Below the village of Ghomkhana both banks are almost quite uninhabited with the exception of a few huts of the Tarkhan tribe of Vamut though there are many traces of ancient irrigation canals. Quite recently a dam, built on the Russian bank (at Qash) has given its lower course a northerly direction, so that the southern river-bed chosen as the political boundary, is now almost quite waterless. The district watered by the lower course of the Atrek on the north side, was called Dabistan in the middle ages (perhaps from the Daks, an ancient people). Now there is to be found there the ruined town of Mashhad-i-Miriyak, usually called Meataryan on maps; water was brought to this town from the Atrek and even farther from the Sumbar (over 35 miles). Dabistan is said to have been called as early as pre-Muhammadan times but Isfahani and Ibn Haskal

statement about 40 works containing 700,000 verses. Among his prose writings are the *Lives of the Saints, Tadhkirat al-Awliya*, edited by Nicholson (London and Leiden, 1905—1907) his *qasid* poems as well as many voluminous works. His poetical works are likewise devoted to the cause of Islam. The best known is the short *Funeral* edited and translated into French by Silvestre de Sacy (1819) (repeatedly printed in the East). More extensive is the poem *Manzil at-Tair* edited by Garcin de Tassy (1837) and likewise translated into French (1863); a lithographed edition of his complete works (*Awliya*) appeared at Lucknow in 1877 and there are similar editions of single poems. The titles of his writings are to be found in the unmentioned works though the best account of them and of 'Attar's biography is to be found in the introduction (in Persian) by Mirza Muhammad Kazwini in Nicholson's edition of the *Tadhkirat al-Awliya*.

Bibliography: 'Awli, *Ladab al-Awliya* (ed. Browne) II, 337 ff.; Unwaleghat, *Tadhkirat al-Awliya* (ed. Brown) p. 157 ff.; the catalogues of Manuscripts by Kien, Yü, Springer, Stewart etc.; Ethé, *Grundriss der handschriftlichen Philologie*, II 384 f.; Horn, *Gesch.* III *pers. litter.* 158 f.; Browne, *A Literary History of Persia*, II 381 ff. **AT-ATTAR**, KAMAR A. MUHAMMAD, Arab theologian and theologian, born in Cairo in 1180 (1766), was at first his father's assistant and studied at the Achar. Later he travelled in Syria and Turkey but finally returned to his native town where he took up the position of editor of the *gazette al-ahadith al-waqifa*, founded by Muhammad 'Ali in 1244 (1828). Three years later, however, he was appointed Rector of the Azhar-Madrasa. He died either in 1250 (1834) or 1254 (1838). His Arabic works are better writing *Intihaf at-Attar* was repeatedly printed in Cairo (1270, 1297, 1300) and in Bombay (1302). His commentary to the *al-Minhaj* of al-Ghazali is *al-Asrar al-Aswaja* has likewise been printed (Heliopolis, 1284, Cairo, 1297).

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ATTOCK (ARAX), capital of the district of the same name, founded in 1894, in the Rawalpindi division of the Punjab (Pundjab). The district, which has an area of 4022 square miles, had 464,430 inhabitants in 1901 of whom 90% were Muhammadans. The fort of Attock which stands on the Indus was built by Akbar in 1553 who called it *Atak-Badrabad*.

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(J. HONOLTY.)

A'UBHU BI LLAH (A.) = I take refuge with Allah [See **TA'AWUDH**]

AURANGZIB. [See **AWRANGZIB**.]

AURES. [See **AWALS**.]

AVENPACE. [See **AWA**.]

AVENZOAR. [See **AWA**.]

AVERROES. [See **AWA**.]

AVICENNA. [See **AWA**.]

AWADH. [See **AWA**.]

AWADHILA. [See **AWADHILA**.]

AWALIS (Awali, Halut, Marwaleh and Marwaleh), dynamic zone of a group of tribes

in South Arabia. Their country is bounded in the South by the Arabian sea, in the West by Iraq (in the southern part), by the land of the Awali (in the centre) and by that of the Rada (in the northern part); in the Northwest by the Kapla (Kasla), in the Northeast and the upper part of the East by the land of the upper Wahidi and in the lower (southern) part of the East by the land of the Hishli (Hishli). The whole country of the 'Awali falls into two divisions: 1. The country of the upper 'Awali. 2. The country of the lower 'Awali.

1. The territory of the Upper 'Awali consists in the main of three large plateaus: Marha (the ~~main~~ part only) in the South, Nijah (Anjah) to the Northwest of Marha and Hishli (with its satellites) in the Northwest. The largest wall is the Wall 'Aladun. The climate is tropical and the ground fertile. It produces wheat, maize, tobacco and indigo. The chief town is Nijah (Anjah) with about 2000 inhabitants (including several hundred Jews); it contains many palaces, fortresses and a large mosque. The northeastern part of the upper 'Awali is ~~main~~ by its own ~~own~~ who is only dependent on the Sultan of the upper 'Awali in external matters. He has his court at Yashburn (Yashburn), a town with about 1000 inhabitants (including several families of Jews) containing several mosques and four-like houses. The inhabitants of the country of the upper 'Awali being for the most part in the title of Mahajir in the North (whence the name *Am al-Mahajir* for the northern part of the upper 'Awali) and in the South (Yashburn) in the Ma's tribes (among these are the Mahajir of Hamulani) who are mostly independent (Kadali); they are fond of fighting and enlist in great numbers for service in the East India.

2. The country of the lower 'Awali consists of the great plateau of Marha in the East; the remainder is partly highland and partly lowland. The largest wall in this barren coastland is the Wall Akwar (Umar) which is almost always dry. By this river dwells the tribe of al-Rasid; for the most part they are subject to the Sultan who taxes them on and exercises jurisdiction over them. Another, quite different tribe, the Kamul, inhabits the plateau of Marha and is independent (Kadali). The capital and residence of the Sultan is Akwar (Umar). Cf. Malcolm, *Nizam al-Mulk al-Mulk* (Munich, 1873), pp. 230—231 and Landberg, *Notae preliminaries. sue de papi libe de Clapham et de Sultanatu de 'Awali inferiori etc.* (in Arabic, in. Leiden, 1897), pp. 34—35. (J. SCHLITZER.)

AWARID AKCESI or WACSI. The name of a direct tax which has been levied in most of the provinces of Turkey. This impost belonged to that class of milid burdens which are known as voluntary taxes (*Taklif-i-Urfiyah*) in opposition to those laid down in the *Shari'at* (*Taklif-i-Shari'ah*). This tax with the others in the same category was abolished with the reforms instituted in 1235 (1834) and replaced by a single tax (*wings*).

Opinions differ regarding the adjustment and application of this tax; what complications resulted from the practice in administering the very numerous taxes differed considerably in the various provinces of Turkey and that the word *'Awali* was applied in a general way to denote several quite distinct extraordinary levies.

The Hungarian Historian Franz Salamon says

'summer-campaigns') from the 'Awaghin-district' were organized every summer, considerable hostilities of troops being often called out who always returned with rich booty and a considerable train of prisoners.

Through these constant raids and devastating incursions the marches very often became much depopulated. When the Caliphs for their protection and to strengthen the Muslim population settled there, several times brought people from distant provinces of their kingdom hither, the old population of the country gradually changed to a varied mixture of immigrants or imported elements. Among the latter were Christian Arab *ḥimyarīyāt* (ḥimyarīyāt Tabari, II, 185, 1194), Slavs, Persians, Manichaeans, *Sayghids* and Zuzi. Christian Manichaeans whose origin is unknown were originally active on the Byzantine side but were taken over into the Arab service as frontier guards under Walid I. The apparently Turkish tribe of the *Sayghids* [q. v.] were settled in Asaphiya and the *Chichagars*. Large numbers of the Zuzi [q. v.], an Indian people (*Ilhudi*: *Ilait*) who had been sent by the conquerors of India, Muhammad II al-Basim with great herds of buffalo to South Babylonia, were sent by order of the Caliph Yazid II to the Chichag border and particularly to al-Basim (Mop-moia). By the introduction of thousands of these buffaloes with their accompaniment of Zuzi herdsmen al-Walid I sought to combat the plague of fleas which was becoming so serious in the deserted valleys in the neighbourhood of Antioch. From this period dates the abundant supply of buffaloes to these districts (cf. al-B. Hartmann, *Das Arab. Reich*, 1894, p. 71) in the east al-Mufayyah required a large colony of the Zuzi to Aid Barba [q. v.]; the al-Ashir, vi, 311; *Avogon*, *Arab. Arch.* (ed. de Goeje), II, 475.

From the time of al-Walid (705-714) the Byzantine troops pressed *Ḥimyarīyāt* Arab leaders and farther back the *Ḥamshānī* al-Basim succeeded, in the middle of the tenth century, in defending the military marches against the arch-enemy successfully but his success was only temporary. In 353 (963) and 354 (965) al-Basim, Adilana and Tarsis, long the strongest points in the line of defence, fell into the hands of the Greeks and were turned by them into fortresses against *Ḥimyarīyāt*. Subsequently the district of 'Awaghin was merged in the principality of Antioch which had arisen with the help of the Crusaders; parts of it also passed under the sway of the kings of Little Armenia (*Ḥimyarīyāt*) who resisted to the end. With these territorial changes the hitherto independent position, for political and administrative purposes, of the North Syrian and Arab Minor borderlands ceased to exist.

Bibliography: *Ḥimyarīyāt* (ed. de Goeje), p. 132, 144-152, 162-171, 193; *Hist. Geogr. Arab.* (ed. de Goeje), passim; *Yāqūt, Mu'jam* (ed. Wustenf.), I, 917 ff.; III, 741 ff.; *Abu l-Fida* (ed. Reineck and de Slane), p. 226, 233 f.; *al-Himyarīyāt* (ed. Mehnert), p. 193, 214; in *Strange, Palestine under the Moslems* (1890), p. 95-97, 50-53, 42, 45 f.; the same, *The Land of al-Basim* (*Caliphate*) (Cambridge, 1905), p. 128; K. Ritter, *Erkenntnis*, xlii, 1024 f., 1036; G. Freytag, *Seleucia in Asia Minor* (Paris, 1819), p. 49; A. v. Freytag, *Kulturgesch. der Orient unter den Chakiden*, I, 239-245, 248-251; A. Hülster, *Der Islam in Asien und*

Arabien, I, 435, 539, 574; Sachau, in the *Staats-Rep. der Provinz Arabien*, 1892, p. 319, 325, 327; J. Weismann, in the *Nachr. der Geogr. Gesellsch. d. Rheinl.*, 1901, p. 415, 419, 431. (S. 100.)

AWDAGHOST (or *AWDAGHOSH*), an ancient town in N. W. Africa which has quite disappeared from the face of the earth according to *Leiri* II was situated between the land of the negroes and *Saghlina*, distant about 51 days journey from the latter oasis and 15 from *Libana*; according to *Leiri*'s hypothesis it lay between long. 10° and 11° W. of Greenwich and between 18° and 19° north, not far from *Saghl* and *Barba*, that is to S. W. of the military station of Tidjiks in French Mauritania.

We have only a few scanty notices of this town; it appears to have been originally a trading settlement of the *Zenaga* (*Saghlina*) on the northern border of the Kingdom of *Ghina*. About the end of the tenth century when the *Zenaga* had conquered a large part of *Ghina*, Awdaghost was the capital of a powerful tribe. From 350-360 (961-971) they had a *Saghlina* prince, *Tin Verutan*, as their ruler who *Ḥimyarīyāt* over twenty negro kings among his vassals and whose kingdom measured 60 days' journey in length and breadth. In the following century *Tim Vatin*, founder of the *Almoravid* sect, attacked Awdaghost, stormed the town, plundered it and massacred the inhabitants (448 = 1054-1055). After this the *Zenaga* power declined. At the beginning of the thirteenth century the *Ḥimyarīyāt* invaded the country and drove out the *Zenaga* or made them tributary.

In the time of al-Bakri Awdaghost was still a flourishing town. Its considerable population consisted of Maghribi Arabs and allied peoples from the province of *Hittaya*, al-Barkas (*Barbajama*), *Lompa*, *Zenaga*, *Nefisa* and especially *Nefisa* and of courses of negroes also. The town, surrounded by orchards and palaces, contained schools, mosques, splendid public buildings, handsome houses, busy markets. It had an important trade in wax and fruit from *Melancholia* countries, in amber from the Atlantic coast, in cloths, copper ware and incense. Payments were made in gold dust. By the time of *Leiri* its decline was evident. The population had dwindled away, the commerce was unimportant and camel-breeding formed the only means of livelihood of the inhabitants. The complete downfall of the town is no doubt connected with the ultimate break-up of the *Zenaga* power.

Bibliography: *Bakri, Description de l'Afrique septentrionale* (transl. G. de Slane), p. 349 et seq.; *Leiri* (ed. Leiri and de Slane), tome, p. 344; *Barth, Reisen und Entdeckungen*, Vol. IV, Appendix IV. (after the *Tafel* of *al-Bakri* of al-Bakri.) (S. 100.)

AWDHILLA (sing. *Awadh*, pl. *Awadhilla*), in *Hamshān*, *Ḥimyarīyāt*; according to *Spengler, Die alte Geogr. Arabien*, p. 206, 260, identical with the *Udhra* of *Polony* and the *Awadhilla* of *Ḥimyarīyāt*, a South Arabian tribe. Their territory, lying between the land of the *Vah* and that of the *Awadh*, is for the most part highland and crossed by a great range, the *Ḥebel Khar* (Kor) often also called *Zahir* (*Ḥebel*). Of the *Wah* that rise in the *Ḥebel Khar* the *W. Veranda* (*Jerusalem*) is the best watered. The climate is tropical and the ground very fertile; the chief produce is honey. The chief town is *Ghuta* (*Lahut*) with

several hundred inhabitants (including several Jewish families) a large market and the palace of the Sultan who lives here. The largest town is Zahir (Daher) with about a thousand inhabitants (including several hundred Jews) and a flourishing trade. The inhabitants of the Awbiubaland air for the most part independent free villages (Kobahs) who only obey the Sultan in case of war. Cf. especially Mallat, *Reise nach Sudanen* (Hann. Schwesig, 1873), I, 275-282, and Landberg, *Neue orientalistische Reise in Sudan* in *Zeitschrift für Ethnologie* 14, 1884, p. 34, note.

(J. SCHUMMER.)

AWDJ (A.), Arabised from the Persian *Awj*. *Awj* and *Awj* denote in Astronomy the Aquides.

AWJILA. = Tripolitan oasis situated 150 miles south-west of the coast of the Gulf of Gabes 152 miles east-north-east of Murzuk and distant about 60 hours' journey from Benghazi. Hawkal describes it as a small town which had just shortly before been incorporated in the province of Barca and makes particular mention of its richness in date-palms (the Hawkal, transcribed by de Sene, *Journ. As.* Series 3, vol. 183). A century later it is mentioned by al-Bakri as a thickly populated town with bazars and several mosques and he adds that Awjila is really the name of the district, the name of the town being Arakhiya (Bakri, *Descr. de l'Afrique Septentrionale*, trad. by de Sene, p. 32). Today as in al-Bakri's time the name Awjila denotes a whole group of oases, viz. Awjila (15 miles long, 2 miles broad), Ujila (15 miles long, 8 miles broad with extensive tracts of desert and sandhills between palmgroves), Bafra or Bafra (Wadi and lastly, a day's journey eastward, Lebkhomah. These various oases contain about 200,000 date-palms of which 40,000 are in Awjila and 200,000 in Ujila. The thousand inhabitants of whom 400 are settled in Awjila and 600 in Ujila, fall into three classes: 1. the Awjila, of Berber descent and language live chiefly in Awjila and the little market town of Lebba in the oasis of Ujila and are farmers, gardeners, milkmen and herders; 2. the Musjidra, Arabic-speaking, herders, dwell in the neighbourhood of al-Ara in the oasis of Ujila, are traders and have the reputation of being particularly honest; 3. the Zalya, an Arab tribe which has settled in Lebkhomah. All these oases however are considerably mixed with negro blood. For administrative purposes Awjila belongs to the Pashalik of Benghazi; in matters of religion however the oasis is under the influence of the Senbalya and no mosque is very successful to Europeans. Only four explorers have as yet entered it: Hornemann (1798), Pacho (1825), J. Hamilton (1852) and Gaumnann (1862).

Bibliography: Pacho, *Relation d'un voyage dans le Maroc* et *le Soudan* (Paris, 1827); Kohls, *Von Tripolis nach Alexandria*, Bd. II: *Reise nach Tripolis*; *Mitteilungen, Reise- und Forschungsberichte* 9, p. 68; Reiche, *Göteborgs*, 21, 33 ff. (1874).

AWFI, MOHAMMAD B. MOHAMMAD, Persian master of letters, who styled himself as being descended from 'Abd al-Rahman b. 'Awf (q. v.) whence the name 'Awfi. When and where 'Awfi was born cannot be ascertained with certainty. But this much is certain that he spent his early years in

Rehber and the other towns of Khuzestan till the Mongol invasion carried him into India. Here he was received at the court of Sultan Nasir al-Din Khilji and composed for his Viceroy 'Amir al-Mulk Husayn al-Agha the oldest Persian *Tadhkirat* (Tadhkirat) that has been preserved in which bears the title of *Awfi al-Agha*. After the death of the Sultan in 1259 (1256) he addressed himself to the victorious Ilkhanid (q. v.) and dedicated to him his famous collection of maxims, the *Awfi al-Agha*, which he had already begun to write under instructions from Nasir al-Din. He probably died some after in Delhi but the exact date is unknown.

Bibliography: Muhammad 'Awfi, *Awfi al-Agha* (ed. Browne), Persian introduction by Mirza Muhammad Husayn; Brown, *A Literary History of Persia*, II, 477 ff. 189.

AWHAD (properly al-Malik al-Awhad, Nizam al-Din Awhad b. al-Awhad, an Ayyubid, received from his father the governorship of Balqa, Hama and a few adjoining towns. A first attempt to bring the town of Hama under his sway failed (603 = 1206-1207). He was successful however in the following year but it was only with great difficulty that he maintained his hold there against the Georgians. Indeed his rule did not last long, for he died soon after in 607 (1208) and left his territory to his brother al-Ashraf (q. v.).

Bibliography: Ibn al-Athir (ed. Farnberg), III, 103 ff. 104; Makrizi, *History of Egypt* (transl. by Huchet) p. 290, note, 290.

AWHAD, RUKN AL-DIN, a Persian poet who died in (1537) at Maragha. He had taken the pen-name of Awhad in honour of his teacher Awhad al-Din Kermah who himself was a famous Sufi and poet (cf. Bakhshi on him, ed. Wustani, II, 104 ff. 105). Awhad left behind him a *Diwan* of 10,000 verses but he is best known by the mystic poem *Diwan-e-Nazm* (the golden of Nazm). He also composed a *Shah-Nama*.

Bibliography: Karamatli (ed. Brown), p. 110 ff. 111; *Like in the Garden of the South*, *Philology*, II, 11 ff.

AWKAF (A.), plur. of *Awf* (q. v.)

AWKAT (A.), plur. of *Awf* (q. v.)

AWL (A.) In Muslim legal works is a certain method of reducing inheritances. It sometimes happens that the number of heirs leaving a claim upon the estate at the same time, according to the Koran, is so great that the total of the legacies due to them under the statutes is greater than the whole estate; for example in the following case: if a man dies leaving a widow, both his parents and two or more daughters, their claims are as follows:

The daughters are entitled to $\frac{2}{3}$ of the estate	$\frac{2}{3}$ (100%)
The father	$\frac{1}{3}$ (50%)
The mother	$\frac{1}{6}$ (25%)
The widow	$\frac{1}{6}$ (25%)

which would make a total of $\frac{11}{6}$ or 183.33%.

In such a case the legacies must be correspondingly reduced. The estate is then divided into 27 and not 24 parts. Of these the daughters receive 16, the father 4, the mother 4 and the widow 3. Such a reduction of legacies is called 'Awf.

Bibliography: Nell B. F. Sadler, *The Muhammadan Law of Inheritance* (London, 1874), p. 61-62 (on increase of extraneous); F. Sachau,

Blackam. Arab. nach christlicher Lehre p. 214;
Minhādī at-Tallih (ed. v. d. Berg), II, p. 240 f.
 (Tr. W. F. J. VAN NELLE).

AWLAD (A.), plur. of *Walad* [q. v.].

AWLIYĀ (A.), plur. of *Walī* [q. v.]. This plural is sometimes used improperly by the Turks and Persians for the singular.

AWLIYĀ-ATĀ [i. e. "holy father"]; chief town in the Sir Jurg district in Russian Turkmenia called after the tomb of Saint Kars-Khān. The grave of the saint is mentioned as early as the seventeenth century (*Ḥikāyat al-Awliya* of Mahmūd b. Walī, Cod. Ind. Off. 345, fol. 119^v); the town itself arose only in the nineteenth century and was conquered by the Russians in 1864. The present tomb dates from quite modern times and is without inscriptions; the tomb of the so-called "little saint" (*Ḥikāyat al-Awliya*) in the same town bears an inscription of the year 860 (1457) and is the grave of the prince Uluḡ Beg (Uluḡ Beg) *Shāh* Beg b. Hyāz (published in *Ḥikāyat al-Awliya*, *Ḥikāyat al-Awliya*, Vol. xii, p. 5). The town of Tāriz (Tāriz) mentioned by the Arab geographers in the same district seems to have utterly disappeared. Old Turkish epitaphs have recently (since 1896) been found in the district of Awliya-Atd at Tāriz (concerning these see *Zaynī* etc., Vol. 2).

(W. BARTHOLOM).

AWN (A.), Help, helper; hence: "servant" = at thy service; also used in honorary titles, e. g. "Awā al-Dīn [see *awā* (HURAI).]

AWNĪ, pet-name of Sultan Mahmūd II.

AWRA (A.), *AWRA* (v. t.) punishment; woman.

AWRANGĀBĀD, chief town of the division of the same name in Bahārabad (Deccan) situated between 19° 33' N. and 75° 20' E. and the second largest town in that state, having in 1901 36, 837 inhabitants. The town founded in 1690 by Aurangzeb, minister of the ruler of Ahmadnagar, was originally called *Pathanagar* and did not receive its present name till 1693 when Aurangzeb was Governor of the Deccan. When Aurangzeb declared himself independent as *Shah Nizam*, AWRANGĀBĀD was added to his territory. The town contains many Mohammedan monuments such as a mosque which Malik Aurangzeb built, the tomb of the wife of Aurangzeb and Aurangzeb's palace. The silks, work, embroidery, gold and silver brocade and silk-stuffs manufactured there enjoy a great reputation. About two miles north of the town are some famous caves of Buddhist origin. Of the 2,363,114 inhabitants in the division of AWRANGĀBĀD in 1901 only 10% were Mohammedans.

Bibliography: Imperial Gazetteer of India, vi. 149–150.
 (J. HODGKIN.)

AWRANGĀBĀD, a small town in the Gylā district of Bengal which in 1901 had 4,689 inhabitants.

Bibliography: Imperial Gazetteer, vi. 150.

AWRANGĀBĀD SAIIYID, a small town in the Bahārabad district of the United Provinces, founded in 1704 by Sayyid 'Abd-al-'Azīz, a descendant of Sayyid Dāwūd al-Dīn (founder of Bahārabad, and still belonging to his descendants). It is called AWRANGĀBĀD SAIIYID (of the Sayyids) to distinguish it from another AWRANGĀBĀD (A. Chaudhūrī). Name of inhabitants (in 1901) 3916.

Bibliography: District Gazetteer of the United Provinces, V. Bahārabad (Allahabad, 1903), p. 191.
 (J. HODGKIN.)

AWRANGZEB (1618–1707), the third son of the emperor Shahjahan by Arjumand Banu Begam Mumtāz Mahal, daughter of the Persian immigrant Asaf Khan Yamin al-Dawla, was born at Dihli (usually converted into Duhād) on the 13th Dhu l-Hijja 1027 (Nov. 3rd 1618) in the camp of his grandfather Jahangir, then on his way from Ahmadabad (Gujarat) to Lakhnau to Mithila. It was his fate to be born and die in a camp, and to pass many years of his life in one.

I. From birth to accession, 1618–1658.

In his early years the prince shared the adventures and wanderings of his father Shahjahan from the Dakhin to Orissa, Bengal, and back again to the Dihli. In the last year of Jahangir he was sent with his elder brother Durr-i-Shikoh to Lakhnau as a hostage for his father's good behaviour. His first public employment was in 1635 when he was made the nominal generalissimo of three armies operating in Baniachand. This was immediately followed by a first period (1636–1644) as governor of the Dihli or southern provinces. During a fit of religious fervour he resigned public life, but in 1645 he was restored to his rank and sent to Godhara. He was called thence in 1646 to take command in the newly acquired province of Balkh, which was still in a very disturbed condition. He acted with great vigour but secured no more than a temporary success. The emperor found that Balkh was costing him more than it could ever yield, and handing it over to a former ruler, he recalled AWRANGZEB, who in March 1648 marched direct to his new government of Multan to which Tatta was afterwards added. Kandahar was the next scene of his labours in the field, but two attempts, in 1649 and in 1652, to retake that fortress from the Persians were unsuccessful. After his return from the second of these sieges, AWRANGZEB was transferred to the Dihli again. Here under his father's orders he attacked the Kuch Shah king of Gokanda and the 'Adil Shah king of Bijapur, obtaining from both considerable cessions of territory and large sums in tribute. In 1657 Shahjahan fell ill and it was reported he was dead. His younger son at once entered the field to contest the throne with their eldest brother, the heir apparent Durr-i-Shikoh.

II. War of Succession, 1658–1659.

The second son Shah Shuja was the first to advance on Agra: but he was easily repulsed. AWRANGZEB joined forces with his next brother Murad Baksh and, defeating an imperial army near Ujjain on the 22nd Rajab 1068 (April 27th 1658), they encountered Durr at the head of the main army at a place east of Agra. The great battle of the 7th Ramezjan 1068 (June 8th 1658) resulted in the crushing defeat of Durr, who fled to Agra and thence to Dihli and Lakhnau. The victors advanced on Agra and made the emperor a captive. Resuming their march westwards, Murad Baksh was seized by AWRANGZEB in their camp close to Mathura (11th Shawwal 1068 = July 5th 1658). When he reached Dihli AWRANGZEB proclaimed himself as emperor (13th Dhu l-Hijja 1068 = July 31st 1658). After pushing Durr first to Lakhnau and then to Mithila, he was recalled to Agra by a renewed attempt of prince Shah Shuja. Shuja was defeated in

a pitched battle at Khajwāh, between Adilshah and Agra, on the 19th Rabi' II 1069 (January 14, 1659). Leaving his commanders to drive this antagonist eastwards from one point to another until he fled into Auran, Aurangzeb returned to Agra.

Dara ~~Shikoh~~ gone down ~~the~~ Indus as far as Bhakkar and then ~~forward~~ onwards, was admitted into Ahmadabad, and assembling a fresh army moved northwards to Ajmir. There Aurangzeb met and finally defeated his ~~brother~~ brother on the 28th Jumada I 1069 (March 23rd 1659). Two generals were sent off in pursuit of the fugitive; he was at length captured some distance to the west of the Indus, brought to Delhi with ignominy, and there condemned and executed, 21st Rabi' II 1069 (Sept. 10th 1659).

III. Years one to twenty three of reign (1658—1681).

The first half of the reign was marked by an invasion of Assam, a continuation of the remarkable career of Sivaji the Maratha leader, and many vicissitudes of the Pathans in the country between India and Kābul. Sir Djumla's attempt to conquer Assam was a failure and he died shortly afterwards (April 10th 1663). Bayazid Khan, the emperor's uncle, and Miranpur, his second son, ~~sent~~ sent successively to the Dakhn but obtained little success; they were followed by Raja Jai Singh of Amber and he persuaded Sivaji to submit and attend at the Delhi court. The reception accorded him was not cordial, he soon fled, and when he reached his home country at once resumed the strife. — Aurangzeb early in his reign paid one short visit to Kashmir, and on account of the Pathan troubles he passed ~~some~~ years, 1674—1676, in Hamirabad (Rawlpiandi district). In 1678 he resolved on absorbing the semi-independent Rajpūt states. He moved to Ajmir and sent his forces to invade Udaipur territory. At first ~~he~~ and with some success; but his fourth son, Akbar, having broken into rebellion, his attention was diverted from the Rajpūts. After Akbar had fled into the Dakhn, the emperor moved on after him, reaching Burhanpur on Nov. 23rd 1681.

IV. Years twenty three to fifty of the reign (1681—1707).

For four or five years the emperor was occupied in pursuing Sambarhā, the son and successor of Sivaji, and in attempting the capture of Akbar. Akbar finally took refuge in Persia where he died. The local dynasties of Gulikonda and Bidjapur were next attacked. Gulikonda was partially annexed in 1685 and its total extinction effected in 1687, when the last king was taken, October 1st 1687. Bidjapur ~~was~~ been annexed in the previous year, the king submitting on Oct. 18th 1686. Sambarhā was captured on December 28th 1684, and executed along with his Braduan minister. A successor, Rām Rājā, fled south and continued the struggle at Bidjā, where he stood a desultory siege for over seven years. The ~~many~~ clashing ~~gangs~~ were taken up with the reduction of many hill forts, but without much effect on the general situation, as they were frequently recaptured after a month or two. Aurangzeb's last exploit in the field took place in 1705 when he commanded in person at the taking of a petty

fort Wādhakarn (now in the Nizam's Territory). In May 1705 he had a severe illness and for 12 days did not appear in public; some thought he was dead. The end had not yet come and he resumed his marching. He arrived at Ahmadnagar in January 1706, and died there on the 20th Rabi' II 1122 (March 3rd 1707), having reigned fifty (lunar) years and twenty-seven days. He was buried at Khuldabad (or Kāwda) four miles west of Daulatabad and not far from Aurangabad.

His style and titles in life were Abul-Muẓaffar, Muhammad Shahi T-Din, Aurangzeb, 'Alaung, Nadehah, Ubaid; and after his death he was referred to as 'Khuld-makān'. He had four wives, Rahmat al-Nisa known as Nawab-Begum, mother of Muhammad Sulān, Muhammad Mo'azzam and Udd al-Nisa Begum; Dima Bānt Begum, mother of A'zam Shah and Udd al-Nisa Begum; Aurangabad Mahal, mother of Mihr al-Nisa; and Bā' Udaipur, mother of Rām Rājāh.

Aurangzeb's gold coins bore the device:

Shah wa shah shah shah shah shah

Shah Aurangzeb-i 'Alaung.

On the silver coins ~~only~~ was changed into ~~shah~~. He rejected the use of the ~~shah~~ on coins, from conscientious scruples.

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AWRĀS (Awāra; in the sixth century A.D. *Awāra* in Protophry, *De Hist. Zand.*, l. 8, ll. 12—13, 19—20) a community in Algeria in the Sahara Atlas (see *ALGERIA*, *ATLAS*). The meaning of the word Awrās has not yet been ascertained. It is probably a word of Berber origin that appears in several mountainnames. Possibly Global Awrās in the South of Khenshela has given its name to the whole system.

The ~~system~~ forms a quadrangle which from

North to south and from East to West measures about 65 miles and is the south of the province of Constantine covers an area of about 3500 square miles. It is terminated on the West by the low hills of Zib which were traversed in ancient times by the Roman road from Lambirid to Vesera and at the present day are crossed by the Blain-Bakra railway; on the East the valley of the Wad al-Arab separates it from the Jebel Sherbet. In the North it rises above the plateau of Shakh and the basin of the Tars; in the South it borders on the Sahara. The northern face slopes up to plateaus whose height in the lowest parts is about 3000 feet though in some places it is about 3300 (Bakas 3443 feet) with the Awaks. It is connected by very successive spurs (Jebel Zella, El Amara, El 'Aziz). The south slope drops abruptly into the low plateau of the Sahara (400 feet at Bakra—1000 feet in the Shakh height) and raises its almost perpendicular walls from 4000 to 5000 feet above the desert.

Consisting chiefly of Neocomian chalk and limestone, the Awaks was once subjected to very great erosion. While stories have been swept away by the waters. In some places all the movable earth has completely disappeared and the mountain becomes a rocky skeleton. The ruins, dissolved into muddy masses, have filled the valleys or been piled up in huge heaps at the foot of the southern slopes. The erosion still continues although at times it is much slighter now than in the past. The waters still descend through the valleys and, in various places e. g. in Tighastin between Hanyan and M. and elsewhere, have dug out narrow ravines, straight gullies, sometimes several miles long with perpendicular walls hundreds of feet high. In other places in the valleys solitary rocks, worn by the waters, stand as evidence of the original formation of the land.

The structure of the Awaks is, though more regular and clearly marked, similar to that of other mountain systems of the Saharic Atlas. The Awaks consists of a series of huge parallel folds stretching from S. W. to N. E. "which run close beside one another like folds in a cloth and form long straight ridges separated by deep valleys" (Nina).

The most important peaks on the northern slopes are Jell Malma (7740 feet), Shelia (7759 feet), the highest mountain in Algeria, the Jebel Faran (6980 feet) and T. Azeg (6419 feet); on the southern slopes the long edge of the Ahmar Khaddu (6933 feet) the south western spur of which thrusts itself out like a headland towards the desert.

Four valleys, which are only very slightly connected with one another and which are much split up in the upper parts, lie between the parallel ridges. These are from North to South: the valley of Wad Kantira formed by the union of the Wad Fedala with the Wad al-Ahmar; the valley of the Wad 'Abd reinforced by the Wad Hedra; the valley of the Wad al-Ahmad, and in tributary the Wad Shemshara; and lastly the valley of the Wad al-Arab formed by the confluence of various Wads from the country round Shelia. These four rivulets flow from northeast to southwest and disappear in the plain of the Sahara almost immediately on emerging from the mountains. On the northern slopes were the important streams the river the

Wad al-Mahder, Wad Shemshara, Wad El Yaman, Wad Ma'rou and Wad Baghat which are lost in the lowlands of Shakh and in the Gers al-Tarf. All these ~~streams~~ form narrow courses, where they break through the spurs of the Awaks, which are picturesquely called *Wad* (creeks).

Lying as it does between the plateau and the Sahara, the Awaks combines the flora as well as the climatic conditions of these regions and at the same time has the characteristics of various districts in the Tell Atlas owing to its height.

The highest peaks are constantly covered with snow in winter and spring, and the plateaus of the northern slopes are under the influence of the cold north wind; even in the South in the high-lying valleys the temperature sometimes falls to 12—14° below freezing-point. To balance this however the thermometer in these same valleys, are exposed to the hot winds from the Sahara and the dry Shebil, often rises to 100° to 104° and the temperature in the mole in summer. The flora and agriculture offer similar contrasts. From the desert one comes gradually into woods. The transition is peculiarly striking in the valleys of the southern slopes. The arable land in the lower valleys of the Wad 'Abd and the Wad al-Ahmad with its date-palm, orange and pomegranate gardens still bears the character of the oases of the Sahara. At a height of about 1300 feet the date-palm is only an ornamental tree though it is still to be found as high as 3000 feet flourishing in the gardens ~~of~~ olive and evergreen trees and the fruit trees of the temperate zone (apples, cherries and pear trees and others etc.). Higher still grow the trees which lose their foliage in winter such as nut-trees, the oak and at a height of 4000 feet the cedar. The last named tree seems to have once covered wide tracts of the slopes of the Shelia but for reasons which are as yet little known, it is dying out and the few cedarwoods still surviving, of which the most important is the forest of the Jell Ughma on the slopes of the Shelia, are in a very miserable condition. The Awaks possesses arable land only to a small extent; this is to be found in the depths of the valleys where the natives have made use of it for laying out gardens, and on the slopes of these valleys where it is ~~used~~ together by a succession of walls of dried bricks. The highest hill districts only afford pasture. Arable land, strictly speaking, is confined almost entirely to the northern sides. This irregular division of the natural resources of the Awaks has determined the habits of its natives as they can nowhere satisfy all their requirements but on the contrary find only one necessity of life in one place and another in another, they have been compelled to adopt a nomadic life. In winter the tribes settled on the southern side of the Awaks sow their fields on the north which they have reaped in summer; in autumn they descended to the Sahara to buy dates. In the intervals they bestowed great care on their gardens in the depths of the valleys. Thus the inhabitants of the Awaks combine the Tell and the desert in their way of living just as the Awaks unites these regions in its flora and climate. On their migrations they live in tents; when they are stationary they live in houses whose walls consist of clay and pebbles plastered on a framework of branches and which are covered by roofs of hardened clay. In some

of the very narrow valleys they live in caves (*ayra*) in the cliffs in order to use the ground to the greatest advantage and also to have a better protection against hostile attacks. The valley of the Wād al-Abyad contains such Troglodyte dwellings in large numbers. The houses are grouped in villages which appear to hang on the slopes of the valleys or to crown steep hill-tops, difficult of access, and to be dominated by the Gela's (*ǧāḥ*; in Shawiya *ǧāḥ*) a large stone building of several stories. A spiral staircase in the interior of the building leads up to these stories and the rooms in them where the harvest and provisions of the various families are conserved. During the absence of the dwellers in the village the Gela's is guarded by a responsible watchman. The name Dakhla denotes also in a wider sense, the whole valley. The relatively large population of the Awrás may be divided into 11 tribes who form 36 *ḥuḥ* with a total of 88,500 souls. The density of population varies in different places; it is greater in the valleys than in the higher districts and it also decreases from West to East. In the Ahmar Khadda there are 11 among the Uḥād 15,000 33, among the Uḥād 'Abdī 37, among the Bent Fera 40, among the 'Amzura 44, among the Bent 88, among the 48 inhabitants to the square mile.

The population of the Awrás consists of different elements. Other constituents have been added to the Berbers who form the original stock: in the first instance descendants of the Romans and Byzantine colonists as well as the Vandals invaders and later the Arabs. No further elements is still by far the most important, being particularly predominant in the mountainous and least accessible parts of the range. On the other hand the Arab element is conspicuous in the valleys and the neighbourhood of the Sahara. Of Arab or semi-Arab tribes — they are for the most part mixed with Berbers — there may be mentioned: the 'Abkhyaḥ Hailiya, who have immigrated from the Biskra district or they are another branch of this stock; the Uḥād Kaddān who come from the Illian district, the Uḥād Ziyān who have settled in the oases of Bent-Salk, Ghomra and Runka in the lower valley of the Wād 'Abdī and who are said to have immigrated in the thirteenth century from Sūḥāya al-Baḥrā but are in reality Arabic speaking Berbers; the Uḥād 'Abdī and the Uḥād Kaddān who profess to be of Illian descent. The two last-named groups are said to have incorporated descendants of Roman colonists on which account they have received the name Rāmiya. The Rāmiya settled in the upper valley of the Wād 'Abdī, the Rāmiya in the valley of the Wād al-Abyad after the Illian-Berbers had been driven out. Lastly the Bent Sūma, a branch of the 'Amzura, the Ghurfa and the Dakhla of the Ahmar Khadda also claim to be of Arab descent.

The Berbers, however, are superior in numbers and they have therefore given the population of the Awrás the cast of features which is characteristic of them to this day. These Berbers call themselves *ǧāḥ* (Kalyā) but by the Arabs on the other hand they are called *Shawiya* from *shā* (sheep) perhaps in a contemptuous sense, for the Arab proverb actually credits the *Shawiya* with having sheep's brains in their skulls. Physically they present no uniform type throughout, no doubt owing to the numerous crossings between indivi-

duals of different stocks. Yet to the Awrás fair haired people with blue eyes are more numerous than in any other Berber country and make up nearly one eighth of the population. The language of the *Shawiya* is a Berber dialect which they themselves call *ʿAḥḥā* (Kalyā). Although belonging to the same family as the dialects of Great Kalyā it is so different from them that it is impossible, for example, for a *Shawiya* to make himself understood by a *Kalyā* according to G. Menier. The *Shawiya* would seem to be more allied to the dialects in the Wānuḥ (*Wānuḥ*) who belong to the Zenata family like the Berbers of the Awrás. A number of words have passed into the Amazigh dialects, whose Latin origin is still easily recognised e. g. *ḥāḥ* the garden (*hortus*), *ḥāḥ* (quercus) etc. The dialects of the various valleys also show marked distinctions in pronunciation and vocabulary so that two distinct groups of dialects may be distinguished: the *Shawiya* in the eastern and the *Tuḥāḥ* in the other parts of the Awrás. Although they have been converted to Islam since the earliest days of the Arab conquest, the *Shawiya* have still preserved some traces of the religions (Paganism, Judaism, Catholicism, Islamism) adopted successively by the inhabitants of the Awrás. This accounts for the survival for example of litology in the form of a song or in the form of the letters *ḥ* and *ḥ*. *ḥ* is traditionally sacred places, the taking of oaths at religious monuments and the festivals at certain seasons of the year. Thus processions take place among the Uḥād 'Abdī in the spring similar to Christian processions of intercession, followed by initiation and dances lasting for two days. Similarly the threshing and bringing in of the harvest in the beginning of autumn gives occasion for great rejoicings and lastly New Year's Day (*ḥāḥ*) is celebrated with songs, dances and customary rites. Besides, the *Shawiya* have preserved the Julian calendar instead of adopting the Mohammedan. Their year contains 365 days; the names of the months (January, February, etc.) suggest the old Latin names. The names of the days of the week also are borrowed from the Arabic. These survivals of pre-Islamic times do not prevent the *Shawiya* from following the impulse of Mohammedan fanaticism and they enter religious brotherhoods almost as readily as the *Kalyā*. The brotherhood of the *Rahmāniya*, whose centre is the *Zāwiya* of Timimtuḥ on the foot of the Ahmar Khadda numbers 2500 members, in the Awrás that of the *ḥāḥ* 2000, the *ḥāḥ* 1000, the *ḥāḥ* 1000. Lastly the *ḥāḥ* enthusiastic adherents of the family of *ḥāḥ* 'Abdī, the owners of the *Zāwiya* of Menā, are likewise widely spread. It is by the investigations of these brotherhoods that the results have been worked up of which the *ḥāḥ* has been the scene since the French conquest. On the other hand mystic love has in no way impressed the morality of its adherents. The code of morals prevalent in the Awrás is a very loose one. *ḥāḥ* is frequently resorted to (in the Wād al-Abyad 500 *ḥāḥ* cases yearly). Prostitution or *ḥāḥ* (ḥāḥ) are very numerous. Certain places, especially Menā are notorious in the whole district on shades of pleasure.

At the time of the Arab conquest the Awrás was populated by Berber tribes of the great Zenata family (Awrās, Ghazwa). All these tribes

had maintained their independence in the mountains. After the Romans and the Vandals the Byzantine Emperors had been content with keeping the Berbers in check by a row of fortifications on the south slope of the Aures (Lambæsis, *Bagdâ*, *Mamallâ*). The advance of the Arabs seems however to have brought about a *suffocant* between the Berbers and the old advances. When the Arabs penetrated into the Maghrib the Berbers united with the Greeks and inflicted such severe losses on him before Bagdâ and Lambœsis that he did not dare to penetrate further into their land. To his *success* to the West from his great campaign he contented himself with a reconnoitring *force* into the Aures till met his death at Tefenda in the neighbourhood of the Aures. Apparently the tribes of the Aures on this occasion united with the other Berber tribes under command of Kneiss to act conjointly in a rebellion and chose Kneiss as their chief. After the destruction of his kingdom by Zuhair b. Kala, the Aures seized the defeated peoples as a place of refuge and became the centre of resistance to the Muslims. It was not till the beginning of the eighth century A. D. that oppression was finally crushed under the government of Hishâm b. al-Nu'mân after bloody battles allied to in the reign of Kahlân, *governor* of *Lybia*. The Aures and the *Uthman* *tribes* exterminated by these wars their place was taken by the *Howas* and *Luwâs*, Berbers from Tripoli and South Italy who settled in the Aures. All these native tribes were converted to Islam whether willing or unwilling, but nevertheless they preserved a certain independence of thought which was manifested in the enthusiasm with which they adopted heterodox doctrines such as Alidism in the eighth and the *Nekhar* system in the tenth century. It was from the Aures also that Abu Yusuf Muhâmmad b. Kaïdal (q.v.) "the man with the beard", came, whose rebellion in 934-937, temporarily interrupted the *Fatimid* dynasty founded by 'Ubad Allah (q.v. *fatimid*). The *Ellah* invasion in the eleventh century altered the ethnographic aspect of the Aures. The *Barak*, a branch of the *Alid*, settled on the northern hills, then advanced southwards and established part of the *Howas*. Nevertheless the great mass of the invaders remained at a distance from the interior of the mountains and a certain proportion of Arabs seems to have blended with the natives and become *berberised*. In the following centuries the people of the Aures played practically no part in the history of the Maghrib, though they have been able to maintain their independence intact and to avoid falling under the *domination* of the *Maghrib*, the new rulers of the peninsula of Constantine. The rule of the Turks in later *times* made no difference in this respect. In the sixteenth century the Turks have had a garrison in *Blakka*, but it was not till the beginning of the eighteenth that they attempted to appoint chiefs in the Aures who would support their policy. The first of these was Zahir b. Muhâmmad b. *Diya*, who according to the account of the traveller *Poyessouet* was recognised by all the tribes about 1722 and took the title of *Shah* of the Aures. The majority of these chiefs, however, as well as *one* of the *Beys* of Constantine on whom they were dependent was always very doubtful. Thus for example, the *Wad* *Mel* continually prevented the entrance of Turkish troops situated with the

collection of taxes and the *Wad* *Abd* only allowed the troops summoned for the relief of the garrison of *Blakka* to pass through. The *Beys* *Diya* and the *Amir* were almost incessantly in revolt against the *Beys* of Constantine of whom the last, Ahmad, was forced into a campaign against them in 1834.

The French conquest of the tribes of the Aures preserved with their independence, their old political institutions which on the whole resembled those of the Kabylia. They never managed to constitute a great political system for they never once succeeded in combining into federations of several tribes tamed to one another by such as the Berber tribes of the *Maghrib* had already done. The basis of their organisation was always the village, a genuine commonwealth governed by the council of the people (*Shaykh*). The institutions of this village however are more primitive than in Kabylia. For while the Kabylia *Shaykh* appoints an authorised President (*amir*) invested with power to execute their resolutions, the *Shaykh* of the Aures limits itself to entrusting the execution of its orders in some man (*Kadî*) distinguished for his courage and physical strength. Legislation is also much less developed and the *Shaykh* collected lists of punishments for different branches of the law are much more summarily compiled. Besides these differences however, there are many points of agreement between the institutions of Kabylia and those of the Aures; the same representative spirit, the same equity between the individual villages and within the villages themselves the *Shaykh* division into parties (*Suf*), whose rivalries often result in hostilities and bloodshed. Among the *Wad* *Abd* and the *Wad* *Diya* for example, each village is divided into four *hilla* camps of which each had its own leader (*Amir*, *Shaykh*). Even the topographic situation of the human settlements and the precautionary measures adopted for their defence are sufficient proof that the individual tribes looked on their nearest neighbours as their worst enemies. All that can be further learned of the domestic history of the Aures is limited to constant tribal feuds and quarrels in the villages. Some families which have attained power by plot or by their warlike spirit have moreover been able to make use of these rivalries to their own advantage e.g. the *Wad* *Abd* (*Wad*), the *Wad* *Diya* (*Diya*) and also the chiefs of the *Wad* *Zawiyas* of *Timimoun*, of *Shang* *Sidi* *Abd* and *Mel*.

The French occupation put an end to this state of affairs. Immediately after the conquest of Constantine (1837) the necessity became apparent for subjecting a district that served as a place of refuge for the ex-Bey Ahmad and all the anti-contents *Diya* and *Blakka* were occupied in 1844. In the following year the *Wad* *Abd* advanced into the Aures from the south and conquered *Magh*. *Beau* marched through the valleys of the *Wad* *Abd*, the *Wad* *Diya* and the district around *Shang* and forced the chief tribes to recognise the supremacy of the French. This conquest however was only temporary. Incited by Ahmad Bey the natives refused to pay taxes and opposed the *Shaykh* appointed by the French government. Under the command of *Caumont* and *Carbena* new campaigns were undertaken into the *Wad* *Abd* in 1848 and 1849.

These had scarcely ended when the rising of Bu Ziyas in the Zila brought about another rebellion in the Awka. This was suppressed by Cameroons who captured and destroyed the village of Nana in the Valley of the Wad 'Abd on the 6th January 1850 and by St. Armand who marched through the mountains with a column of troops in May and June of the same year. Perfect peace now reigned till 1859 when a rebellion broke out under the leadership of the Marabout Si Sadiou (Sadiou) b. al-Hajj who was overthrown by general Morina. When the Kabylais took up arms in 1871, the Awka remained loyal, thanks to the influence of their two chiefs Si Ben Yijal and Si Muhammad b. 'Abbas. In 1879 however, the Ulad 'Abd revolted on the call of the Sheriff Si Ahmad Amayyan and supported by the Lchala, a Marabout clan of Arab origin who believed their prestige to be endangered by the increasing intercourse between the Christians and the Shawiyas. This rebellion which began with the murder of all Kabila devoted to the French cause, was suppressed by the troops of the Constantine Division (3-30 June 1879). The forces of the Ulad 'Abd were annihilated in the battle of Babat on the 6th June. The survivors died of hunger and thirst on their flight to Southern Tunisia, and Si Amayyan who had fled into the Desert was handed over to the French authorities.

Since that time there has been no revolt in the Awka and peace may be considered finally secured. Nevertheless, with the possible exception of the northern borders, the Awka offers no future to European colonisation because of the sterility of the country and its want of natural resources; just for these reasons it seems that it ought to be preserved for its natives. With regard to administration, it comprises three communities (communes indigènes): 'Ain Tuta, Awdia (with ~~Medina~~ as capital) and Khenshela and in addition a military colony with Takt as its chief town.

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AL-AWS, a tribe in Madina. The name is abbreviated from the dropping of the ~~Al~~ of some deity in the gensive, probably Maad for there is an Awsian clan called Aws Maad in the Islamic period Aws Allah. The genealogical scheme is. Aws b. Hisham b. Thilaba b. 'Amr b. 'Amir b. Hisham b. Imru' al-Kala b. Thilaba b. Maad b. 'Abd Allah b. al-Aws. The statement of the Arabs, that the Awsians did not call themselves sons of Hisham but were of Kala their mother is

confirmed by Isma. They are also said to be often included under the name of their more important collateral tribe the Khazraj (q. v.). In ancient times they were divided into five clans: 'Amr b. 'Awf, al-Nabih, Hisham, Maad and Imru' al-Kala. From the weakened remnants of the three last-named was formed a new clan to which the neutral name of the Aws Allah or briefly al-Aws was given. The Aws Allah were divided into four septa, the Khazraj (the most powerful, formerly the Hisham) the Maad and the Wadl (formerly the Maad) and the Wadl (in reality the earlier Imru' al-Kala). Among the clan al-Nabih was a sept the Zafu which was also called Ka'b b. al-Kharadij, so that there were Khazrajites among the Aws. "The Aws inhabited a wide district in the east and south around the Khazraj" (Wellhausen).

History. The Awsians originated in South Arabia and after settling peacefully with the Khazrajites among the Jewish tribes in whose presence the Medina was gradually reduced them to a state of inferiority (see Medina). For the most part the Jews among the Awsians were scattered, but there were however two powerful independent Jewish families in the Awsian quarter, the Naif and the Kharadij, allied with the Awsians. They afforded effective resistance to the Awsians in the time of the wars with the Khazrajites, when however Muhammad's war of extermination against the Jews was begun. In later days, the Awsians were not to a position to do them similar services in Medina. The Awsians in Medina were much broken up and weakened by feuds of more or less importance among their clans and families. This resulted in many changes in their power as well as in their settlements, in wholesale exoduses from the district, in families settling in the lands of one another, in the utter extermination of certain parts, and in driving many Awsians over to the side of the Khazrajites. The serious wars the fights between the Aws and the Khazrajites which lasted ten years in which sometimes a large and sometimes a smaller part was annihilated and sometimes even the whole tribe. This was in which brother fought against brother reached its crisis shortly before the battle of Badr in which the Awsians although weakened by previous feuds which ended unfavourably for them, were victorious, being supported by Arabs from outside the district and the two Jewish tribes above mentioned. They were thereby moved for a time; their existence however was only proved as a result of the Migration of Muhammad who gradually adjusted the still very strained relations among them. The Awsians had no share in the earlier overtures between Muhammad in Mecca and the people of Medina but they did take part in the conclusion of the treaty promising protection, which paved the way for Muhammad's settling in Medina. When Muhammad shortly after his arrival in Medina persuaded the greater part of his followers from Mecca to fraternise with the emigrants of Medina, there were but few Awsians among the latter and for a long time many Awsians held themselves aloof from Islam or were even hostile to it; at times they caused the prophet ~~Muhammad~~ difficulty by their opposition in religious matters, by ~~their~~ indifference in the religious wars etc. Gradually however they all adopted Islam, even the Jewish ~~tribes~~ which

Museo in Venice, while the most beautiful of the structures erected by the Empire in Ravenna are, to a pale, shadowy and dimpled fecundity of the un-imagined antiquity in the capital with the application of new and improved methods of construction. According to the most recent researches the Aya Sofia in its original form was not built by Constantine the Great but, according to his last instructions, by his son, Constantius after he de- feated Licinius his brother in law. It was built in the form of a basilica and consecrated in 360 A. D. This "Great Church" passed through many vicissitudes at short intervals. Fire and earthquake played havoc with it. In 415 A. D. it was again from its ashes, to again unfinished for over a century till it was completed by Hys (as was the greater part) of the true and even the same architect in January 532 during the ruling by the factions of the church.

The Emperor Justinian then projected his resolution to re-erect the church in order of splendour. Before this time Justinian had given strict orders throughout the provinces of the whole kingdom, in which so many pagan temples of art had miserably decayed, that the valuable material of these ancient monuments was to be sent to his capital. After this this material was used principally for the reconstruction of the Aya Sofia. Two of the greatest architects the world has ever seen, Anthemius of Tralles and Isidorus of Miletus were entrusted with the supervision of the building. Mindful of the fearful warning, that the sea should should be proof against fire and earthquake, they began the new means of building its previous fate, in a system of building and dome. In December 537 the consecration of the splendid building was completed with unusual pomp so that Justinian was able to exclaim at the fullness of his soul, "Solomon, I have beaten thee" Nevertheless in his reign (558) the eastern part of the dome collapsed as a result of an earthquake whereby ambon, tabernacle and the holy table were raised. The dome, which had been planned too low, was now heightened by some 20 feet and the abutments of the great main pillars much strengthened so that by 563 it was possible again to have the ceremony of consecration. The church had a most enviable situation: to the South was the Augustæum, with its equineum station of Justinian, which was appropriated to national festivals; to the North, just within the modest Basil walls, were the court churches, five monasteries and the palace of the consuls; in the East, towards the sea was the Imperial palace.

On the west wall the visitor entered a court, the Atrium, surrounded on the right and the left by open halls. From here several doors (perhaps four or five) led into a closed hall (Ecclesiastical) which was also regarded as part of the Atrium, from these five doors led in to the North proper (Ecclesiastical) where still another door opened on the lovely appointed north and south ends. The passages now branched will turn and nine rectangular doorways facilitated the entrance to the interior of the church of which the central one, imposing and richly decorated, was the King's door.

The space covered by the church is almost quadrilateral while the length of the interior with the exception of the chief space, divided in the

east wing is about 250 feet and the breadth nearly 225 feet. The pendentive dome, shaped almost in the form of a hemisphere, rises 120 feet above the floor space which is cross-shaped. At the outer walls alone could not have supported its weight it had to be supported by four piers and these again by pillars smaller, though of great importance in the construction.

On the east end were sides of the dome were two white, semi-circular apses, each of which was crowned by three half-domes. In the construction of the interior the two-story arrangement of the galleries adjoining the main body of the building, of which the upper, as was usual in Byzantine churches, was reserved for a woman.

The number of pillars which lined the walls of the building, was 107, 60 below and 47 above, nearly 1000000 of coloured marble (Veris called), some however of red porphyry. The richness of the interior decoration, the marble used in a most extravagant fashion for all parts, the figures of Christ, of the Virgin, of the prophets, of the apostles and of the saints and of the mighty archangels in the pendentive of the dome) which covered the walls with a sea of colour, the inlaying of the domes and walls with gold mosaic in unusual splendour, made a striking impression on the spectator of the middle ages. The surrounding walls and the railing of the original building were built entirely of brick. The floor for the clergy (which) situated on the east side, containing the altar and ciborium and leading to the chief apse was separated from the central part of the church by a screen of con- siderable height adorned with pictures and placed with beautiful designs. The clergy who had also to attend to the services in three other churches consisted of 225 persons including 100 chorists. Shortly before the break up of the Byzantine Empire the number of officials of the Aya Sofia was about 500.

The first thorough restoration of the Aya Sofia took place in the reign of the Emperor Basil II (1025-1028) in the 11th century. In 1040 a part of the dome fell in during an earthquake. The church suffered severe damage at the hands of the Latins in 1204 who plundered reck- lessly and devoted the gold ornaments and vessels by using them as trophies and trophies for their homes. The various alterations which date from Byzantine times belong in the fourteenth century, in the first half of which the walls of the great building were strengthened on all sides and the east wing, the finest part of the building, especially was supported by high and broad buttresses on the outside.

We have no description of the interior of the Aya Sofia in Byzantine times from the pen of a Muhammadan. The first Muslim to give full account of the cathedral is Ahmad b. Rosta (Akkad) in his *al-Asfar* in the 12th century, ed. de Goez, VII; the author lived about 1100-1150. Without entering into a description of the edifice which he calls *al-Masjid al-Akbar* (i. e. the Masjid 'Aqbar) he gives an exact and lively picture of a procession of the Byzantine Emperor in church. On a festival in which the Muhammadan prisoners of war were led to church (it may perhaps mean into the Atrium) they greeted the ruler with the cry, "May God preserve the Emperor's life for many years," (*al-Asfar*, p. 125)

of importance is his remark that there had been four and twenty little doors, mentioned nowhere else, at the west door besides a *Mağfir* (which probably means benches) the opening of each of which was a square square. At the end of each hour of the twenty-four one of the little doors spring open and closed again automatically.

As a result of the decline of the caliphate, Arab writers after Ibn Rusta give less and less information about the great city of Constantinople till about first century later, after Ayla Minor had been conquered by Turkomen tribes, *al-Muḥammad al-Dimashqī* ed. Peilm and Mohren, St. Petersburg, 1863 p. 227) who however to have called on a work of the somewhat earlier copyist *Alḥmad*, mentions the *Aya Söğü* a few lines (*ibid.*, p. viii). The only noteworthy point is his remark that an angel lived in the church and that its abode was threatened by a sword by which no doubt is meant the place containing the altar and the ciborium beside the

Muḥammad b. Dāwūd (ed. Deffenbury, London, 1834) is the first, some centuries later, to mention the building as the *Aya Söğü* to *Asaf b. Harshiyā* (q. v.) said to be a cousin of King Solomon. Ibn Dāwūd's remark lies in his very exact description of the *Ayān*. He dared not enter the church himself, however, as he narrates, because he had not obeyed the order mentioned by him in several places before the cross at the entrance.

When the Turks conquered Constantinople (29 May 1453) the defenceless inhabitants in crowds to the church for the belief that as soon as the enemy had reached the pillar of Constantine the Great an angel would appear in the heavens and scatter the victors so that they should never see their Asiatic homes again. But the Turks came, broke open the doors of the house of God and finding the trembled people an easy prey, carried them off both men and women into slavery. Hysenides makes no mention of the blood polluting the holy place which later writers delight in describing. The unfortunate refugees quickly made prisoners and the tragedy was quickly over, the conqueror himself entered the church — but not on horseback as is often insisted — *al-Muḥammad* to realize the call to prayer including the crowd and threw himself at once with all his followers on his knees before the one God. This was the temple of Constantine and Justinian consecrated to Islam.

The changes which the iconoclastic prescriptions of the victorious religion forced upon the new masters were very important in the interior. The mosaics which previously decorated the walls and ceilings, works of art which seemed to have been made for all times by the cunning hand of the Greek craftsman were concealed from the eye of the spectator by monotonous whitewash. The screen between the place for the clergy and for the laity was torn down, the rich fittings of the east wing, and the *ḥizma* were destroyed. As the old Byzantine churches were built in the direction of Jerusalem and the *Söğü* on the other hand must be performed with the face towards Mecca, since the day of the conquest the Turks have prayed in the *Aya Söğü* not only towards the east wing of the mosque but towards rather

towards the South in a diagonal direction. Since the time of Mehmed II the preacher has mounted the pulpit armed with a wooden sword on Fridays and on the afternoon of Ramadan and at the festivals of Bairam (cf. Article *ANARA* and Juybüll, *Hakkâr*, *in* *Atatürk*, p. 34, 37). There are also two flags at the sides of the pulpit. We further know of the reign of Mehmed II that he built powerful buttresses against the south-east wall and built in the same place the first of those slender minarets which rise high into the air. Sultan II built the two buttresses on the north side and the second minaret on the north-east corner. His son Murad III was the builder of the other two.

Sultan Murad III undertook a thorough renovation of the whole mosque. This was primarily concerned with the structural defects which had come to light in course of time but of course contributed considerably to the beautifying of the bare space. Sultan took advantage of this occasion to place in the interior near the principal entrance two huge plateaux, each holding 1000 gallons of water and erected two large estrades (*Alḥadīda*) on one of which, the right, the Koran is recited almost every day in that cadence peculiar to the liturgy of all Oriental creeds; while the other, the left, is reserved for the *Muḥallid*. Murad III also had the crescent measuring 150 feet in diameter, which crowns the dome having taken the place of the cross, gilded at enormous expense. Thus, from afar, from Olympus in Ithya the Muslim subject of the Porte sees the symbol of his faith glittering in the sun.

In the second half of the sixteenth century, they began to build the mausoleums of the Sultans in the cemetery adjoining the mosque on the south. The oldest is that of Sultan Salim II. His son Murad III and his grandson Mehmed III are also buried here. Sultan Mehmed's closest brothers, whom he had murdered on his accession to the throne, were also laid in their eternal rest here. When some decades later, on the sudden death of the Sultan Mustafa, who had been deposed a long time before, a suitable burial place could not be readily found at once, the old Hapitery (on the south side of the Narthex) which had served the Turks as an old store since the conquest was appropriated for this purpose. Sultan Ibrahim, Mustafa's nephew, was also buried there some years later. The very considerable store of oil was afterwards kept in the hall and court on the north side of the Hapitery.

Sultan Murad IV (1623-1640) took considerable interest in the walls which were unloving in their bareness. It is only since his reign, which is marked in some ways by a revival, that the gigantic quotations from the Koran written in gold by the hand of the famous calligrapher *Wakīfī-Zade Mustafa Celal*, have been in existence. Letters like *Alif* are 30 feet long. All the artistically pointed, much interwoven verses, whose placement is still the delight of old Turks, were nevertheless surpassed by the clear, vigorous painting of the names of the first four caliphs which were fixed on the walls. The pulpit (*Minbar*) also a work of art which still exists, dates from this period. Of Ahmad III we know that he built the enclosed raised seat (*Mahḥab*) on the north side of the chief apse, for the Sultan. Mahḥab I (1730-1754) built, besides the great logs for the Sultan in the gallery of the first

It was then that they began to paint out the spot on which the Arab hordes of the first century of Islam pressed on the occasion of their siege of Constantinople and the place in the centre of the nave from which Khizr superintended the building.

In the southern gallery a hollow block of stone was shown as the skull of Jesus. An anecdote, which can still at the present day be heard from young theologians, is connected with Hüsameddin Tahiri who is said to have obtained his position at the mosque ~~by the~~ Sultan Mehmed II the Conqueror gave him, the mystic (Sema'i), this job (Ayas) instead of the lack of his hand to him and he thereupon received the position of Modarret of the Aya Söğüt. The so-called "damp pillars" (*suğut direk*) and the "cold window" (*soğuk pencere*) near the Kible enjoyed the greatest celebrity in the days of 'Abd al-Hamid II as wonderful-working places of pilgrimages to these holy halls. It was here that Shalih Af. Khamsi al-Din, whose words had at once the effect of firing his contemporaries and even Mehmed the Conqueror to action, first expounded the Kor'an, everyone ~~was~~ is quite recently convinced that the blessed draughts of fresh air which rushed in by the "cold window" were of the greatest efficacy in the deepening of theological knowledge.

History of Aya Söğüt. The most trustworthy Byzantine authorities are the authors Procopius, Agathias, Pankas, Malpasianus ~~who~~ lived in the reign of Justinian; of modern writers the most notable are: Pierre Gillon, *Le topographie Constantinople* (Paris 1874) (Lyon, 1861 and often reprinted); *Byzantine Topography* (Lyon, 1861 and several times later); Charles de Planhol, *Les monuments byzantins* (Paris 1880); J. van Hamme, *Constantinople and the Basileus*, I (Paris, 1882); *Imperial*; *Byzantine*, *Kaiserreich*, I (Athens, 1881); C. Fournier, *Aya Sophia of Constantinople as recently restored* (London, 1882); W. Salmonberg, *Architektonische Studien über die Konstantinopel* (Berlin, 1884); Augustus Schulz, *Über die Aya Söğüt bei Konstantinopel* (Paris, 1885); J. P. Richter, *Quellen der byzantinischen Kunstgeschichte* (Reprint from Buchhändler von Koberger's *und* *Neu Quellenchriften für Kunstgeschichte und Kunstwissenschaft des Mittelalters* (Wien, 1897); W. R. Lethaby and H. S. Swainson, *The Church of Santa Sophia, Constantinople; a study of Byzantine building* (London and New York, 1892); Helmut Holtzinger, *Die Sophienkirche und verwandte Bauten der byzantinischen Architektur* (in *Die Baukunst*, edited by R. Hermann and R. Engel, Heft 10, Berlin and Stuttgart, 1898), the best work is still: Eusebios, *Mixakia Aynasöğüt*, *Enchiridion* der *Aynas Söğüt*, in: *Kilisekiler Mazarlar*, 3 Vols., Athens and Leipzig, 1907—1909. Notices by G. H. Stuart Prod. W. H. Schleyer (Mannover).

Not far from the great church is the neighbourhood of the *Müftü*-Place in the Little Aya Söğüt (Kocak Aya Söğüt). Here by Justinian a mosque was formerly a church dedicated to the saints Basilios and Sergios. A dome crowned the octagonal base which extends into four apses. The church was turned into a mosque in the reign of Mehmed II by the superintendent of his harem and since that time has contained all the establishments and institutions required

by Muhammadan religion and education. The entrance hall with the five flat domes rising from it is of Turkish origin. (L. Söğüt).

AYA SÖĞÜT, now a Turkish village, capital of a *Kaza*, with 2,393 inhabitants according to Calist, *Le Turquie d'Asie*, III, 305, in the middle ages, an important town which was called by its present name as early as the time of Ibn Battuta (ed. Paris, II, 308). When this traveller visited the town in 1333 (1333) it had 15 gates and was an important centre of trade on the Kayastra (now called Kütük Mendere Çay) the banks of which were covered with gardens and vineyards. The ruins of a Turkish castle may still be seen and the remains of several mosques and *Mektebs* amongst which may be mentioned the fairly well preserved mosque of 'Isa Bey. By the sitting up of the harbour the ~~town~~ gradually lost its importance and a new port, Neapoli, Scala nova, called in Turkish *Kaşh Adası*, ~~was~~ in western medieval (Latin) authorities Aya Söğüt is known as *Allo-lingo*, *Altulugo* or *Lato lingo*. The Turkish name is really a corruption of the Greek *Ἀγία Σοφία* the name by which a church built here in the early centuries of the Christian era was known; it was held in great reverence ~~and~~ dedicated to St. John.

History. Aya Söğüt has replaced the famous town of Ephesus whose ruins are situated in the immediate neighbourhood. This is not the place to describe these ruins nor to pursue the ancient history of Ephesus and Aya Söğüt. It may however be noted that the Arab geographers still know the name by the old name of Ephesus (*Alfay* or *Ufay*) and place there the case of the seven sleepers (see *Asfay al-Sayf*). The Arabs advanced as far as Ephesus only for a brief period in 132 (752) but after the conquest of Asia Minor by the Seljuks the town fell ~~into~~ than once into the hands of the Turkish emirs of the neighbouring country, only to be recaptured again by the Byzantine troops. After the fall of the Seljuk kingdom of Konia and indeed during the time of Ibn Battuta's visit Khizr Beg the son of the Emir Muhammad of Ahiun was ruler here. In 1331 the Emirs of Ahiun had to give up their territory to the Ottoman Sultan Bayezid, but there was a break in the period of Turkish rule from 1401, when Timur pitched his camp here, till 1425 when Muhammad II received the homage of various chiefs here and Aya Söğüt finally became incorporated in the Ottoman Empire.

Historiography. G. L. Stange, *The Land of the Eastern Empire*, p. 155; Heyd, *Geschichte der Kreuzzüge*, see Index.

AYAN (s. plur. of *ayan*), the most influential men of a society or of the state; see other meanings see dictionaries.

AYAS, a city on the coast of Cilicia, on the west shore of the Gulf of Alexandrette to the east of the bay at the mouth of the *Lishan* (Pyramus). In ancient times there was a town here called *Aigal* (see Ramsay, *Historical Geography of Asia Minor*, p. 353). Since the second half of the nineteenth century the place has played a more important role. The gradual expulsion of the Franks from the eastern shore of the Mediterranean concentrated all the eastern trade in this part of the Christian kingdom of Little Armenia as it was connected by frequented trade routes with Syria as well as with the interior of Asia

Minor. The Italians called the town *Isajano*. After it had been plundered in 665 (1265), and again in 674 (1275), by Muslim troops and finally destroyed in 722 (1322), by the Mamluk Sultan al-Nasir Muhammad, but again built by the Christians, it fell in 748 definitely into the hands of the Egyptian Mamluks. From this time dates its decline though it is mentioned as late as about 1400 as belonging to the province of Haleb. — Today it is a wretched place on the coast with numerous ruins.

Bibliography: Lindeblom (ed. Niebuhr), p. 214; Abu 'l-Hila' (ed. Niebuhr), p. 249; Kalkbrenner, *Moslems and Sultans of Egypt* (Kairo, 1904), I, 297; Ritter, *Erdbesch.*, xiv, 163, 126; Heyd, *Genésis der Levante*, II, 393; Schaller, *Chirak*, cf. p. 97. (K. HARTMANN.)

AYAS PASHA, Turkish grand vizier (1530—1539) under Sulaiman I. Ayas Pasha, an Albanian by birth, was enrolled in the corps of janissaries and accompanied Sultan Selim in his campaign against Egypt. Under Sulaiman he was appointed Beylerbey of Anatolia, and later Wali of Syria. During the siege of Rhodes he fell into disgrace, was deprived of his office, and even thrown into prison. Soon afterwards he was again restored to favour and with Khair al-Din Pasha Barbarossa took part in the siege of Corfu (1537). He died of plague in 1539.

Bibliography: Smail Bey, *Khawass al-Ahwal*, I, 504; von Hammer, *Gesch. des Osman. Reiches*, I, Index.

AYAT (A.), plural of *aya* [q. v.].

AYAZ, the Emir, lord of Hamadhan played an important role in the struggle for the throne between the Seljuq prince Barkiyaruq and Muhammad I. After having first taken the side of the latter he went over to the wife of Barkiyaruq in 1100 after his death (1098—1104) he became Atabeg for his son Malikshah who was a minor. He could not, however, hold his own against Muhammad and was treacherously murdered by him in 1105.

Bibliography: Ibn al-Athir (ed. Tornik.), I, 294 ff.; *Revue de l'orient chrétien* 8 (Aix, 1874), p. 90.

AZAB (A.), actually a slave, emancipated in Turkish the irregular footsoldiers who were made use of in raids, sapping operations etc. Like the *Akinci* [q. v.] the *Azab* played an important role in the earlier wars of the Ottomans.

AZAD (A.), free; in the religious sense: free from worldly desires, plus the chance a fortunate personal name e.g. of Mu Ghulam 'Ali Bilgrami [see *ghulam* 'Ali].

AZAK, Russian AZOV, a town near the mouth of the Don; it is first mentioned in the fourteenth century (after 1316) as a Genoese, then (after 1337) as a Venetian colony under the name of *Tana* (from the ancient *Tanais*). The Turkish name has appeared since 717 (1317). In the year 797 (1395) the town was destroyed by Tatars and taken possession of by the Ottomans in 880 (1475). The Russians (Cossacks) appeared before Azak for the first time in 1589; in 1637 the town was captured and the whole Muhammadan population put to the sword; in 1643 the Cossacks held the town successfully against a numerous army, but by order of the Tsar retreated in 1644 and at the same time razed the town to the ground; Azak was at once rebuilt

by the Turks and Tatars and again besieged in 1648, captured by Peter the Great in 1696. Azak had again to be surrendered to the Turks in 1711; in 1736 it was recaptured for the third time and by the treaty of 1739 the Russians were allowed to retain it though by the terms of the treaty the fortifications had to be destroyed, and they were not rebuilt till 1769. Since that time the town has remained in the possession of the Russians but it has lost its former importance with the rise of the neighbouring town of Kozlov. Thence of Azak, the Muslims of the ancient, has taken its name from Azak. (W. HARTMANN.)

AZAL (A.), an eternity, which is without beginning, but not without end. (cf. *AZAL*.)

AZAR, in the Koran (VI, 24) the name of Abraham's father. There appears to be some confusion here as the name is nowhere else given to Abraham's father. That he was called *Farah* (Pharakh) is also related by Muslim commentators and historians; to reconcile these two statements the usual artifice was resorted to, but these have no value. According to *Prolegomena* (v, 90) the name *Azar* is due to a false reading '*Azar*' in Eusebius' Ecclesiastical Chronicle. Neither Eusebius, nor any of those who cite him later, has given a more exact reference in the passage. Eusebius regularly writes *Shapha* in other places. But in any case the chance would be very improbable.

For the life of Azar and his son Ibrahim the reader is referred to the latter article where the bibliography is also given. (A. J. WERNICK.)

AZAZIL (A.), the Biblical *hymn* (*Azazel*) also used as a name of the Devil. Cf. Grunbaum, *Neue Beiträge zum rabbinischen Sagenbuch*, p. 261.

AZAZD, an Arab tribe, occasionally written *al-Azd*, and thus not to be confused with the *Awad* (without the article). The proper name is said to be *Dazil*. The genealogical table is: *al-Azd* b. *Qhuwailib*, *Qharo* b. *Malik* b. *Zaid* b. *Kahlil* b. *Salim*. Four principal groups were distinguished of this widely ramified family of tribes. 1. *Azd Qudus* in *Qudus*. The Korashites were unwilling however to recognize the *Qudus* *Azila*, in particular, as *Azila*. They lived for most part by fishing, a calling on account of which they were often mocked; the nickname of *Mirdas* seems also to be connected with this. — 2. *Azd Sarat* in the mountains of *Sarat* in *Jaman*, famous as weavers and silkmen on that account. — 3. *Azd Shams* = *Kalb*, rarely written *Shams*; the *Nisba* is *Shamsi*. Their genealogical table is *Kalb* b. *al-Harith* b. *Kalb* b. 'Abd Allah b. *Malik* b. *Maym* b. *al-Azd*. They likewise live in the *Sarat*. The *Azd Sarat* and the *Azd Shams* seem to be really the same. — 4. *Azd Qhuwailib* = *Mudh* in the North and in Syria. The *al-Aws* and the *al-Khazraj* in *Medina* and the *Qhuwailib* in and around *Mosra* were also counted as *Azila*. *Abi-Mukallab* b. *Abi-Safra* belonged to the *al-Azd*, a clan of the 'Abd Allah b. *al-Azd*. *Abi-Huraira* was descended from this clan.

Localities which are known as *Azila*: *Abida* (in the *Sarat*), *Harik* (a mountain in the *Sarat*), *Hulid* (mount), *al-Hal* (in *Jaman*), *Maknun* (in *Jaman*), *Shu'it* (in *Jaman*), *Mirdas* (in *Jaman*), *al-Hufna* (in *Kirman*), *Karna*, *Rafid* (a strongly fortified place on the *al-Sarat*), *Tahat* (in the *Sarat*), *Tadlis* (in the same district), *Tu'm* (in the

Vandalism inhabited only in part by Azdites), al-'Uda' (a mountain to the South).

History. In pagan times the Azdites were amongst the chief worshippers of Shams and of 'Ilu 'l-Khaba. 'Alm was an idol in the Sarat. The burning of the dam of Ma'rib seems to have compelled the Azdites to move out of Salé, and to have contributed to their dispersal. On their entry into the Sarat mountains they had to fight with the Khath'am, and overcame them. Ardabhis I is said to have settled Azdites in Qmān where they remained for a long time under Persian rule. In the sixth year of the Hijra the demand received by Muhammad to adopt Islam was acceded to by a number of the Azdites without dissent, and they exchanged the Persian suzerainty for the Muhammadan. The number of Muhammadans among the Azdites was scarcely noticeable. After the death of Muhammad the Azdites rebelled, but were conquered by the Muhammadans. They sent 'Abd Bakr, and found themselves again compelled to attach themselves to Islam. The 'Ard Shund's had sent an embassy to Muhammad in the year ten of the Hijra, according to tradition. The victorious Azdites took no part in the campaigns of the caliphs till the time of 'Uthmān. Then we find the 'Ard in Kufa and Basra. When Ma'wīya in Basra attempted to stir up resistance to the caliph 'Alī, the Azdites afforded shelter to Ziyād, who was the governor of 'Alī at that time. It was not till after the 'Ard 'Uda's the last of the great tribes to settle there, had come in greater numbers, about the end of the reign of Caliph Mu'awīya and at the beginning of that of Yazīd I, that the Azdites attained to power there while they allied themselves with the Rabī'a against the united Tamīm and Kaba, in continuation of friendly relations dating from heathen times. Then the Azdites took the position of chief champions of the Southern Arabs (Khazim) in the warfare between the north and south Arabs. They supported Ziyād and his sons e. g. after the death of Yazīd I and again in the war against the Khazimites. In Khurasān whither they had come from Basra, they were the important tribe after the Kalabī Tamīm. By the rise of the Azdite Muḥallab and his family the importance of the Azdites also increased. They were much exasperated against the Kalabī Kotalba, the oppressor of the Muḥallabites and took an active part in the rebellion against him in Khurasān. Kotalba fell by the hand of an Azdite. Ever afterwards the thought of revenge for the Muḥallabites was alive among the Azdites. At times they had to suffer severely; Yazīd II persecuted them with persecution in his hatred of all that pertained to the Muḥallabites. For a brief period their position in Khurasān improved in the reign of Yazīd III.

Bibliography: concerning the Azdites in time of the Umayyads see Wellhausen, *Das Arabische Reich und sein Sturz*, p. 248 ff., 275 ff. (RECHENFORD.)

AZEMMUR (Fr. AZEMMUR), a town on the Atlantic coast of Morocco, 50 miles S.W. of Casablanca and 7 miles N. E. of Mazagan, on the left bank and near the mouth of the Umm al-Raba'. This river is navigable even by ships of small tonnage on account of a mudbank that bars its entrance. Azemmur therefore, though it is the natural market for the sale of goods from the

Dakikah district, ranks far behind Mazagan in commercial importance. The town has some 3000 inhabitants including many Jews but no Europeans. It is for this very reason that it has preserved its native character better than the other towns of the coast and that its inhabitants show themselves exceedingly hostile to Christians. In the sixteenth and seventeenth centuries the district of Azemmur was the scene of the heroic deeds of the 'Maghāhidin', champions of the faith. The neighbourhood is full of Kabiles which are dedicated to pious personages. The best known and most revered saint is Sidi Isḥāq, patron saint of the town.

Azemmur was founded by Arabs in a district rich in wild olive trees (azammur). Its history is little known till the beginning of the sixteenth century. Then it aroused the cupidity of the Portuguese who already possessed Tangier, Arzila, and Mazagan. According to Leo Africanus (transl. by Schefer, i. 297) it was then a town of about 2000 households, and owed its prosperity chiefly to the shadowing in the Umm al-Raba' which now farms out for 6000 ducats annually. In the year 914 (1508) Zayyan, a Marinid prince, who wished to make himself independent in Azemmur, offered to surrender over the town to the King of Portugal, but when the Christians appeared before the town they found it in a perfect state of defence, and they had to retire after the loss of several ships. Zayyan really wished to pose as the defender of the faith against the infidels whom he had himself invited there, in order to gain the confidence of the inhabitants. In 1513, however, another expedition under Don Jayme de Braganza and Don Juan de Meneses was successful in bringing Azemmur into the power of the Portuguese who held it for 28 years. They showed great activity in Azemmur, built a church (which was later turned into a mosque) a fort and walls around the town which surrounded the Medina to the present day. The expenses of maintaining the defence of the town, however, became more and more oppressive, so they resolved in 1541 to evacuate it. The Sheriff Muhammad al-Nahīl populated it again at the instigation of three Marabutas who guaranteed him the future impregnability of the town. This guarantee did not, it is true, prevent Luis de Torres, the Governor of Mazagan from surprising the town in 1545, and carrying off the Marabutas as prisoners who had to be ransomed for 22,000 ducats. Nevertheless Azemmur has since then remained in the possession of the Muslims, and although the Portuguese still continued to visit that stretch of coast and even obtained permission to fish at the mouth of the river they were never allowed to leave their ships or to enter the town.

Bibliography: Leo Africanus, transl. by Schefer, i. 292 and Appendix, p. 360; Hudger-Moslin, *The land of the Moors*, Castellano, *Historia de Marruecos*, chap. ix.; Unwin, *Marrakech*, i. 116 L. (See also Bibliography to MARRAKECH.)

(F. Voss.)

AZERBAIDJĀN. [See ARHARBAIDJĀN.]

AZERI (Azerbaidjān), a Turkish dialect. Name and distribution. Azerbaidjān is the Turkish dialect which is spoken in Armenia in the province of Transcaucasia and in Persia in the Province of Azerbaidjān and also though isolated, in Hamadjan, Farsistan, Teheran and Khurasan.

The Azerbaijani is Turkic. It belongs with the Turkomans and the dialects spoken in the Caucasus, in Anatolia and in the Crimea, to the South Turkish family, according to the classification proposed by Radloff. The Azerbaijani may be divided into a northern and southern dialect. The former is spoken in Russia, the latter in Persia. Only the latter and only in the dialect of Tabriz and Urmia have been scientifically, though not exhaustively, studied by Foy in the *Nichtungen der Semitischen für orient. Sprachen, Westindische Studien*, vi. 126 and vii. 197 under the title of *Azerbaidschanische Studien mit einer Charakteristik der Südlichen (Persischen) Mundarten* (cf. also Foy I. and II.). Unfortunately Foy's work is only a fragment, for the author died in the interval and it has the disadvantages of an incomplete work. In the main I follow his arrangements⁹.

The Language. The Azerbaijani agrees as a rule with the other South Turkish dialects but has some peculiarities of its own. Foy I. (143-141) has given the general characteristics of South Turkish to which I refer the reader. The essential peculiarities of the Azerbaijani are given here.

Phonology. a) Vowels. Among the vowels, which are otherwise the same as in all South Turkish dialects, special mention must be made of the double *e* viz. *e* and *ä*. The former, which in Azerbaijani approaches more to *e*, conforms as a rule to the *e* of the other dialects; the latter, on the other hand, which is pronounced rather like *i* is seldom met with except in Azerbaijani e.g. in that Anatolia and here and there in the dialect of Kars. It can be traced to an original *i*; cf. Foy, *Thür. Philologie*, i. 199-204.

e is often changed to *ä* e.g. *gerdek* = *harabik*, *şax* = *şax*. Several vowels moreover are different in Osmanli and Azerbaijani e.g. *şifä* = *şifä*. Among the diphthongs *ay* is found for Osmanli *ey*, *ay*, *ay* in Turkish words and *ay* or *ay* in Arab loan-words.

b) Consonants. The greatest changes have taken place in the sounds *ş* and *z*. *ş* is very seldom found (only double e.g. *şifä* and in the combination *şä* e.g. *şäzä*); elsewhere it has regularly become *s* at the beginning, *x* at the end and in the middle of a word, *ç* before consonants and *y* before vowels (consonants also to *x*). In Turkish words *ç* on the other hand has been retained at the beginning of words, usually it has remained before vowels and finally in certain monosyllabic stems, in other places it has become *x*.

ç never becomes *ä* as in Turkish.

ä is no longer pronounced and has as a rule become *e*, only occasionally *z* and then it has something of a *j* sound.

By the influence of an *ä* preceding *ç*, separated from it by a vowel, is changed to *ä* e.g. *ä* in the locative *şifä*, *şifä* to *şifä*. Among South Turkish dialects this phenomenon is found only in Turkoman. The other changes cited by Foy are shared with Anatolian by Azerbaijani and indeed with the spoken dialect of Constantinople itself e.g. what Foy tells us about the disappearance of *ç* consonant before another consonant holds for the most part also for Anatolian.

ç and *ç* disappear in certain verbal forms, thus *ä*, *ä* = *ä*, *ä* and *ä* or *ä* in place of *ä*.

Accentuation. The most striking point is that certain endings are used only in the strong forms quite contrary to accentuation. Thus the infinitive termination is always *ä* e.g. *şifä*, the participial termination *ä* e.g. *şifä* in place of Osmanli *şifä*, the termination of the 1st pers. plur. *ä* and *ä* e.g. *şifä*, the future ending *ä* e.g. *şifä*, the termination of the 1st pers. plur. of the imperfect is *ä* e.g. *şifä*, the termination *ä* is found only in this form e.g. *şifä*, the comparative ending *ä* e.g. *şifä*.

Accidence. a) The Noun. The *ä* of vowel stems does not end in *ä* as in Osmanli but *ä* or *ä* in *şifä*. The accusative of the personal suffix of the 3rd pers. sing. ends in *ä*. In adjectives, the old comparative ending in *ä* still survives.

b) Verb. There is a definite and an indefinite present. The former ends in the affirmative mood in *ä* (e.g. *ä*, *ä*), in the negative in *ä* (e.g. *ä*, *ä*), the latter in the affirmative in *ä* (e.g. *ä*) in the negative in *ä* (e.g. *ä*). It is derived from *ä* = Osmanli *ä* (cf. Foy I. 159). The forms of this present from *ä* are: *ä*, *ä*, *ä*, *ä*, *ä*, *ä*. The form in *ä* occurs only in the 3rd person, besides *ä* there is a form *ä* in the 1st and 2nd person. The preterite in *ä* occurs only in certain persons, for the others Azerbaijani forms a preterite from the gerund in *ä* with the present of the *ä* *ä*. Besides the 1st pers. sing. of the optative there is also a 1st pers. sing. of the imperative in *ä*, *ä*.

The mood of impossibility (instead of *ä* *ä*) is used; the mood of necessity (instead of *ä* *ä*) they *ä* *ä* and the abbreviated infinitive form in *ä* (*ä*) are not found. The infinitive in *ä* takes the personal terminations. Various grammars are also wanting. The participle in *ä* is more frequently used, e.g. *ä* = Osmanli *ä*, *ä* = *ä*.

Bibliography. The most recent work is the *Durham-Namâ* edited by Mirza A. Kasim Beg (Petersburg, 1891). The oldest and most famous Azerbaijani poet is Fasih of Bagdad (s. Olib, *History of Ottoman Poetry*, iii. 79). More modern poets have been made known by Adolf Beig, *Dichtungen iranischer Sänger der XIII. und XIV. Jahrhunderte in arabischer Mundart* (Leipzig, 1868) and by Bodenstedt, *Beiträge zum kanakischen Türkisch* (Zeitschr. d. Deutsch. Morgenl. Gesellsch., v. 245). There is in the dialect of Tiflis including romances by Mirza Fasih Akhundzade have been published in the *Journal des Études*, etc. s. Bodier de Meynard, *Paléographie arabe et turque* (8th series, vol. 10, cf. also Foy I. 136); s. Lucien Bureau, *Histoire de l'écriture turque* (10th series, t. 393, cf. also Foy II. 191); s. Lucien Bureau, *Les vers* (10th series, iii. 239 and 365).

Recently the printing presses in Tiflis, Baku and Erivan have developed great activity and several newspapers appear there. For a knowledge of the spoken Azerbaijani in the dialect of Urmia and Tabriz of to-day, we must have recourse to the phonetically written texts in Foy II. The transcription of the Azerbaijani is given by Vambery, *Altarmenische*

⁹ Foy's system of transliteration is also retained.

Spokenatien (Leiden, 1901) p. 114 is unreliable and incorrect. There is no really useful grammar. Niclas Kasim Neg's *Grammatik der Arabisch-Sprache* contains useful notes. The "*Praktische Leitfaden der Arabisch-Sprache*" of Larzest Baidgull (Moscow, 1857, in Russian) must be used with caution (cf. Voy II, 201 f.). An Arabic grammar compiled by Azarimjānīan was Voy II, p. 203. (V. 1912.)

AZHAR (أَزْهَارُ al-AZHAR, from *al-Djāz* 'border'), mosque and College in Cairo.

1) Buildings and endowments. The mosque was built by Dīwān al-AZHAR al-Sibīhī (Sibīh al-Sibīhī), general of Abū Tamīm Ma'add a year after the occupation of Egypt by the Fatimids, and immediately after the foundation of the new capital (al-Kāhira, Dīnawarī I, 200 — Rasmān 361). It was consecrated 355 opened for services in Rasmān 361 = June—July 972. It was situated not far from the 'great earth' then in existence between the *ḥammām* quarter (N.) and the *ḥammām* quarter (S.) in the south east of the city. Dīwān placed an inscription on the dome, dated 360 A. H. the text of which has been preserved to us by al-Makrīzī (*Akhbār* II, 273. 4—5) van Berchem, *Corp. Inscr. Arab.* I, 43. n° 304; it has disappeared. Several other Fatimid rulers built additions to the mosque and endowed it with grants and foundations. al-Aḥmad Nāḥī (365—386 = 976—996) for example made it an *ḥammām* and erected an almshouse *ḥammām* it for *ḥammām* men.

A *ḥammām* (*ḥammām*, Tallman) is mentioned as a curiosity on the first building; figures of birds were placed on the tops of three columns which prevented birds from nesting or breeding in the mosque. Further additions were made to the building under al-Ḥakīm (386—411 = 996—1020) and endowments and gifts were bestowed on the Azhar and other mosques. A document relating to these of the year 400 has been handed down to us by al-Makrīzī II, 273 *et seq.* In the year 510 (1105) al-Aḥmad built a prayer niche (*ḥammām*) with carvings in wood, the inscription on which is still preserved in the Arab Museum in Cairo (Rasmān, *Sur les inscriptions*, p. 10; van Berchem, *Corp. Inscr. Arab.* I, n° 455). Its name also may be explained from the Fatimid origin of the mosque, it being rightly interpreted as an allusion to al-Zahra' a title of Fatima; a *ḥammām* of the mosque also took its name from her (*Makrīzī*, II, 275, 281. Smaller additions are due to the sultans al-Muḥammad and al-Ḥakīm.

With the Ayyubid *ḥammām* a reaction set in, since they as ardent Sunnis sought to destroy every trace of the Shi'a Fatimids. Saladin *ḥammām* from the mosque the right of *ḥammām* and deprived it of several of al-Ḥakīm's endowments. Nearly a century passed before the favour of the rulers and nobles was again bestowed on it. Al-Malik al-Nāḥīr Baibars made new additions to it, took an interest in the learning taught there and restored to it the privilege of *ḥammām* (645 = 1266—1267, *Dīwān al-Dīnawarī*; cf. van Berchem, *Corp. Inscr. Arab.* I, p. 128. Several kings followed his example. From this period date the prosperity of the Azhar as a mosque and educational institute. Apart from the attention bestowed on it at home it was further benefited by the fact that the ravages of the Mongols in the East and the decline of Islam in the West destroyed

or weakened so many of the old flourishing Mosques. When in 702 (1302—1303) the mosque was damaged by an earthquake, the Emir Saif al-Dīn rebuilt it. From the year 735 (1325) date the new buildings by Muḥammad b. Husayn al-Jāḥiz (from Seirt to Armenia), the Madrasa of Cairo; about the same time colleges, *ḥammām*, built by Emir *ḥammām* the mosque: 709 (1309—1310) by Saif al-Dīn, in 720 (1330—1340) by al-Nāḥīr *ḥammām* al-Wahid, cf. van Berchem, *Corp. Inscr. Arab.* I, n° 110, 125, 126, 127. These were later bought under the Azhar and still belong to it. Various additions and repairs were made by the monarch Saif al-Dīn al-Nāḥīr al-Nāḥīr (about 741 = 1350), he also presented a *ḥammām*, endowed a *ḥammām* for it, renewed the kitchen for the poor and founded a school of *ḥammām* law. In the year 788 (1397—1398) a minaret fell in, but was at *ḥammām* rebuilt into Sultan Saif al-Dīn's *ḥammām*. This catastrophe was twice repeated (817 = 1414—1415 and 827 = 1423—1424) but the damage was always made good. About the same time a *ḥammām* was dug, a *ḥammām* built and a *ḥammām* for *ḥammām*, *ḥammām*, erected. A school just beside the mosque was also built by the monarch al-Nāḥīr al-Nāḥīr (died 844 = 1440—1441). Further information regarding this (al-Dīnawarī) will be found in 'Abū al-Muḥammad, *al-Dīnawarī* (I, 196). The greatest benefactor of the mosque in the ninth century was Saif al-Dīn. His extensive additions were finished in 900 (1492—1493) just shortly before his death. Besides these, many foundations for the poor as well as for the learned were due to him. We also know of his buildings from *ḥammām* (van Berchem, *Corp. Inscr. Arab.* I, n° 21—23). In 1028 (1623, 1624) he takes a remarkable hall of the ruler in order to go to the mosque of al-Azhar disguised as a *ḥammām*, pray there and listen to what the people said about him. We are not told the result. The last great Mamluk ruler, Kaḥḥ al-Dīn (1006—1022 = 1500—1516) built the two towered minaret on the inscriptions see van Berchem, *Corp. Inscr. Arab.* I, n° 20, 27.

In the Ottoman period the splendour of the mosque actually paled a little. At the *ḥammām* many acts of attention have to be noted. The conqueror Selim II often visited *ḥammām* prayed there, ordered *ḥammām* to be read in it, and bestowed gifts on poor students (Ibn Iyās, *Chronicle*, III, 216, 222, 246, 309, 375). The style of the buildings of the Ottoman period shows a marked deterioration from those of earlier periods. From the point of view of progress the place of worship for the blind is worthy of mention (*ḥammām* al-Dīnawarī) which was built by Ottoman Kethboda al-Kethboda (Ḥajj al-Dīn) in 1748 (1735—1736) (cf. also J. Hirschberg, *Asiatica*, 1890, p. 101). Among the greatest benefactors of the mosque must be reckoned 'Abd al-Rahmān Kethboda or Kethboda (died 1790 = 1776) a relative, it appears, of the above mentioned Ottoman al-Kethboda. He built a large and richly furnished *ḥammām* (a sanctuary surrounded by lattice work), a prayer niche, a pulpit, an elementary school for orphans, a cistern and a tomb for himself in which he was afterwards buried. The above-mentioned Madrasa of al-Jahhān (Jahhān) and al-Jahhān (whose name was later corrupted to Jahhān) were connected with *ḥammām* another by new buildings. Beside making other smaller alterations

in the buildings he made provision for the supply of food and clothing to poor students. It is significant that al-Biharī says that in his time about 1220 (1805), a generation after their founder, most of these pious foundations had fallen into neglect. Some afterwards the French expedition came, which inflicted much hardship on the Azharites though not unduly. The national restoration under Muhammad 'Alī was at first not favourable to the Azhar; it is only the later Khedives who have done their best to keep up the fame of the several buildings. 'Alī Mubārak gives an excellent description of the present building, not of course from the standpoint of the archaeological but from that of the educated Muslim (al-Biharī, *op. cit.* 14-26), detailing the exterior, doors, windows, prayer niches, cloisters, lodgings, courtyards, minarets, madrasas, both the above-mentioned madrasas, the loggia (*darb*), being rooms (*halls*), classrooms, lamps, fountains and carvings. Several points of interest to the archaeologist, e.g. the gateway of Bahā' Bey and the prayer niche of the Madrasa al-Falūṭiyya are reproduced in Franks' *Excavations in Egypt* (1903) p. 21 ff. with plans; cf. also Badiker's *Egypt*.

II. The interior arrangements in the earlier period. Though we are very well informed about the history of the building of the Azhar, our materials on the interior arrangements of the mosque and college are very insufficient as but few early plans are concerned. It is certain that in the time of the Fatimids it was one of the first mosques in the city and the land. The Sa'ad rebellion under the Ayyubids has already been mentioned. Not after the Mamlik Sultan Bahars began to devote his attention to it, in spite of all the vicissitudes which it has suffered from earthquakes and political changes, its importance has steadily increased. Even in the middle ages it was home of students and places of refuge from the most distant lands; for centuries the Azhar represented all other madrasas in Muslim countries as an educational institution. Among the causes which explain this position, the period of the Mongols with its devastations outside Egypt and the extinction of the Arab civilization in Spain have already been mentioned. Other reasons can also be given: its central situation, the vicissitudes of the Nile, the purely Arab character and the economic importance of the country; the extensive African hinterland and — last but not least — the ancient intellectual culture of the Nile valley, where numerous influences have contributed to a literature of scholarship and belles-lettres. The condition of the Azhar college at the present day will be discussed later (iii).

The introduction of the Azhar explains the fact that even in the middle ages it has often been mentioned as an asylum for refugees (Ibn ʿAsākir, *op. cit.* 262 ff. III. 1.). Further we often hear (e.g. Ibn ʿAsākir II. 177; III. 116, 132, 167) that extracts from the Kor'an or from religious books publicly read in it, usually to remove various plagues or famines: in the year 798 (1395-1396) Shihāb al-Dīn 'Umar b. Rūṣṣūf al-Buhārī stayed in it during the famine (Ibn ʿAsākir, *op. cit.* 132). In the year 1172 (1758-1759) the students asked their professor to lecture on Buddhism to avert a plague raging in Cairo (Volkmann, *Kur. Literatur*, 2. 729, 62; cf. 'Abd al-Mahmūd al-Biharī, *op. cit.* 34); the day of the great epidemic under al-Farūq is mentioned by Ibn ʿAsākir

(I. 82, J. Foundation for *Asākir* i.e. for Sa'ad, Sa'ad, and pious endowments were early instituted. But under cover of piety all sorts of dissolute people came to have taken refuge there. Robberies, brawls and immorality are mentioned which took place especially in the nights of the great festivals. This explains why the Inspector of the Azhar, the Emir Sūdūb in 818 (1415-1416) took the drastic measure of turning out of the Azhar all the occupants, students, beggars, and loafers with their goods and chattels. Soon after however, the fury of the people turned against him, even the Sultan (al-Mu'ayyad) was prejudiced against him, had him seized and imprisoned in Hammam al-Mahmūd (II. 276). Likewise in his account takes the side of the pious rubble and recognizes the hand of God in the fate of Sūdūb. On this occasion mention is also made of great gifts and endowments and it is stated that among the *Asākir* were Persians, people from Zaila and Diyarbakir and from the Maghrib. That each group (*ṭabaqa*) had its own *Riḥla* (see below). Another detail of student-life is mentioned during the time of the Inspector and Emir Bahadur in 784 (1383-1384); he obtained a decree from Sultan Barqūq that the possessions of students who died in the Azhar without legal heirs should be divided among the other students. This decree was carried to stone and placed on the 'great Nile-gate' but does not appear to have been preserved (Makrizi, *Asākir*, II. 276, 277).

Even in the middle ages the students as at the present day, seem to have lived partly in and partly outside the Azhar. The internal students were divided into residential groups the most of which had and still have their own *ḥisra* and their *Riḥla*. By the *ḥisra* (for the word cf. *Zeltzer, d. Deutsch. Altertumsgeschichte*, XVII. 733; III. 325) are to be understood the living rooms where the students kept their furniture though they frequently slept outside in the courtyard or in the loggia, where the libraries were kept. The loggia (*darb*, cf. *darb*) is strictly speaking the space between two pillars; it was here that in former days instruction was given to many little groups, here the *Riḥla* is celebrated, discussions and conversation take place. At the present day there are 38 *Riḥlas* and 15 *ḥisras*. These are: 1. al-Bahārīya, students from upper Egypt, large and important, chief residence of the *Madrasa*; 2. al-Farāṣiyya, *Madrasa* and *Madrasa*; 3. al-Bahārīya (Bahārīya) for the Tatars, people of Tatar, from Samarkand, Diyarbakir, Watal etc. (cf. 2); 4. al-Shawwān, Syrians; 5. al-Qadāwī, *Madrasa* and others from further India; 6. al-Sulṭāniyya, from Afghanistan and Khurasan; 7. al-Maghārīya, from North-West Africa, large and influential; 8. al-Samāniyya, instituted by Muhammad 'Alī (cf. 2); 9. al-Aṣṣā, Turks; 10. al-Hamāniyya, from Bama and the neighbourhood; 11. al-Hamāniyya, from the Somal coast; 12. al-Yamaniyya, from South Arabia; 13. al-Aḥḥād, Arabs; 14. al-Hamāniyya, Indians; 15. al-Baghādīyya (Baghdadiyya), from Iraq; 16. al-Bahārīya, from the Northwest of the Nile Delta; 17. al-Fayyūmiyya (Fayyūmiyya), from the Faiyūm-Oasis; 18. al-Aḥḥādīyya (Aḥḥādīyya), belonging to the above-mentioned *Madrasa*; 19. al-Shawwāniyya (al-Aḥḥādīyya, al-Wāṣṣiyya), from the Southern Delta; 20. al-Hamāniyya, of the Hamān coast; 21. al-Fayyūmiyya, from Central Egypt; 22. Ibn Mu'ammār,

a private foundation open to all nationalities; 23. al-Barkhiya (Barkhiya), Khabla; 24. Dakhmal Sakh, near the country round Lake Chad; 25. al-Sharhawiya, from the North East Delta, in honor of 'Abd Allah al-Sharhawi (c. p. 337 n. 13) recently instituted; 26. al-Hanabliya (Hanabliya), the sect of Ibn Hanbal, very small.

The inter-Islamic importance of the mosque can be seen in nothing better than from this list of names of visitors from countries outside of Egypt, which takes us from Central Africa to Russia and from Further India to Morocco. Political and economic affairs of course often regulate the attendance; hence there are great variations in the statistics; the improvement of methods of communication increases its influence here as at the great Masjid. The division into *shaykhs* as we can easily be seen partly according to nationality, partly according to sects and rarely according to special foundations.

The students are called from their close connection with the mosque, *Mustafiri* (Mustafiri, -in), as learners *Talib* (Talib, *Talib*) or *al-Fuqara* "seekers after knowledge". The teachers or Professors are officially known as *Madrisi* (Madrisi, -in), they themselves take a pride in using the modest title *Shaykh al-Islam*, "servant of knowledge". The latter like the students live, as a rule, as simply as possible. The Professors are supported by honorary contributions and the receipts of various foundations. Only a few are well-off. In the same manner very few of the students are supported by the resources of their parents or relatives; most of them gain a modest, if not miserable, livelihood. The students are dependent on their own earnings for what is not covered by the receipts, mostly in kind, derived from various bequests; they undertake small duties in houses or in the Bazar, the reading of the Koran, education, and even handicrafts. Since the foundation of the Khedival Library many find employment there as copyists. In the matter of dwelling, clothing and food they are models of economy. Hygiene is something quite unknown to them. The clinics of the Azhar are full of brawl and revolts among the students; sometimes the quarrels arise from differences of nationality and sect, sometimes over the grants in kind (*Qasbiyat*) and other gifts which an eccentric and unscrupulous administration kept back from them. In accounts of the brawl among the students themselves, the most frequently mentioned are the boorish Upper Egyptians, the restless Syrians and the fanatical Magharba and lastly the occupants of the above mentioned chapel for the blind.

The cultivation of learning and the method of instruction are carried out in a very different fashion from that which is usual in the West to day, but they remind one of the earlier periods of our culture. The dogmatic intellect, proceeding from the theological centres, which such as has been non-existent for centuries, still exists there in unmitigated barbarism. The object of education is not research, proof, comparison or correction, but the true transmission of what their ancestors have left them. Each generation is supposed to be inferior to the preceding; from the Prophets there is a decline to his companions and their successors; the independent thinkers and authorities (*al-Mufasssin*) lie far behind us in the dust and distant past. The history of the lands of Islam

is regarded from this point of view of continued decline, in this case not unjustly.

This standpoint also explains the appreciation of the various sciences. At the top stand the "transmitted" branches of knowledge, *al-Adab al-sharifiya*: Theology, Jurisprudence, Hadith, Sufism, in the second rank come rational sciences, *al-Adab al-akbari*: Philosophy, Metaphysics, Rhetoric, Logic and Astronomy, the latter studied almost entirely for practical purposes (chronology and time of prayer). The other sciences also, *adab al-khass*, history, geography, physical sciences, mathematics are really belong to the second group, but since the middle ages they have receded more and more into the background and, as far as they still survive, are only pursued out of scholastic and insufficient text-books. Al-Tamimi who taught in the Azhar about 1827, before going to St. Petersburg mentions his lectures on the *Asfahani* of Hariri and on the *Asfahani* with the commentary of Zawalid and adds that as far as he knows no one before him had treated of this subject there (*Zawahir f. d. Asfahani* vii. 59). The extraordinary impulse which the study of profane sciences has received in Egypt in the nineteenth century under European influence, has not benefited the Azhar in the slightest. This point will be treated of below.

The distinction between the above mentioned two groups of sciences is strikingly brought out in the times allotted to their instruction. It is the custom to devote the hours of the morning in which the mind is freshest to the "transmitted" sciences on which religion and the religious organization of the state rests; the later hours are devoted to subsidiary sciences which are their origin merely in human "reason" (*Adab*). The evening is given over to repelling, conversation and meditation.

It was antiquity, not for its traditional respect which each branch enjoys but for its popularity, when jurisprudence takes the rank of importance in public life and the numerous offices and appointments connected with it. Modern times which have referred many legal cases to the International "Tribunals" and placed European as well as native jurists on the "tribunals of justice" (*al-Majlis al-sharifi*) have also interfered with the old method of studying the *fiqh*. Only Muhammadan family law remains to the *Kadi* of the old school. The subjects of philology and rhetoric are very largely attended, especially if one includes the elementary instruction provided for the younger Arabs and for the numerous non-Arab students. Of the theological subjects, Dogmatics proper (*al-Kalam*, *al-Fiqh*) is the most studied, the exegesis of the Koran (*Tafsir*) and the "holy tradition" (*al-Hadith al-sharif*) rather less. The most usual text books for all subjects are given in section V.

The relationship between teacher and pupil is patriarchal. The students show their tutors the greatest respect, kiss their hands, carry their shoes and show them little courtesies of all sorts. They are fond of calling the professor 'master' (*Ustadh*) or "our lord" (*Mawlana*). On unpopular subjects, however, opposition to those in authority soon appears. The much respected al-Khawwalid (see below iv. 19), who wished to introduce decency and order into the chapel of the blind, was thrashed by the refractory inmates. On holidays, appoint-

ments and promotions and especially also on the deaths of Professors or students the intimate relationship of the community appears most strikingly. On the death of a learned Professor, the *Majlis* (junta) call the *Ashar* (Sura 36, 2.) from the Minaret, the prayers and *Thikra* are endless. Rites of benediction were as in ancient times as official distinctions by the Professors. While teaching, the tutor draws a little stool of palm-wood (*Diwala*) or wood or stone leaning against a pillar on the matting (*Hafsa*) which covers the floor of every mosque. The scholars sit around him in a semicircle, whence the phrase "the circle" (*al-Hafsa*) like "cadizium". The lecture is usually based on a text; but the texts (*Asara*, plur. *Alustas*) of the oldest authorities are only very rarely in their hands, in place of them there are commentaries (*Sharh* (Hic. *Sharah*)) which in their turn are again drawn into the background by glosses (*Ushra*, Mos. *Ushra*), superglosses and notes (*Talika*). The scholar seeks to understand the text and makes notes after the lecture. They are fond of using short, rhymed manuals to aid and refresh the memory. There were formerly no examinations; the *Ustas* (*Ustas*), paid since ancient times, the "license" and the testimonial which the teacher gave the student as a certificate that he understood a certain text, served as a graduation certificate and gave him permission in his turn to give instruction. A Leipzig vocabulary (D. C. 166 = Vollet's n. 729) affords us a good insight into the studies in the Ashar in the twelfth century of the Hijra.

The relationship of the great Sana'i sects to one another has always played an important part in the Ashar, especially in regard to its management. Since the time of the Fatimids the *Sana'i* has been hampered. The *Hamali* are (as already mentioned) in indignation in numbers and influence that they have never attained to the Rectorship (see below 11). The *Mullas* who live chiefly in Upper Egypt and also in the Delta have always held a respected position, but have not often attained to the Rectorship, and have never quite managed to retain or regain the influence which their numbers might warrant. The competition thus almost always lay between the *Sana'i* and *Hamali*, the former representatives of the traditional ritual, followers of the Imam, whose very holy Mausoleum is visible from Cairo, the latter representatives of the mind of the Fatima, Caucasians and Turks who have held the ruling power for centuries. The controversy, nay, struggle, continues to our own times when the generosity of the *Hamali* Sultanate has in this matter one of its most effective means of influence in the Nile valley. The official preferment of the *Hamali* has occasionally caused conversions to this sect. The opposition among the learned between the strictly dogmatic tendency and the mystic (*al-Tajawwuf*) must be briefly indicated here. The former has always held the chief authority, though it has been occasionally threatened by the other. As far as opposition in its numerous forms only appears as secondary, peaceable or tempered with sacrifice, it is not interested with it is otherwise when it rejects, combats or attempts to suppress the main doctrine of its opponents. For an inexorable and consistent champion of the mystic conception like *al-Hafsa* (died 977 = 1565) there was no room in the Ashar. The differences in the conception of

Revelation and other questions constituted an impassable gulf.

In the middle ages we find an inspector (*Alim*) at the head of the Ashar, who was chosen from the higher officials of the state. Each *Majlis* besides and each sect had its own chief (in the latter *Shaykh*, in the former *Ustas* also). It is not till Ottoman times that we meet with a scholarly head of the Ashar the *Shaykh 'Ustas* who may be compared to the Rector of the German Universities (except that he is not changed every year). He sat under him the *Shaykhs* of the various divisions and dealt directly with the government. Thanks to Liebert's Chronicle we have the list of these Rectors for more than 300 years (see below IV.).

The periods of instruction (*Dasr*, Plur. *Dasr*) are usually broken by longer or shorter holidays (*Bayt*). The longest interval lasts from the holy month of Rajab through Sha'ban and Ramadân till the close of the "holy festival" in the beginning of Shawwâl. After two months again comes the great artificial fast for several days; besides there are the many holy days (*Bayt*, Plur. *Bayt*) especially those of the Prophet and of *Hadra* in Tarsûs.

The domestic arrangements, the management of the library and of the supplies are in the hands of the *Ustas* (= *Ustas*) who again has numerous minor officials and servants under him.

III. The above sketch of the internal arrangements of the Ashar has dealt mainly with the earlier period and therefore requires to be supplemented by an account of the improvements which the nineteenth century has effected. When Napoleon's expedition had shattered the old Turkish dominion in fragments, Muhammad 'Alî sought with the help of European material to erect a new building from the ruins. As a Turk, as an uneducated man in the academic sense, as a man of action and of new ideas, he could not hold the Ashar in particularly high regard. The Arab spirit felt itself repelled by the Turkish, the oppressed Egyptian had for a long time hated the Ottoman despot, the spirit of the Ashar, ignorant of the world, devoted to the past, was in striking contrast to the water-of-life attitude of the new ruler, who regarded only the present and the future. In the interest of the State, Muhammad 'Alî did not hesitate to confiscate the extensive estates of the Ashar, although they were endowments with the inviolability of a religious bequest, and to do much harm to Professors and students.

By the institution of the "Mission Schools" in Paris (1825) many of the best brains were taken from the old traditional teaching and guided on quite new lines. Subjects which (as already mentioned) were placed in the lowest rank in the Ashar or quite neglected, Mathematics, Arithmetic, Physics, History, Geography etc. now took first rank, opened the path to office and honour, and threw no very favourable light on the educational stagnation of the Ashar. The new generation by the translation of European, mainly French works into Arabic, had, once the old scholastic terminology did not suffice, to form a new vocabulary and a new style which called forth the scorn of the Asharites. Whoever of these young people came back from Paris was regarded by the champions of the Ashar as insolent and affected. This antagonism which had developed by the time of

al-Tamkawi (about 1830; cf. *Epitaphs*, p. 8, *Kinnas* d. *Murshid*, vol. 66) has continued in spite of many changes in the present time. The Azharites continue to teach: the Egyptian education in Europe with their not very thorough twofold education are like certain birds which can only hop or waddle on the ground, but can neither fly nor swim properly.

Under Ibrahim, 'Abbas I, and Sa'id affairs pursued much the same course. The institution of new special schools did the Azhar still more damage. It was not Ibrahim's reign that the revolution was completed. Perhaps in this matter also the Khedive was guided by the tendency to set up a purely Arab state in place of the "head" with an Ottoman "hardman". To this purpose a reformed Azhar conforming to modern ideas would be very useful. His agent was the energetic, enlightened and experienced Jurist Muhammad al-'Abd al-Mahdi al-Jassafi, then Rector of the Azhar. He perfected a new constitution (*Qanun*) which had as its object the elevation of the position of Professor and students (Text in the newspaper *As-Sabah*, 16 Febr. 1872). Incapable and unworthy elements were to be discarded. The melancholy situation of most of the professors was to be improved by fixed salaries. That Europeans, particularly French ideas, were at the bottom of it, was shown most in the reform of the student's curriculum, the close of which had to be confirmed by examinations. An examining body of six members was formed, and the subject of the examinations to be passed were defined. Distinctions and rewards of all sorts awaited the candidates. The theological, legal, philological and rhetorical courses were divided into eleven subjects of examination. The petty jealousies of many groups in the Azhar were limited, and the direction was concentrated more than before in the hands of the Rector.

The zeal and good will of the reformers is not to be doubted but force of circumstances was stronger than they. From the Azhar itself arose an opponent to al-'Abd al-Mahdi in the person of Muhammad 'Uthman, an important Mafiki but a fanatical zealot, around whom all the opponents of reform gathered. The events which followed, the financial and political downfall, the British occupation and other troubles were exactly favorable to the reform of an organism which had been stagnant for centuries. How many of the proposed reforms have been carried through and how many have remained dead letters can not easily be told on account of the exclusiveness of the Azhar. The successors of Ibrahim, Fawsiy Kabba and 'Abbas II have not been lacking in attention to it. The latter especially has done all he could to bring about another state of affairs; but the passive and latent resistance is too great. If one tries to consider analogies from European history he will easily understand that reform, that is, the sweeping of the Azhar in new ideas, can only progress slowly if it be not actually impossible. There is no lack of enlightened individuals but the great mass has hitherto been inaccessible by any innovation. While almost all other departments of Egyptian institutions have been penetrated by European influences, the Azhar stands alone like an island and is proud of its impenetrability; one need be under no delusion as to the spirit in which it is steeped. Even the few

reforms that have been carried out seem to the champions of the old state of affairs a desecration of the place. This may be understood from the saying of this group: *al-Azhar ashar*, the Azhar is an institution deprived of its honour and glory. When about the year 1884 the Mahdists of the Sudan threatened the Nile valley also, they received much sympathy in the circles of the Azhar. How far their sympathy led to action can of course not be ascertained. When on the 7th June 1896, the Egyptian police commanded by Europeans attempted to arrest the Azhar during the cholera epidemic to carry out most necessary sanitary measures they were bombarded with stones, became vessels by the students and had to retreat. These young people for whose spiritual guidance their teachers were responsible, lived in the belief that dirt was inseparable from holiness and that the inevitability of even the closure of the Azhar was a part of "holding fast to their religion" (*al-Tamamut fi 'l-Din*). Incidents of this kind explain the situation better than the mere letter of the statutes, or local or official explanations. A great students' revolt took place in 1909.

For the statistics of the internal affairs of the Azhar in modern times we have various statements which often differ somewhat considerably. 'Ali Mubarak, who worked on the records of the *Dirasat al-Azhar*, gives for the year 1293 (1875) 325 teachers (*Shukhs*) of whom 147 were *Shafis*, 99 *Malikis*, 76 *Hanafis* and 3 *Hanbalis*. For many years no student is said to have taught in the Azhar (*al-Azhar*, I, *al-Fihrist*, iv, 11 above). Further he gives 10,750 students comprising 5,652 *Shafis*, 3,616 *Malikis*, 1,238 *Hanafis*, 25 *Hanbalis*. These figures agree very well with those given for several years of the same decade by I. Goldziher (published in *Eders' Jahrbuch*, II, 88). The Russo-Turkish war is adduced as the cause of the serious drop in the figures in 1877, but the decline in the number of Professors from 325 (1875) to 231 (1877) is not explained by it. An official report for 1892, soon after the accession of 'Abbas II gives 173 Professors (according to sects 79, 81, 35, 3) and only 8,437 students (according to sects: 5,921, 2,308, 1,774, 36). The not unimportant difference of these figures from those given above is explained by the fact that the official account gives only the regular paid teachers and the students proper, while the general statistics include the other teachers and also the scholars of the elementary and secondary schools connected with the Azhar. In 1899, 191 *Shukhs* were given; for 1901-1902 on the other hand 251 "Professors" and 10,403 students (*Fihrist*, in the *Presse*, *Jahrbuch*, 1903, xiii, 1908). In 1908 there were 312 teachers and 9,064 students (cf. p. 201).

All accounts of the yearly expenses of maintaining the Azhar must be taken with still more caution. In 1875 the income is said to have been 275,646 Turkish piastres, the expenses 390,834 piastres. 'Ali Mubarak, who examined the accounts, more deeply, prefers to remain silent on this point. The official report above mentioned gives for 1892 total figures of 8,432 and 10,000 leaves daily. On the other hand for 1901-1902 it mentions 10,000 and 13,510 leaves daily. The 8,432 are divided as follows: the salary of Finance continues 6,622, the *Ulama al-Azhar* only 5,757 and the rudiments of the various

Khiva total only 1632. One may assume that the official reports give only the essence of the Azhar without the contribution of the state (regulated according to requirements).

(V) Thanks to the excellent Chronicle of al-Jahant we possess a list of the Rectors (Shaykh, Plur. *Shaykhs*) of the Azhar from 1100 A. H. onwards, who are chosen from the most prominent scholars (the office of Rector is called the *Shaykh*). We find among them important and unimportant men; some were capable as administrators but not learned, others the opposite. The favour of the Ottoman Pasha seems to have formerly played an important part in the selection. The jealousies of the various sects became evident on elections to the *Shaykhs*.

We are told that the oldest *Shaykh* of the Azhar was:

1. the Malikī Muḥammad b. 'Alī al-Allāh al-Kharāṭī (Kharāṭī, died 1101, known as a commentator on various texts); 2. Muḥammad al-Sayyidī (died 1120), likewise a Malikī. Then followed a fierce contest between the adherents of 3. Ahmad al-Nasafī and 4. al-'Alī al-Kāfī al-Kāfī, who was at last victorious. The students in the mosque settled the contest with weapons and left a number of dead and wounded. After the death of Kāfī followed 5. the wealthy Malikī Muḥammad Shānān (died 1173); 6. the Malikī Ibrahim b. Mūsā 'Iṣṭiyāzī (born 1062, died 1137); 7. the Shāfi'ī 'Abd al-Allāh al-Shahrāṭī, famous as a poet and litterateur (died 1171); 8. the pious and learned Shāfi'ī Muḥammad b. Sallām al-Hijāzī al-Khalwānī (died 1181); 9. 'Abd al-Rahmān al-Sayyidī (died 1180); 10. Ahmad b. 'Alī al-Muḥallī al-Damāḥī (died 1190). Then arose a struggle which lasted a year between the supporters of the Hanafī 11. 'Abd al-Rahmān b. Umar al-'Arābī (died 1193) and of the 12. Shāfi'ī Ahmad al-'Arābī (died 1203). In the same year there were several disturbances among the students on other questions, partly against the Syrians and the Maghāribī, partly against the authorities and governing body on account of food etc. due to the students being withheld. The period of office of 13. the Shāfi'ī Rector 'Abd al-Allāh al-Sayyidī (died 1217 = 1211) was one of the most important periods in the history of the Azhar because the Napoleonic expedition with all its horrors and troubles fell within it. al-Sayyidī is well-known from several biographic, genealogical and historical publications, and is looked upon as one of the most distinguished occupants of the office. After his death the students again divided into two parties of which one wanted 14. Malikī, the other 15. Muḥammad al-Shānānī (died 1233). al-Shānānī held the rectory for a nominal period only and had to make way for his opponent. There followed 16. Ahmad al-'Arābī (died 1245), then 17. Ahmad b. 'Alī al-Damāḥī (died 1246), next 18. the enlightened Hanafī b. Muḥammad al-'Arābī (died 1250), famous as a scholar, poet and stylist. He was followed by 19. the learned Hasan al-Kharāṭī (died 1254); 20. Ahmad al-Sayyidī al-Sayyidī (died 1263); 21. Ibrahim b. Muḥammad al-Badrī (Badrī, died 1277), very celebrated as a scholar, but weak as an administrator. When he became unfit for his task through old age a board of four guardians (*awṣiyya*) was appointed which was dissolved by 23. Maḥmūd 'Iṣṭiyāzī (died 1287) in 1281. He prepared the reforms which

under his successors, the above list continued 24. Muḥammad al-'Allāh al-Mahdī al-Hawṣī were carried through while the young support of the Khedive Ismā'īl. In the year of the rebellion (1299 = 1881) he had to give way for a brief period to Muḥammad al-Badrī, but soon recovered his office and held it till 1304 (= 1886) when he was again deposed by Muḥammad al-Kubābī, a learned but pedantic man opposed to all innovation. al-Badrī did not execute the commission imposed on him by the government to write a history of the Azhar from the original documents. He was replaced in 1313 (1895) by 26. the Hanafī Ḥamīd al-Nawawī who was deposed by 27. the Hanafī 'Alī al-Kahhāl al-Nawawī in 1317 (1899) who died immediately after. The 28. Malikī Selām al-Nashrī followed him in 1317 (1899) who had been chief of the Malikīs since 1305 (1887); he was succeeded in 1325 (1905) by 29. the Shāfi'ī 'Abd al-Rahmān al-Shānānī.

V. The text-books used in the Azhar give us an insight into the scientific and literary taste of recent centuries. First the older texts were gradually more and more suppressed but already been mentioned. We notice the same phenomenon in other systems which have fallen victims to dogmatic exaggeration. This explains the great difference between the taste of the European Arabist and that of the Arab, themselves of which the spirit of the Azhar is typical. Just as strongly as we incline towards the older, fundamental and more creative literature, the Eastern mind inclines to the more recent explanatory works of painstaking commentators.

Since the great scarcity of printing-presses, and partly through the medium of the Khedival library, even *ṭibāt* of the Azhar school have begun to devote their attention to the noble works of ancient times (Aḥad, Poetry, Philology, History etc.). The influence of the Koran and the importance of sacred tradition have been the means of the oldest works especially in *ḥadīth* (rather less in *Tafsīr*), remaining in honour.

If we go through the curriculum of the Azharite and begin with grammar then the first work to be mentioned on this subject is the *Aghar* (Djardjard) of Muḥammad b. Dawūd al-Shāhīdī (died 723). In the numerous elucidations of this manual the commentary of Hasan al-Kāfī (died 1201) and that of 'Abd al-Rahmān al-'Arābī (died 905) with the annotations of Abū 'Iṣṭiyāzī and of 'Aḥmad are the most popular. For the advanced courses the works of 'Abd al-Allāh b. Yūsuf b. Muḥammad (died 761) viz. *Kaṣṣ al-Naṣṣ*, *Shawāḥid al-Dīn* and *Maḥṣūl 'Iṣṭiyāzī* with numerous commentaries and glosses are used; also the *Aḥṣā* of Ibn Malik (died 672) with the commentaries of Abū 'Alī (died 769) and of Bahmūd (about 900) a gloss on it by Ḥabīb (died 1200) and others; more rarely the *Liṣṣat al-'Asat* of Ibn Malik.

Of the numerous dictionaries of earlier times the *Ḥamīd* of Ḥamīd al-Shānānī was so commonly used that the name in modern times generally has the meaning of "dictionary". The *Shāfi'ī* of Ḥamīd al-Shānānī has also always had a good name. It was only European influence that brought other collections especially the *Ṭaḥṣīl al-'Arābī* and *Liṣṣat al-'Arābī* to positions of honour. It required the intervention of a European diplomat to complete the printing of the *Liṣṣat* which had come to a standstill. What we look for in such a work, namely

the explanation more especially of the mystical poetry, is quite foreign to Arab ideas. Reference to the unknown meaning is only made to illustrate the theological meaning of a word. When the printing of the *Lisān* was completed in 1368 (1891) an official notice recommended the work in the following words: "Un excellent ouvrage, qui entre autres choses d'une utilité incontestable, réunit le sens mystique des versets du Coran et des traditions, dont l'interprétation a fait l'objet de controverses insurmontables, mérité à bien des titres l'admiration des savants" etc.

The rhetorical subjects which are little esteemed by us are naturally ~~more~~ with the philological. The *Risāla* of Abū 'Ishāq al-Samarqandī (about 890) on *al-Furūḡ* (Metaphors) with numerous commentaries ~~is~~ ^{are} very popular, also the *Risāla* of ~~al-Samawī~~ (died 1201) who was a famous Maliki jurist; and ~~of~~ ^{by} Saḥbān. For the advanced courses the *Taḥṣīl al-Mafāḥ* of Ḳasrūlī (died 739) is taken, of ~~the~~ commentaries the favourite is the *Muḥṣan* of Taḥṣīl al-Sa'īd al-Dīn (died 791). ~~Philosophical~~ philosophical questions have been forgotten for centuries, logic alone of this branch is studied. ~~is~~ ^{is} based on the "Scale" (*al-Salṣala*) of Aḡḡāḥ (about 941) with many commentaries, the *Ṣaḡḡ* of Porphyrios in the adaptation of Abḡarī (died 683) likewise often annotated, the *Ḥawṣala* of 'Alī b. 'Umar al-Ḳasrawī (died 675) and the compendium of the theologian Maḡmūd b. 'Iṣḡāf al-Saḡīḡ (died 892).

At the head of theological subjects stand dogmatics with its systems, compendiums and catechisms. The large and small *Ḥikma* of Saḡbān, just mentioned are very popular; so are the *Ḥawṣala* of Ibrahim b. Ibrahim al-Lajḡī (died 1045) and *al-Ḥawṣala* of the already mentioned Ḳasrūlī, all with numerous commentaries of ancient and modern times e. g. by Maḡmūd al-Baḡrī, al-Ḥudḡūb, al-Ḥurḡūḡī, al-Ḥaḡḡī. The literature of the "Milla" of the Prophet and the poetry devoted to his praise (*Mawḡib*) must also be ~~mentioned~~ ^{mentioned} here.

On the Hadīth the old, canonical collections, notably al-Bukhārī are still much read by scholars while more recent, smaller collections ~~are~~ ^{are} used in teaching. The ~~most~~ ^{most} important of these is *al-Ḥaḡḡ* of Naḡḡī (died 911) with supplement, notes, ~~and~~ ^{and} new adaptations. A special branch of this field is Prophecy, the dogmatic conception of the personality of Muḡmūd. Highly valued works on this subject ~~are~~ ^{are} the *Ḥawṣala* of Tirmidhī (died 279), and the *Mawḡib al-Ḥawṣala* of al-Ḳasrūlī (died 923) the *Ḥikma* of Ḳaḡḡī (died 844). Of the many works dealing with the technical language of the tradition (*Ḥawṣala* *al-Ḥawṣala*) the favourite are the *Ḥawṣala*, whose author lived in the eleventh (seventeenth) century and the short treat called after its opening words *Ḥawṣala* *ḡaḡḡ*.

On the *Tafsīr* ~~the~~ ^{the} once celebrated commentary *al-Ḥawṣala* has fallen much less disuse through theological changes, and it is only through European influence that that of al-Jabbar has been recently deemed worthy of printing. The great commentary of Fakhr al-Dīn al-Jalālī (died 606) is very popular; further may be mentioned the work of the *Ḥawṣala*, al-Mahallī (died 804) and of al-Sayyid (died 911) with the gloss of Saḡbān al-Dīnawī (died 1209); also the *Ḥawṣala* of *al-Ḥawṣala* al-Ḥawṣala (died 977) and

the *Ḥawṣala* of the Turk Abū 'Iṣḡāf al-Ḥawṣala (died 923). More rarely used are al-Ḳasrūlī (died 716) and his commentator al-Ḳasrūlī, Shaḡbān and others.

The doctrine of fundamental principles (*al-Ḥawṣala*) common to the great sects is readily studied from the *Ḥawṣala* *al-Ḥawṣala* of 'Abd al-Waḡḡ al-Saḡḡ (died 771).

In other respects each sect goes its own way. Among the *Ḥawṣala* the *Ḥawṣala* of Nawawī (died 676) extracted from the *Ḥawṣala* of al-Ḳasrūlī (died 613) holds an unvalued position. The most popular commentaries on the *Ḥawṣala* are the *Ḥawṣala* of al-Randī (died 1044) and the *Ḥawṣala* of Ibn Ḥawṣala al-Hallawī (died 974 or 973; cf. on this commentary Saḡḡ Ḳurḡḡḡ in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* LIII, 123). Two works of Zakariyā al-Anḡarī (died 976), the *al-Ḥawṣala* and the *Ḥawṣala* *al-Ḥawṣala* are also popular; there are also the commentaries of Ibn Ḳasrūlī al-Ḥawṣala (died 918) called, *al-Ḥawṣala* *al-Ḥawṣala* and the *al-Ḥawṣala* of Ḳasrūlī al-Ḥawṣala and the compendium (*Ḥawṣala*, *Ḥawṣala*) of Abū Ḳasrūlī al-Ḥawṣala (about 500).

Among the *Ḥawṣala* the formerly celebrated *Ḥawṣala* of 'Alī al-Maḡmūdī (died 593) with its many commentaries has ~~been~~ ^{been} ground before more recent works. The *Ḥawṣala* of 'Abd Allāh b. Ahmad al-Nasābī (died 710) is popular with the commentaries of al-Ḥawṣala (died 647), of Mullā (Ḳasrūlī) Maḡmūd (about 950), of Ibn Ḥawṣala (died 1000), of Maḡmūd al-Ḥawṣala (died 1197); further may be mentioned the *Ḥawṣala* of Ḳasrūlī al-Ḥawṣala (died 1069) the selections from it, the *Ḥawṣala* *al-Ḥawṣala* with the gloss of al-Jabbarī (died 1231) also al-Ḳasrūlī's (died 1088) commentary (*al-Ḥawṣala* *al-Ḥawṣala*) with the gloss of Ibn Ḥawṣala (died 1753) on the *Ḥawṣala* of Maḡmūd b. 'Abd Allāh al-Ḥawṣala (Demednābī died 1004); likewise the *Ḥawṣala* *al-Ḥawṣala* and the commentary *Ḥawṣala* *al-Ḥawṣala* of Mullā Ḳasrūlī (died 883). Ibn Ḥawṣala mentioned as a commentator devoted also a favourite system (*al-Ḥawṣala* *al-Ḥawṣala*) and a collection of judicial decisions.

Of the earlier literature of the Maliki besides the fundamental work, the *Ḥawṣala* of Mullā Ḳasrūlī (died 179), the chief that have survived are, the *Ḥawṣala* of 'Abd Allāh Ibn Abī Zaid al-Ḳasrūlī (died 188) with many commentaries, e. g. that of Abū 'Iṣḡāf 'Alī al-Ḥawṣala (died 939), of al-Tirmidhī (died 942) and of al-Ḥawṣala (died 1066). For the rest Ḳasrūlī b. Ḳasrūlī (died 767) with his compendium holds a similar position to al-Nawawī among the *Ḥawṣala*. Nearly all prominent Maliks have expounded his *Ḥawṣala*, among them Taḡḡ al-Ḥawṣala, 'Abd al-Baḡ b. Yūsuf al-Zurḡānī (died 1099), al-Ḥawṣala (Ḳasrūlī; died 1101), al-Dardī (died 1201) and Maḡmūd (Ḳasrūlī; died 1299). Another important treatise is the *Ḥawṣala* of 'Abd al-Baḡ al-Ḥawṣala with the commentary of Ahmad b. Taḡḡ (about 992) and the *Ḥawṣala* known as *Ḥawṣala* which has been explained by Ibn Taḡḡ, al-Faḡḡ and al-Zurḡānī.

The more recent literature of the Hanbali is as small as the number of its adherents. The *Ḥawṣala* of Maḡmūd b. Yūsuf (died 1033), and the *Ḥawṣala* *al-Ḥawṣala* of Maḡmūd b. Ahmad al-Faḡḡ are popular.

The law of inheritance (*al-Farḡ*) which is

common to all the great sects is usually studied from the *Qur'ān* and the *Hadīth*.

The sciences in general studied in the Azhar are treated in: Nasse al-Hawāḍiq, *al-Makṣūṭ al-muṣṣaf* al-maḥṣūṣ al-*al-ḥikm al-asharīya* (Kairo, 1320). The most popular texts, especially those in verse have been frequently reprinted recently in *Maḥṣūṣ al-Maḥṣūṣ*, e.g. Cairo, 1306, 349 pp.; 1302, 239 p.p., lithogr.

VI. Like other sciences, the Azhar has in course of time acquired important treasures of books which were partly for study and partly for teaching. When Khediv al-Library was founded in 1870 and the mostly abandoned madrasas had to give up their collections for this purpose, the Azhar was left unharmed, much to the disadvantage of Arab studies in Europe. It would have been better to make a division and leave the best books to the Azhar and to give the scientific works to the new library. Our knowledge of the contents of these collections is therefore not only insufficient but (what is worse) one cannot be certain that the works mentioned in the old catalogues still survive. J. L. Burckhardt compiled a list based on his own examination and published it in 1816 (*Catalogue of Books in the Mosque of Azhar*). A selection from its contents of the Azhar and other Madrasas was published from a Vienna Codex by U. Flügel (*Maḥṣūṣ al-Kutub*, vii, 1-32).

From an official catalogue of 1269 (1850) take the following. The divisions, *Kutub*, and endowments are distinguished as follows: 1. *Turk*; 2. *Syrian*; 3. *Kurd*; 4. *Magharib* (Libe); 5. *al-Nadī* (Libe); 6. *al-Sūdān*; 7. *Riyāṣ* (from the Delta) or *Mamlūk* (the Mamlūks) or *al-Shamawī*; 8. *Madīna* (from the Hijāz); 9. *Shāhī* al-Balāḥ; 10. *al-Madīna* al-*al-Balāḥ*; 11. *al-Falāḥ* (Central Africa); 12. *al-Shāhī* al-*Tāḥī*; 13. *al-Balāḥ* (from Dardān and district); 14. *al-Muṣṣam*; 15. *al-Madīna* al-*Tāḥī*; 16. *al-Shamawī*; 17. *al-Shamawī*; 18. *al-Shamawī*; 19. *al-Shamawī*; 20. *al-Shamawī*; 21. *al-Shamawī* (from Baghdad and neighbourhood); 22. *al-Shamawī* (from Baghdad); 23. *al-Shamawī*; 24. *al-Shamawī*; 25. *al-Shamawī*; 26. *al-Shamawī*; 27. *al-Shamawī*; 28. *al-Shamawī*; 29. *al-Shamawī*; 30. *al-Shamawī*; 31. *al-Shamawī*; 32. *al-Shamawī*; 33. *al-Shamawī*; 34. *al-Shamawī*; 35. *al-Shamawī*; 36. *al-Shamawī*; 37. *al-Shamawī*; 38. *al-Shamawī*; 39. *al-Shamawī*; 40. *al-Shamawī*; 41. *al-Shamawī*; 42. *al-Shamawī*; 43. *al-Shamawī*; 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THE A. NESTORIAN held office in rapid succession. The appointments of the Nestorians, as well as that of a few, Manichee, to the chief secretariats in Syria, were in accord with the Fatimid policy of toleration in regard to religion and race. But in the case of al-A'ziz, special kindness was accorded by his Christian wife, the mother of his son and heir al-Mu'izz. Her two brothers were appointed Melkite patriarchs of Alexandria and Jerusalem, by the caliph's express, though irregular, command, and the Christians never enjoyed as much toleration as under his rule. The Coptic patriarch, Epiphanius, who stood in high favour with al-A'ziz, obtained permission to rebuild the church of Abu Saif al-Musallim (Fustat) and all opposition by this grant on the part of the Mahomedans was completely suppressed by the caliph. Indeed, he even went so far as to encourage discussions between Christians and Mahomedans on divine (see note at p. 534) and to confer in personate apostasy on the part of a Mahomedan, though he was the first to institute the custom that the caliph went in state to the mosque every Friday in Ramadan, the month of fasting, and performed the prescribed service in the presence of the people. Such appointments and grants naturally gave offence to the Mahomedans. To pacify them, al-A'ziz from time to time removed objectionable officials, but having influence, at least in the case of the Nestorians, and the need of their advice was restored those who had been dismissed. The discontented were forced to reconcile themselves to this policy by a firm administration backed by a powerful army, for which al-A'ziz was the first of his family to adopt the tried policy of importing Turkish troops. The caliph had secretly any cause to call upon his forces to quell insurrections at home, though, on the other hand, active service was demanded of them abroad. The Turkish general Atsikin, who, after the intervention of the Germans which carried Syria from Egypt, had restored the name of the 'Abbasid caliph at Damascus, emboldened by the death of al-Mu'izz, advanced upon Sidon which he conquered, and then proceeded as far as Tiberias, whence he returned to Damascus. Thibet Ujowhar was dispatched in 365 (976), but after besieging the city for two months retreated to Acre on upon al-Mu'izz's al-A'ziz al-Karami coming to Atsikin's relief. The allies pursued the Egyptians and the veteran Fatimid general was forced to promise Atsikin valuable presents in order to extricate himself from a precarious position and return to Egypt. Immediately upon his arrival, al-A'ziz in person advanced into Palestine and defeated the allied forces in the year 367 (977), capturing Atsikin, but with characteristic generosity pardoning him and showering honours upon him. In 372 of the victory, Damascus was still but nominally under the control of Egypt. Kasim, one of Atsikin's counsellors, straightway usurped authority over the city, and withstood all attempts to remove him on the part of the general Abu Maqbul, al-Fadl b. Salih, Saladin b. Ma'ar b. Fakh and Ibrahim b. Jannama, till he was forcibly ejected in 372 (982) by Yabukin, who had been sent to Ramla to discipline al-Mu'izz b. Daghfal. Owing to a revolt on the part of the Maghribi troops at Cairo in 373 (983-84) Fakh al-Din was recalled and Ramla was entrusted to Badkhar, who had quarrelled with his master the Hamdanid Abu Ma'ar

Sa'd al-Dawla. Extraordinarily astiduous, the new governor assumed command of Badkhar and al-Fakh, endeavoured to strengthen his position by making treaties with neighbouring rulers, and even went so far as to treat with the Banu al-Harith al-Bakri and Sa'd al-Dawla for Ilam. Upon their refusal, Badkhar again turned to al-A'ziz and requested reinforcements to capture Ilam from Sa'd al-Dawla. The Caliph, not unwilling to extend his power, agreed and commanded Nasir, the prefect of Tripoli and other Syrian generals to support him. These, however, at the instigation of the Nestorians, deserted him at the critical moment and Badkhar betrayed by some of his own troops, suffered a crushing defeat and later, denounced by an Arab with whom he had taken refuge, was executed at the order of Sa'd al-Dawla. Five years later al-A'ziz persuaded by his general Abu l-Husayn al-Maghribi, once more sent an army under Maghribi against Ilam now in the hands of Abu l-Fayz the son of Sa'd al-Dawla. After defeating an army of 50,000 men dispatched to the relief of this city by the Byzantine government of Antioch, the Fatimid general besieged the city for thirteen months in 385-1386 (995-996), whereupon the Emperor Basil II himself, abandoning a campaign against the Bulgarians, came to its relief. At his approach the Egyptians retired, and the Emperor sacked Ilam and Baitani, and made an unsuccessful attack on Tripoli. Straightway al-A'ziz went to Sidon where he collected a large force. The departure of the expedition, however, was delayed by the destruction by fire of eleven of his largest vessels. Though this misfortune was speedily repaired by the energetic Ibn Nestorian, preparations were brought to an end for a time by the death of al-A'ziz on the 28th of Ramadan 386 (October 15, 996). He was without doubt the wisest and most beneficent of all the Fatimid rulers of Egypt, and, though active under Yusuf Balgin and his son al-Mu'izz, was lowering its ties from Egypt and Syria was only retained by force of arms, the Fatimid rule extended at least nominally over the greatest amount of territory during his reign, his name being placed for in the mosques from the Atlantic to the Red Sea, in Famen, at Mecca and over even in the pulpit of Mecca.

Bibliography: Ibn al-Athir (ed. Thornburg) Index; Abu l-Fida, *Ann. Islam.* (ed. Reiske and Adler), Index; Ibn Khallikan, (ed. Wustenfeld) id. 769; Ibn Taghri Birdi, *al-Nuffar al-Zahir* (ed. Popper), p. 1-60; Ibn Khallikan, *al-Akhar*, (Hafiz), 1284, vol. IV, 51 et seq.; Ibn Dukmak, (Hafiz), 1309-1314; Index; al-Makrizi, *al-Mu'izz* (Hafiz), 1270, vol. I, pp. 579, 580, 408, 451, 457, 463, 470; vol. II, pp. 266, 277, 284, 316, 341, 365; al-Sayyid, *Umm al-Dukhlan* (Hafiz) (n. d.), vol. II, pp. 24 et seq. 145; Ibn 172, *Badkhar al-Zahir* (Hafiz), 1312-1314, vol. I, 43 et seq.; *Fatimid al-Far*, (Cairo, 1893); *Gregorio, Kinn ar-Rashidun* (ed. al-Athir, *Stud. Islamica*, ample collector Panormi, 1790), pp. 20, 45, 83, 99; *Khalidh* (transl. by F. Wustenfeld), pp. 74, 78, 80, 83, 133, 181, 188; Wustenfeld, *Geschichte der Fatimiden Dynastie* (Göttingen, 1881), pp. 133 et seq.; B. T. A. Evetts: *Abu Salih, Churches and Monasteries of Egypt 1895*, Index; S. Leno-Poth, *A History of Egypt in the Middle Ages* (London, 1901) Index.

(N. A. Kewen.)

'AZIZI, a Turkish poet, who was born in Constantinople, and died there in 993 (1585). His proper name was Mustafa. He is the author of a kind of *ghazal* entitled *Shir-az* (cf. on this style *Shir-az* (ibid.), *A History of Ottoman Poetry*, II, 232 f.) which J. von Hammer published in volume 1, of the *Miner* (1818) and Glib translated, *loc. cit.* II, 182 ff.

'AZIZI, poetical name of 'Abd al-'Aziz Kari Celabi-Nade (q.v.).

'AZL (a), depoultion, dismissal, in Algeria, estates which belonged to the head of the state or to the community used to be known as 'Azl. After the *ghazal* occupation they became national property and the government disposed of them either by granting the use of them to individuals on payment of a certain duty called *Shir* (Plur. *Shir*) or in certain cases by recognising their proprietary rights to them.

AL-AZRAKI AND 'I-WALID AHMAD B. MUHAMMAD AND HIS GRANDSON 'ABD-UL-WALID MUHAMMAD B. 'ABD-ALLAH A. AHMAD, the historians of the town of Mecca. The *Nisbat*-Azrakī under which both are known, is taken from an ancestor of theirs, 'Uthman b. 'Asad al-Ghassani al-Azrakī (i.e. the blue-eyed). He, a contemporary of Muhammad, belonged to the ruling house of the Ghassanids of Hims. Al-Azrakī the grandfather (died 219 = 834 = 222 = 837) was the first to collect traditions relating to the history of Mecca. They were first written down by the grandson, who was already dead in 244 (858). Al-Fāṭ (q.v.) issued a new edition and this recension, later augmented by his nephew Abu 'Uthman Muhammad, has been published by Wüstenfeld in the first volume of his *Chronik der Stadt Mekka*.

Bibliography: in Wüstenfeld, *op. cit.* 67. also Brockelmann, *Gesch. der arab. Litt.*, I, 237.

AZRAKĪ ZAKI AL-DIN AND BAKA B. ISRA'IL AL-WARAZĪ, Persian poet; who according to Rithé died in 327 (1232-1233) or 329 (1230). Mirza Muhammad Kasrawi has however shown (*Chahar Maqala*, p. 175 ff.) that the poet probably was dead before 465 (1072-1073). He composed a *Diwan* which among other things contained a panegyric on Tughlakh b. Alp Arslan the governor of Herat (one of Nizāmī, as is often stated) and on Amirshah b. Kasrawi. On the other hand it appears to be incorrect that he, as Mirza Kasrawi among others has stated, is also the author of the *Shah-nama* and of an obscure work entitled *Alfayaz-sha'ir*.

Bibliography: 'Asad, *Lahiz al-sha'ir* (ed. Browne), II, 36 ff.; Dawlatshah, *Tughlakh al-Shah* (ed. Browne), p. 72 ff.; Nizāmī, *Arsh*, *Chahar Maqala* (ed. Kasrawi), p. 44, 170 ff.; *Kasrawi de lahar al-sha'ir*, A *History of the Seljuks*, I, 22 ff.; Rithé, in *Grundriss der armen. Philologie*, II, 258; Browne, *A Literary History of Persia*, II, 327.

AZRAKITES (Azrakīya), a Kharijite sect, so-called after their leader Nāṣir b. al-Azrak (q.v.), who founded the doctrine that all followers of other doctrines were (though) exception infidels and — if they did not at once become converted — doomed to death with their wives and innocent children. After Nāṣir had met his death on the battlefield, 'Uthān al-Azrak b. al-Muhallab became leader of these fanatics till he also was slain in the battle of Siffin (May 66 = May 686). A similar fate befell his successor Zuhayr b. al-

Muhallab, but the Azrakites asserted themselves under the leadership of the brave Hasan b. al-Fudayl (q.v.) till 77 (696) in which year he also was killed and the Azrakites disappeared from history. Al-Shahrastāni assumes the sect of eight hundred. Most of these passed from their holding all followers of other doctrines as infidels, though special question may be made here, that they also condemned prudent concealment of one's own belief (*Taqiyya*) and rejected institutions, which were not laid down in the Koran e.g. the stoning of an adulterer on the ground of an alleged revelation hitherto customary.

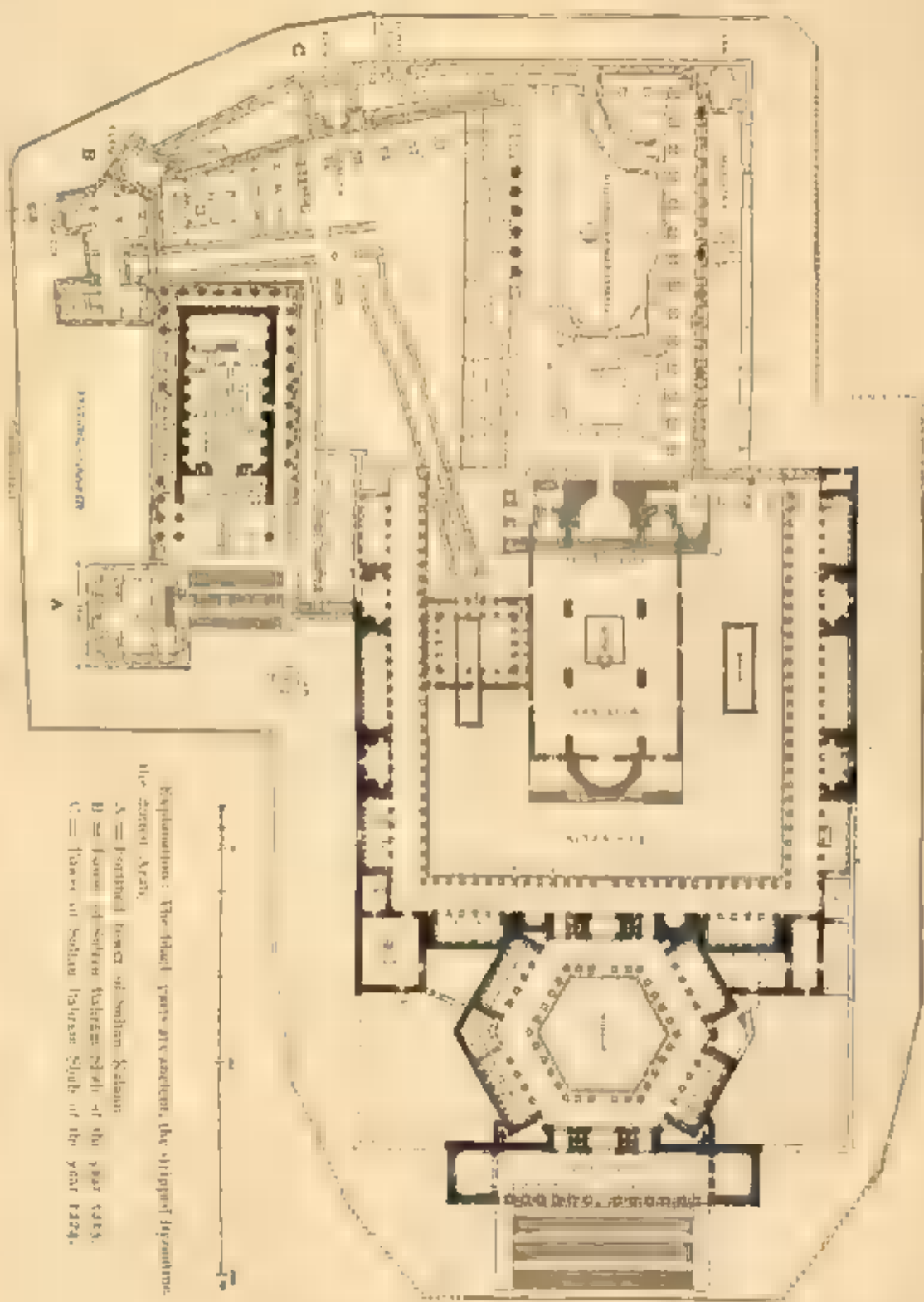
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'AZZA (a; young girl), a common woman's name, two daughters of which are especially famous, 'Azza Kuthayyir and 'Azza al-Mallik. 'Azza Kuthayyir whose real name was 'Azza bint Humaid b. Waḥsh (q.v.); *Aghani*: bint Humaid b. Waḥsh and was a widow of the tribe of Tamim. She was called 'Azza Kuthayyir, the 'Azza of Kuthayyir because this poet dedicated all his *ghazals* to her (which for his part brought him the title of Kuthayyir 'Azza). She must have been quite a child when Kuthayyir fell in love with her. Later she married another, which did not hinder her, however from meeting the hero of her youth on pilgrimage and elsewhere. Nothing further is known of the details of her life. The story that she fell in love with the beautiful Humayd and thereby aroused Kuthayyir's jealousy probably springs from a love of playing on etymologies and from a desire to connect Kuthayyir and 'Azza with another equally famous pair of lovers Humayd and Basma. According to Ibn Kuthayr she died in Egypt at a time when Kuthayyir still was concerned with love for her; on the other hand according to the *Aghani* al-Aghani she came as an old woman to the Caliph 'Abd al-Malik and related to him the story of Kuthayyir's love for her in days gone by.

Bibliography: Ibn Kuthayr, *Aghani al-Aghani* (ed. de Goeje), p. 252 ff. esp., 328—329; *Aghani* (I, ed.), VII, 36—36; *Aghani* al-Aghani, II, 381—382.

'AZZA al-Mallik, i.e. 'Azza with the swinging gait, a famous singer. She was a pupil of the singer Sa'ib al-Khayl and Naf'is (both Persian origin) as well as of woman singer Rāḥa. 'Azza, a client of the Amir lived in Medina and was a general favourite there not only on account of her skill in singing and playing the lute, but also for her beauty and moral life. Humayd b. Thabit is said to have been moved to tears by her song, 'Umar b. al-Khattab to have weened with delight at her musical interpretation of his poems. The singers Ibn Muhallab and Ibn Surayj enjoyed the benefits of her tuition. The period of her activity can only be approximately fixed from the assertion that she sang in Medina during the reign of Mu'awiyah and his son Yazid as well as from the persons with whom she is said to have come in contact; the Ibn Surayj, not mentioned but famous from her while a young man and died at





Explanation: The shaded parts are ancient, the striped figures the new parts.

- A = Portico of Solomon & Salomon
- B = Portico of Solomon & Salomon of the year 1333
- C = Portico of Solomon & Salomon of the year 1333

remained till 1516 (922) when the Ottoman Sultan Selim conquered Syria and incorporated it in his kingdom. Since that time Basilex subsisted in the Porte has been in the hands of petty dynasts chiefly of the Hafsah family. In the continual struggles between the Syrian families the prosperity and population of Basilex has suffered. It suffered considerable damage from the earthquake of 1559. About 1831 the town was conquered for a short time by the Egyptian Ibrahim Pasha. On his departure it again passed into the hands of the Hafsah family. It was not till 1850 that the Porte placed a regular administration there, when Basilex became the seat of a *Kaimakam* under the governorship of Damascus. Since then its prosperity has been continuous; at the present day its inhabitants number 5000, of whom about 3000 are Sanat Muslims, 2000 *Shi'a* Mutawalla. Excavations have been carried out by the Germans, under the direction of Fuchslein and Schulz and Basilex is becoming more and more the goal of all tourists to the East.

The fortress of Basilex (extracted from the second Annual Report of the excavations of Fuchslein, Berlin, 1903 p. 41 ff.). The Arabs turned the temple into a citadel. The general form of the citadel was defined by the Arab architects by the courts and the two temples the outer walls of which afforded sufficient security. The small temple appears to have been a separate building by itself inside the fortress, a sort of *Wanjoon*. Its ditch with the walled counter-scarp on the north side are still recognizable and the great fortified tower on its south-east corner was built especially for its protection. Greater expenditure was necessary to fill up the gap on the south-west corner of the fortress, between the two temples and here, where the entrance and exit to the city were situated, the Arab architects had to compete with the Romans and show their own skill in counterbalancing the solidity of the ancient walls manifold constructions have been necessary to meet changing requirements. The various periods of building are defined on the plan. The most recently fortified ground was the lowest of the whole town, a sort of lower town or suburb.

In the first period of building, a wall was built in the south-west in the direction of the south front of the small and another in the direction of the west front of the large temple. The gate was placed in the middle of the "cut side," flanked by two towers of no great height. A second period of construction may be placed in the time of Muhammad b. Sibt who besieged Basilex unsuccessfully or in that of Zengi-ko, as inscriptions discovered and literary records show, occupied himself with the fortification of Basilex. This period is marked by the filling up of the doorway on the south side, where a road led to the interior of the outer fort through a long covered corridor and from here through another, likewise covered path, gradually rising to the interior of the eastern part of the citadel. In place of the old gateway and its two small towers a new large tower was built and, to the right and left of it, new curtains were drawn not far from the old ones; a tower seems also to have stood in the southwest corner. Sultan Valdemar Sult created a new one here in 1273 (680) and the tower in the northwest corner of the citadel in 1224.

The strengthening of the front of the west tower may also be ascribed to him. Finally in a fourth period Sibt and his successors built more important and very strong new buildings after the destruction of Basilex by the Mongols at the end of the thirteenth century. The two west curtains were taken down and moved to the front of the west tower which was also built in a new style by the use of great blocks of stone. The strong tower at the southeast corner of the small temple likewise belongs to this period. The old temple, south gate was, as required by changed conditions strengthened as if by a barbican, so that the road behind the bridge over the ditch and behind the outer gate had four turns before it led through the inner gate, where still another smaller court which could be swept from above, awaited the enemy. This barbican according to the foundation inscription on the fallen prop of the outer gate is to be dated about 1240 (689). After the end of the thirteenth century no alterations were made in the fortification of the citadel, only improvements such as those in the moat in 1394 (796) when Sultan Barak (q. v.) prepared to resist Timur as is proved by inscriptions.

Bibliography: Ritter, *Archäol.*, Vol. 17, pp. 223—228 and 244—246, where older authorities are indicated; Aloni, *Historia di Basilex* (Beyrut, 1896); Fuchslein, *Exzerpt und Exzerpt-Zusammenfassung über die Ausgrabungen in Basilex* (Berlin, 1902, and 1903); Fuchslein, *Führer durch die Ruinen Basilex*, Berlin, 1903; Sobornheim, *Zur Geschichte Basilex im Mittelalter*, in *"Festschrift für Amur"*, (Palermo, 1910), p. 152—163. Further work of the Basilex-Expedition, with the histories and Arabic inscriptions of Basilex, by M. Sobornheim will be published shortly. The Arab source given there.

(M. Sobornheim.)

BÄB (a.) Gate, gate. Unlike the open tent of the Bedouin the ancient Arab house had a sort of stronghold which could only be entered by a door. *Bäb* is still often the case the door varied with the style of house and was small and concealed, heavy and baricaded, or high and open. The *Bäb* always concealed the view into the interior of a dwelling, nothing of the richness and luxury of which could be gathered from the exterior. The *Bäb* thus became a symbol of approach and beginning of the means of doing anything, of aim, of perception and finally as a symbol of any goal. The symbolic application of the word is frequent and manifold in Arabic and its sphere of influence and has not been without influence in the West. The count of the Sultan appears as the "Sublime Porte" or the "Gate of Fortune"; the Milky Way is the "Gate of Heaven"; the "Two Doors" are metaphorically this life and the next, the contents of a book are contained in various gates (chapters). One speaks of the gates i. e. means of livelihood, of war, of rebellion, of the gates of the right path, of wisdom, of dominion, of death, etc. The gate of the mighty appears especially frequently as the roadways of supplicants and the professional beggar lives "at the gate of Allah" (*ata älä älä, cf. Italian: alla porta*). Cf. Lane, *Arab-Engl. Lexicon*, I, 372; *Deasy Supplément aux Dictionn. Arab.*, I, 124, 125. (J. Herz.)

BÄB, an Arabic word signifying "gate", only

received among the Shi'a the meaning of "gate by which one enters, means of communication with that which is within". Among the families, this word is used symbolically for the Shaikh or spiritual leader, who initiates into the mysticism of religion, the *Akbar* (Ghani). *Fragmente*, p. 206; *Journal* of Kowatir, Salomon M. Farhat, estimated with the propaganda of the Shi'a (H. Dussaud, *Asyout*, p. 62, n. 3). The Druses call by this name the first spiritual mediator, who embodies universal reason (*Manzil* 'aql "standing point of spirit"; cf. *Encyc. Brit.*, II, 59). The name has been famous by the Salihi 'Ali Muhammad of Shiraz who called himself Báb, when he declared himself to be the gateway to knowledge of divine truth (3. *Encyc. Brit.* II 1860 = 21. Jun. 1844). Born on the 1. Muharram 1236 (36. March 1821), the son of a merchant, he became an orphan and was placed under the guardianship of his maternal uncle; he continued his father's business and at the same time occupied himself with religious questions. He practiced asceticism and exposed himself for hours to the rays of the sun so that his skin became affected. He then made the pilgrimage to Karbela and there received instruction from the Shaikh. Returning to Shiraz he proclaimed himself a reformer and delivered a series of sermons, in the Mosque of the South, interrupted with denunciations of the official clergy. A Shaikh, Husain of Bushayr who was seeking a successor to the Sayyid Kásim of Reza, who had just died, chose 'Ali Muhammad and became his first disciple. The latter then set out for Mecca via Bushayr and Muscat and took advantage of the pilgrimage to write various treatises which were considered divine revelations. On his return he had a contest of faith loudly proclaimed in which he added to the Shi'ite formula the declaration that "All praise be to God". A rising followed and the governor had the missionaries of the Báb imprisoned. Sayyid Yahya of Dama, who was sent to investigate the doctrine, became a convert to it. Meanwhile cholera had broken out and all who could quitted Shiraz. At Isfahan 'Ali Muhammad enjoyed the protection of Mandaqir-Jahan Mirzabek al-Dawla, governor of the city, but on his death, his successor received orders to place the Báb in the fortress of Maku in Adirshahin where he was detained.

Mandaqir-Jahan of Bushayr continued his preaching and converted two brothers in Teheran, Mirza Nuri (later called Subh-i Za'al) and Mirza Husain 'Ali Nuri (who became Subh-i Ahsa). At Kerman, a young Zarin Taly, nicknamed Kurrat al-'Ayn, daughter of Molla Bakhsh, of rare beauty and supreme intelligence declared herself a follower of the new religion. In consequence of a correspondence with the Báb, being forced to quit the town after the murder of her uncle Muhammad Taqi, a fanatical Mujtahid, in which she was accused of being implicated, she fled by night and sought refuge in Badkub in Khurasan where the first assembly of the disciples of the reformer took place.

After a long stay in Maku, 'Ali Muhammad in consequence of troubles which broke out in Shiraz, Teheran and in Zandjān (see above) was transferred to Chahuk and from there taken

to Yafsa. His execution, being determined upon, was entrusted to the Christian engineer of Dabadan who shot him with his disciple Muhammad 'All of Yafsa. At the first volley the bullets only entered the cords which bound him so that it was necessary to fire again (27 *Shahin* 1260 = 8 July 1850). After the execution, his body was thrown into the town ditch but was taken up by his devoted disciples, and carried to Teheran, where it lay buried for 29 years when it was taken out of its place of concealment by order of Násir-'Allah and according to an oral tradition, carried to St. Jean d'Acre (Akko).

His doctrine, under the apparent reform of Islam the Báb founded a new religion with its own beliefs, dogmas and its own conceptions of a new state of society. God is one and 'Ali Muhammad is the mirror in which He is reflected and in which every one can regard Him. "You ought to make mirrors of yourselves and your deeds so that you shall only see in those mirrors the sun which you love", says the *Kitáb-i Asmá*, *Ismael* by Shihab, p. 133. God created the world by means of seven attributes called the Letters of Truth, which are Predetermination, Predetermination, Will, Volition, Permission, Doing and Revelation (*Ismael*, *Ismael*, *Ismael*, *Ismael*, *Ismael*, *Ismael*, *Ismael*). Cabalistic counting plays an important role: the number 19 is sacred. It is found in the numerical value of the letters composing the word *ashd* and *ashd*, *ashd*, *ashd*; the year is divided into 19 months (*Ismael*, p. 146), the months in 29 days (= 361 days in a year). A council of 19 members is to regulate the affairs of the community; each Báb is to pay the tax of one fifth of the value of property which is levied each year on the capital, provided the latter has not diminished meanwhile (p. 188); the believer is pledged to pay it, but neither the spiritual nor temporal authorities may employ force to make him pay it. All penalties are abolished except fines and the interdiction of cohabitation between married people for longer or shorter periods. Absolute freedom of trading and contract is recognized, payment of interest is allowed on goods sold on credit.

Marriage is compulsory after the age of eleven. Divorce is discouraged and a year is allowed the parties to come to an agreement in. Divorced parties are allowed to come together again nineteen times, after one month (p. 184). Widowers and widows are to marry again, the former after 90 days, the latter after 95, under pain of a fine (p. 207). The schoolboy may not be beaten before the age of five (p. 163) and after this age he must not receive more than five blows, some reviving being interposed. Disciples are bidden to be cautious; the laws of Islam against luxury, regarding the use of articles of precious metals and of silk stuffs are repeated (p. 162).

Every year there is a fast of one month (19 days) from the *ashd* of the sun to its setting, compulsory from the age of eleven to forty two. Ablutions are merely recommended without being formally prescribed. There should be a bath in each locality. All women may be seen unveiled and are allowed to be spoken to without restriction by any one, but not chided upon; it is allowable, however, to limit the number of words exchanged to 25 (p. 182).

The places of pilgrimage are the house where the prophet was born and where a mosque is to

he built (p. 140, 146), the place where he was imprisoned and the dwellings of his principal disciples. Journeys are not in a safe advisable except those for purposes of trade; sea-voyages are forbidden except to pilgrims and merchants. Prayer is no longer to be offered up in common except at funerals (p. 200), although preaching to mosques is recommended. There is no longer to be any legal inquiry; new converts are purified by the act of conversion itself (p. 129), and all that they possess becomes pure immediately; water is purify itself and it purifies 19 vessels of the Hajan ought to be read every day and the name of God mentioned 365 times. The dead ought to be buried in crystal whence arises the story that the body of the Bāb was buried in a crystal coffin or rather in brass and polished stone and wear a ring on the right hand with a verse inscribed on the setting "so that the dead may have no fear in the tomb" (p. 132, 137). No one should turn any one's face nor cause his neighbour pain (p. 163). One should answer a question or a letter and carry letters faithfully to their destination (p. 169) and not fear them up. Electrocution, flogging and imprisonment are forbidden (p. 200). Once in every thirteen days one should invite thirteen persons, be it only to drink water. Lugging is forbidden. It is even a sin to give to a beggar.

The division of an estate after defraying funeral expenses is as follows (p. 179): the children $\frac{1}{10}$, the husband $\frac{1}{10}$, the father $\frac{1}{10}$, the mother $\frac{1}{10}$, the brother $\frac{1}{10}$, the sister $\frac{1}{10}$, the teacher $\frac{1}{10}$; the right of inheritance does not extend further; representation however is allowed (p. 190). 'All Shāhismānī is the author of several works, all unimportant: the two *Hayāt* (Arabic and Persian), *Alif Bā*, *al-Hurūf* and of a commentary on the *Sūrat Yūsuf*.

Bibliography: *Ch. de Godin, Les Religions et les Philosophes dans l'Asie centrale*, (Paris, 1869), p. 141—170; *Shirāz Kāshānī, Bāb et les Bābī, Journ. des Ét. asiat.*, t. vii, p. 129 et seq.; Ch. Huan, *La Religion des Bāb* (Paris, 1880); Edm. G. Browne, *A Traveller's Narrative*, p. 1—45, 220 et seq.; by the same author, *A Year amongst the Bābians*, p. 38, 320 et seq.; A. L. M. Nicolas, *Scylla Ali-Mohammed dit le Bāb* (Paris, 1903, with portrait); *Le Bābisme arabe*, transl. Nicolas (Paris, 1905). Further literature is indicated in Geiger and Kuhn's *Grundriss der Iran. Philol.*, II, 602 et seq., 307. (Ch. Huan.)

BAB or **ABWAB**, the "Iron Gate" at Derband, (see the latter).

BAB or **MANDAB**, the (ancient) 17 miles broad between the Red Sea and the Gulf of Aden. According to Yāqūt, *Maḥzan*, ii, 630d, Mandab which means the place of calling, or of lament for the dead, is the name of a mountain on the Arabian coast. According to the legend mentioned by him, this mountain was originally joined to the onlying mountains opposite the African coast till a certain king caused it to be cut through. Mandab or Mandam is also however, the name of a harbour, the *Bayat* *harbour* of Foulouy, which at the present day must be looked for in Shāhī Sūd in a neighbouring place. In the early days the desert volcanic island of Perim (Ma'iyūn) which the English have held temporarily in 1799—1801, and permanently since 1857.

Bibliography: besides Yāqūt: al-Rāmī-ibn,

ed. Müller, ii, 98, 127. Ritter, *Asien*, vii, 62a et seq. Sprenger, *Die alte Geographie*, *Asien*, 57.

BABĀ, (Turkish) "father" is also used as a designation of any old man of the people, in East Turkish it also denotes "grandfather" (*Vakıtnā, Çagat. Sprachstudien*, p. 240; *Sāleḥīnā-Elmānī, Lughat al-Fāhāt*, p. 66). This surname is best known from the story in the 1001 Nights of 'Abū Bābā and the Forty Thieves (French Translation by Galland), of which the Arabic original has recently been discovered (Drazen R. Macdonald in *Journal of the Royal Asiatic Society*, April 1910). Some holy men have borne this name, like Gāfil, Bābā and Vaghl Bābā who accompanied Salih al-Dīn at the days of Timur; a *Shaykh* of the Crimea, Bābā Gīyā, son of Bishkman Gīyā who succeeded his father as *Shaykh* on his death and was assassinated six months later (929 = 1522). Before the introduction of reforms the forty doorkeepers (*kapıdar*) of the imperial harem were called Bābā; their chief bore the title of *Agā Kapıdar* (Rashid de Maynard, *Supplément*, I, 157). The name of Abū Bābā was borne by the heads of the corporations of craftsmen who gave the apprentices the leather apron and the title of *masterman*.

Babā Dagh, a mountain in Adu Minor (province of Alidin, Sanjak of Dersin), in the South of the last named town. Babā Dagh is also the name, among others, of a mountain and town in Roumania.

Baba bāru "Cape Baba" (the ancient *Amos*) a promontory on the West of Asia Minor between Smyrna and Constantinople, 23° 44' long. 66, 39° 25' lat. N., forms the western extremity of Mount Ida. On its flanks rise the market town and fortress of Baba belonging to the Sanjak of Nigla and the head of Adana with a little fortified harbour called Baba Isarık, 4—5000 inhabitants. It was formerly famous for the manufacture of papyrus.

BABA 1214, official name of the market south of Baba Isarık or Baba Baba, chief town of a *kāz* of the province of Adana, Sanjak of Nigla, comprising 3 *kāz* and 34 villages; it has a station on the railway to Adana.

Bibliography: Rashid de Maynard, *Supplément aux Dictionnaires turcs*, v, 1; *AD Daman, Dictionnaire turc*, p. 143; *ST*, same (1375), p. 206, 280; Teiler, *AD*, *same*, p. 20. (Ch. Huan.)

BABĀ BEG, an Uzbek chief of the family of the Keleges, was till 1870 prince of Shahr-nah and had taken part, in the summer of 1868, in the siege of the citadel of Samarkand then held by the Russians. In the summer of 1870 Shahr-nah was conquered by the Russians under General Adomov. Babā Beg led to flee with a small body of those faithful to him, first to the upper valley of the Zhetysay then to Ferghana where he was seized by order of Khān Khodiyar and handed over to the Russians. An annual pension of 3000 Koubits was granted him in Tashkent. After 1873 he entered the Russian service, took part in the same year in the expedition against Shokrad, and the following year in the end of the campaign received the rank of Major. He afterwards lived in Tashkent till his death which took place shortly before 1900.

(W. RATTNALL.)

From certain differences in style this latter work must have been written down from the author's dictation by three successive scribes. The text has been published by Uminski (Kashan, 1857) from a copy made by Kehr in 1737. A manuscript which belonged to Sir Salar Khan of Lucknow had been reproduced in facsimile by Mrs. Annette S. Beveridge (*Gleanings of Europe* Vol. I 1905 with two indices). It was translated into Persian by 'Abul al-Rahim Mirza Shihab, son of Bahān Shihab (1890) and this version was translated into English by J. Leyden and W. Easton in 1826. The French translation by Pavet de Courville (Paris 1891) is based on the edition of Uminski. These Monitors show a certain number of lacunae either due to the desire of the author to be silent on certain deeds little to his credit or to the accidents of his adventures.

Bibliography: L. Deleury, in the *Journal des Savants*, 1873; A. S. Beveridge, in *Journal of the Royal Asiatic Soc.*, July 1900 and 1901, Oct. 1905—Jan. 1906 (Separate edition under the title of *The Hyderabad codes of the Bektashis*); P. Toulou, *Bahar und Abu 'Isa* in the *Zeitschr. f. Deutsch. Morgenl. Gesch.*, xxviii, p. 141 et seq.; Lane-Poole, *Bahar* (OxL, 1899); A. Müller, *Islam*, II, 328, 340 et seq., 353 et seq., 373, 403—414; on the Bahānawāh: *Grundr. d. Islam. Philol.*, I, 361—363. (Cf. HODART.)

BÄBL, the designation of the followers of the Bah who however prefer to call themselves *Ahl-i-Bayān*. The preaching of the doctrine began with the sending of missionaries into various Persian provinces [see BÄH]; their teaching, which aroused the protestations of the Shi'a population brought about persecutions which the Bahs resisted in consequence the sect at first of a purely religious character, became a political party. After a counsel held at Herat, Moïse Husain of Faghayeh set out for Herat with at the head of a little troop which could no longer defend themselves in the north and entrenched himself in the monastery of Shihab Tabriz which he turned into a fortress; being besieged by the Royal troops he made several successful sallies but fell in the final encounter. Under pressure of famine the Bahs signed a capitulation in spite of which they were all massacred in 1853 (July—August 1849). In Samarkand the chief (son of the province of Khurasan) the Bahs harried the town and seized the Citadel of 'Ali Murdan Khan but after various vicissitudes was dislodged from this position and overpowered (May 1849—February 1850). Sayyid Yahya Durrani whom the inhabitants of Nafis, discontented with the agents of the central authority called upon to lead them, shut himself up in the ancient fortress there and held out for several days (January 1850). Nafis al-Din Shihab having been wounded by an attempt directed against him by the Bahs (Shah Wali 1268 = 10 August 1852), this was the signal for a general persecution of the Bahs which extended throughout the Empire. Mirza Yahya Kān remained quiet; Azal who had declared himself the successor of the Bah, left Persia and retired to Baghdad from which town he was brought to Cyprus by the Turkish government and detained in Famagusta. His half-brother Mirza Husain 'Ali entreated Kān 'Alah, arrested, then acquitted after an enquiry, obtained permission to go on pilgrimage to Karbala and stopped in Baghdad

[see BÄH ALLAH]. More recently Shihab Kān was executed at Ispahan on the charge of belonging to this sect as was Mirza 'Abbas al-Kabuli (October 1888). Persecutions took place at Bushah and at Nadjesbad. A certain number of Bahs took refuge at Ashkhabad in Russian territory where they were allowed to build a mosque. The schism between Shihab Azal and Bahā 'Alah divided the Bahs into two sects, the Azalis and the Bahā'is; the former, who represent the pure doctrine of the master, are now but few in number, the latter who look upon the Bah merely as the successor of Bahā 'Alah are spread throughout the world and besides Persians have made some converts among Europeans and Americans.

Bibliography: Ch. de Gobineau, *Les Religions et les Philosophies dans l'Asie centrale*, p. 175—197; Mirza Kāsem-beg, *Nad et les Bahis* (Tehran, 1870, 2^e éd., 1871); E. G. Browne, *A Traveller's Narrative*, p. 64 et seq.; *Journal of the R. Asiatic Society*, 1889; by the same author, *A Year amongst the Persians*, p. 58 et seq., p. 313, 362; Andrews, *The Bahis in Persia* (Lps. u. Berl 1896); *Grundr. d. Islam. Philol.*, II, 363 et seq. (Cf. HODART.)

BÄBL, the ancient Babylon, situated on the Euphrates in 32° 41' 30" North and 44° 25' 30" East of Greenwich.

The ancient Babylon had even in early times a much greater importance for Islam, as for us, than the town which still existed in the earlier Islamic period. All that the Muslims know about Bābil, comes from three sources, Jewish, Persian or Christian. It is not quite clear whether the information, which can be traced to the Bible, has come through the Jews or the Christians.

Even Adam and Shāh and Bābil are placed in Bābil after the expulsion from Paradise and as capital originally is also ascribed to the Byzantine Babylon-Babylonia in Old Cairo (Yāqut, I, 45) according to the Thāra. After the fall of Nūh b. Mūsā b. Uthmān and his sons settled in Bābil (the Khawāshir, p. 77; Tabari, I, 217—Yāqut, I, 442, 447). Bābil is after Hārān the second town that was built on the earth (Ibn al-Fākih, p. 496). The Tower of Bābil is ascribed to Nimrod and the tower is called 'Majdal', Palace (Tabari, p. 436). By the confusion of tongues God scattered the sons of Nūh from Bābil, the etymology of the name Bābil connected with this is also known (Gen. 11, 9 (Ibn Kāsim, p. 108; Mas'ūdī, *Tamdh.*, p. 197; Jāqut, a. v.). Nimrod the King of the first king of the earth, the first to commit murders and who built the first canals, had his tomb in Bābil (Ibn Khawāshir, p. 77; Ibn al-Fākih, p. 109; Tabari, *passim*; Jāqut, p. 101, 880; Mas'ūdī, *Tamdh.*, p. 94, after the Thāra, p. 103, 105, *Mas'ūdī* *passim*). His contemporary was Hārān, born in Hārān and brought with his father as a child to the land of Bābil where Labān lived and Hārān married and then departed (Tabari, I, 252 et seq.). In spite of many divergences from the Old Testament account this must be regarded as of Jewish origin as well as the accounts of the later period of Babylonian history. Babylonians who destroyed Jerusalem and led the Jews into captivity in Babylon, lived in Bābil (Ibn al-Fākih, p. 215; Tabari, I, 692; Mas'ūdī, *Tamdh.*, p. 105, 106; Yāqut, I, 448). That Cyrus the Mede slew Bālbāhar b. Awshamzādah b. Bālbāhar may also have come from Syriac sources (Tabari, I, 216). The Baby-

theatre has come to light. For ages the ruins have been used as a quarry as early as Herodotus, as building material. Babel especially, which this reason is called by the natives *Abgillib* (*Abgillib*) or also *Abgillib* (according to Herodotus, the "Overturned"). Although the situation of the ancient Babylon has always been known to scholars, it had to be rediscovered by western knowledge at the end of the eighteenth century.

Bibliography: Under the Arab historians and geographers quoted: *Le Strange, Lands of the Eastern Caliphate* p. 42; by the same author, *The Sirofian: Journ. of the Roy. As. Soc.* 1893; M. Streck, *Babylonien und Assyrien*, Geographien, passim; on the scientific rediscovery of Babylon: H. V. Hilprecht, *Explorations in Upper Mesopotamia during the XIXth Century* (Baltimore, 1905); the excavations were treated in those of the German Orient-Gesellschaft, in the *Mitteilungen der D. O. G.* since 1890. (KURT HARTMANN.)

BABYLON (Bābālyūn), a town in Egypt. The name Babylon of the medieval Egyptian town in the neighbourhood of the modern Cairo is according to Cassiano the Greek form of an ancient Egyptian *Wabylon* through assimilation to the Arabic *Babylon* which was familiar to the Greeks. This assimilation is not quite free from objections but there is no doubt that some ancient Egyptian place-name resembles it. By the name it meant the ancient town and fortification of the Greeks which — situated on the borders of Upper and Lower Egypt — commanded the interior. Even to the present day portions of the ancient fortification have survived in the *Kast al-Shara*. The situation and importance of this place was much more important in ancient times as the Nile then flowed farther to the East. From the location farther on the conquest of Egypt by Achaemenes. With the fall of Babylon (23 B.C. 11, 20 = 9 April 648) the name of Egypt was sealed. The camp of the Arab Army which developed in later times into Fostat Mir was then pitched near this place, important from the military point of view, and the ancient fortification made use of. As the name known from papyri, Babylon and Fostat were still distinguished at the end of the first century. In Fostat lived the Muhammadans, here their *Khaj* were marked out. In Babylon were the great *canon-monasteries* and the seat of the administration. The arsenal on the island of *Roda* which is also mentioned in papyri, was closely connected with the fortress. The original distinction between *Fostat* and *Babylon* was naturally soon lost, the name Babylon fell not at use among the Arabs and only among the Copts, its application by the latter being extended, for the Copts occasionally used Babylon to describe the whole of the great series of towns from *Kast al-Shara* through *Fostat* and *Cairo* to *Marjuth-Hellipolis*. This usage then spread in western Europe. This is why Babylon with varying orthography appears in the literature of the numerous *commercial* centres between Egypt and the western states, which have been published by Amari. The same may also be found in the contemporary literature of Europe as in the letters for example in *Montevideo* and *Rome* when following historical documents call *Sablon* "Sablon al-Babylon".

Bibliography: *Yahia, Mishtar*, I, 450.

Mishar, Adhar, I, 287; *Ala Fakh* (ed. *Kalla and Baily*), fol. 230; *Qanaw*, *Les Noms Coptes du Caire et des Localités voisines* (Paris, 1890, *Arch. Orient.*, I, 26); *Amellmann, Geographie de l'Égypte à l'Époque Copte*, p. 75 and parallel; *Quatremère, Mémoires sur l'Égypte*, I, 45; *Papyrus Schatz-Kainhardt*, p. 98; *Lebanon, Les Noms Coptes*, XX, 84, 91; *Lebanon, Les Noms Coptes*, IV, 4, 11, 21 & 103; *A. L. Gauthier, Les Noms Coptes* (Paris, 1907), p. 47 et seq.; *Mishar, Adhar*, I, *Dictionnaire Arabi del R. Accademia Fiorentina* (Florence, 1863). (C. H. HARTMANN.)

BADA (A.), appearance; in the dogmatic sense: the intervention of new circumstances which bring about the alteration of an earlier divine determination. (Hoy gives the term too with a significant Arab name *al-Mishar* de *al-Mishar*, 287, translating it "unstable of the Day"). Three sorts of *Bada* are distinguished (*Shukran*, ed. *Carleton*, p. 110) according to the word refers to the knowledge, the will, or the command of God (*al-Mishar*, I, *al-Mishar*, p. 100). The possibility of *Bada* in opposition to the very divergent orthodox Sunni doctrine, always dealt with in the chapter on divine knowledge (*Ilm*) in the textbooks of Shi'ite dogmatics, in which however it has found no authentic statement. In its widest conception, which includes the hypothesis of the mutability of the divine will, it is taught only in the ultra Shi'ite sects (*Madh'ib*); the modernist *Isma'ili* schools are careful to exclude the mutability of divine knowledge or at least to give it very *restricted* expression (see below). The former could quote the doctrine of the Shi'ite *Madh'ib* *Madh'ib* *al-Bada* (*q. v.*) according to which God's knowledge only appears on the realization of the object; that which does not yet exist (*al-Mad'ar*) could not be an object of his knowledge, this follows as a consequence of things as soon as they become phenomena (*al-Mad'ar* *al-Bada*, *al-Mad'ar* *al-Bada*, *al-Mad'ar*, *al-Mad'ar*, 1328—1910, ed. *Muhammad Badi*, p. 49), subtleties which are also treated of in modern times in the religious philosophy of the Shi'ite *Shukran* sect (cf. *Revue des Études musulmanes*, 1910, XI, 135—138). This conception leaves room for the admission of God's knowledge being in correspondence with our experiences and of His changing a fixed resolution. The Islamic historians of the sect agree that the doctrine of *Bada* was first propounded by *Mughfir* (*q. v.*) and then became the doctrine of the Shi'ite faction of the *Kababiyas* (*Abd al-Badi* I, 20 30; cf. *Ahmad b. Yahya b. al-Murad* in *al-Murad*, I, 100; cf. *Ahmad b. Yahya b. al-Murad*, *Thalagat* in *Islam* (Honn, 1910), 124). *Abd Allah b. Nawf* is occasionally said to be the originator of this doctrine (cf. *Wellhausen, Die Religionen des Judentums*, p. 88, 1). When *Mughfir* had to defend himself in the battle, which was to decide the fate of his enterprise, against the superior forces of *Mughfir b. al-Zuhair*, he (or *Abd Allah b. Nawf*) announced that God had revealed to him that he was assured of victory. When the alleged *Bada* was proved false by his defeat, *Mughfir* (or *Abd Allah*) said referring to *Sura* 13, v. that something had intervened (*al-Mad'ar*) which had caused God to alter his determination after the defeat of the Shi'ite community this view had to be

which born intellect and originality could be traced. This may be inferred from *Diehl, Frie Opuscula*, ed. van Vloten, 183, - (correcting (لأل) to (لأل)).

Biālogonjāy: Abū Isḥāq Muhammad al-Kulnī, *al-Ughat min al-Djāmi' al-Kabir* (Bombay, 1302 H.), 82-86; *Al-Mawḥi al-Kabir* (Lahore, 1328-1330 H.), 1, 110-121 (this utterance, and *Biālogonjāy* of the most moderate Shī'ite authorities on *ḥādī* are here quoted in full); I. Pridmore, *The Heterodoxy of the Shī'ites according to Ibn Ḥazm* (New Haven 1909 = *Journal of the American Or. Soc.*, 1910, 71. (Göttingen).)

BADAJOS, at the present day, the fortified capital of the province, the largest in Spain of the same name, the southern half of Spanish *Kutnamāra*, on the left shore of the Guadiana before its bend to the south on the Portuguese border (130,000 inhabitants). The identification of the town with and the derivation of the name from *Ba* (Juba) Augustus or Colonia Pacensis is without foundation and has arisen from an error of local patriotism as the latter certainly is *Beja* in Portugal (Arabic *Baja* = *Beja* from *Pacem*). The identification with the doubtful *Baia* of Valerius Maximus and *Baia* is also uncertain. Its first certain historical appearance is under the Arabic form *Bajalān* (which is the original of the modern Spanish form) as the strongly fortified base of the house segregate the *Marwa* (363 = 875) during his revolt against the Caliphate of Cordova (Muhammad II). It was only regained from his vassal son by Amīr al-Rahmān III in 318 = 930 (*Rawd*, ii, 105 et seq.; 140, 145, 213 et seq., 176). The new town founded by the Arabs at *Bajalān* (Arabic *Bajalān*, 1731 *ḥudūd* *al-Andalus*) gradually and the place of *Colonia Augusta Emerita*, Arabic *Marida* = *Merida* 140 miles to the east along the left bank of the Guadiana which was sinking into insignificance especially after it became on the decline of the Caliphate of Cordova, the brilliant capital of the Almoravids [p. 9.] who united the greater half of Northern Lusitania into an important Kingdom 1022-1094. After the defeat at al-Zallāḡa = Sacurima, northwest of Badajoz, in 1086 so fatal to the Christians, the principality of the North-western part of Badajoz like the other *Reyes de Taifa* also fell into dependence on the Berber al-Murāwids who had hastened to their assistance from Morocco till in 1094 it was incorporated by this more powerful dynasty and became a part of the Spanish Province or dependence of the Almoravids of Northwest Africa and of the Almohads who succeeded them. In 1165 Alfonso I. Henriquez of Portugal took Badajoz by surprise, but it was taken from him again by Ferdinand of Leon who afterwards gave it back to him. Badajoz again became an Almohad possession and it was not till 1230 that it was finally conquered by Alfonso IX. of Castile and Leon. Badajoz was the birth place of many Arab scholars, the most prominent of whom is Abū Aḥmad ibn Muhammad al-Bajalānī al-Bajalānī who died 521 (1127) cf. Brockelmann, *Gesch. der arab. Lit.* i, 427, where 444 (1052) is to be read; I. Pridmore 639.

Al-Bajalānī: Yāqūt, *Ma'ājam*, i, 664; *Ma'ājam al-Bajalānī*, i, 150, iv, 344; Dory, *Histoire des Musulmans d'Espagne*, ii, 183 et seq., 207,

228, 260; *Madica, Dictionnaire*, iii, 256 et seq.; M. K. Martens y Martens, *Histoire des crimes de Badajoz*; [see also *ARABIA*.]

(C. F. NIXON.)

BADAKHSHAN, frequently written *BADAKHSHI*, *BAKSHI*, is the spoken language also sometimes called *BADAKHSHI* (with Arabic plural ending) a mountainous land on the upper course of the Amu-Darya or more correctly of the *Ḥamā*, on the left bank of this stream which is the source of the great river; from it comes the adjective *Badakshian* or *Badakshi*. J. Marquart (*Reise nach Turan*, p. 279) explains the name as "land of Badakhsh or Bakshish, a kind of ruby which is said to be found only in Badakhshan at Kaktā". It is very probable however that *Badakshian* (from which comes the French *Bakhs* and the English *Bales*) originally denoted the land as a dialectic form for *Badakshian* and was later transferred to the kind of ruby. Vāḡ (ed. Wüstenfeld, i, 528) states that the form *Badakshian* was the form for the name of land more commonly used among the people; Marco Polo also gives this form. The names from which the rubies come are found outside of Badakhshan proper — in *Shughnan* on the right bank of the Amu-Darya as is testified by a ruby a traveller as Marco Polo; this however has no historical times usually been noted with *Badakshian* under one ruler. *Tuḥfat al-Awāḥid*, Pers. also 23) of *Badakshian* were famous in the middle ages throughout the whole Muhammadan world; in Persian poetry the expression "*ḥalāḥ* *Badakshian*" or "*ḥalāḥ* *Badakshian*" is frequently used in a figurative sense for wine or the lips of the beloved, in Central Asia this expression is widely known even amongst the common people. The district with the mines in question belongs now to the territory of *Bukhara* under Russian rule; the mines however are still exploited in the same primitive fashion as in former days and have not as yet attained any importance in the European jewel trade.

Badakshian is watered by the *Kokta*, a tributary of the Amu-Darya, called the *Khizmat* in the *Ḥudūd al-'Alam* compared in 372 = 983-993, cf. on this work J. Marquart, *Central-Asien und Ostasien*, *Strassburg*, p. 212; unique manuscript in St. Petersburg) from the economic point of view, only the valley of the *Kokta* and its tributaries have ever been of importance — here were the towns of *Badakshian* — probably not far from the modern capital *Paidahat*, first founded in the 17th century — *Ḥāḥ* and *Khizmat*; the two latter which are already mentioned in the earliest Arab accounts have retained their names to the present day. The lapis lazuli of *Badakshian*, famed in the middle ages as now, came from the mines on the upper course of the *Kokta*; the trade in these stones is at the present day a monopoly of the Afghan government; they are exported exclusively to India. Besides these, iron and copper mines are found in *Badakshian*.

The name *Badakshian* is first mentioned in Chinese annals of the sixth and eighth centuries A. D. in *Hsiao-tsang* in the form *Pa-to-tsang-na*, of which according to Schlegel the ancient pronunciation was *Pa-to-tsang-na*, in the *T'ang-shu*, *Pa-to-shan*, in the encyclopaedia *Pa-to-shan*, *Pa-to-shan*. The country is described by the Chinese as part of *Ta-ho-to* (*Tukharistan*). The Arabs likewise use the name *Tukharistan* in two

meanings: Tukharistan in the narrower sense was only the land between Balkh and Badakhshan, in its wider application it comprised all the lands east of Balkh on both banks of the Amu-Darya. The name seems to come from the Tukhara who first appeared in the second century B. C., the conquerors of the Greco-Bactrian kingdom. In the fifth century A. D. these lands were conquered by the Hephthalites (the Kephthalites of the Byzantine writers). Again in the anthology composed by 'Ardi in the sixth (vi) century we find a story according to which a king of the Hephthalites gave his and the lands of "Djirm and Badakhshan" (Barthold, *Turkistan*, I, p. 91). The kingdom of the Hephthalites was overthrown by the Turks in the seventh century; at the time of the last Arab conquest the ruler of Tukharistan in the latter sense according to Arab and Chinese sources, bore the Turkish title *Yabghu* (arch. *Yabghu*); the princes of various lands, amongst them the prince of Badakhshan, were his vassals. We have no accurate information as to when and how Badakhshan was conquered by the Arabs and later introduced; the name of the country is not once mentioned by Tabari; amongst the events of the year 118 (736) mention is made of a campaign against "Mishin in the land of *Shabghaya*" and other places (Tabari, II, 1230 et seq.). According to Yaqubi (ed. de Goeje, p. 258) *Djirm* in Badakhshan was the frontier town of India in the trade route (the *Wakhjan*) to Tibet. The same author also mentions an otherwise unknown Turkish prince *Khwarizmshah* (this is the correct reading) "King of *Shibin* and Badakhshan". Yaqubi (ed. de Goeje, p. 278) describes Badakhshan as "the territory of Abu 'l-Fath"; probably the prince Abu 'l-Fath al-Fath is here meant whose son Abu Nasr is said according to Barthold (*W. Barthold, Turkistan*, I, p. 60) and Yaqubi (I, 1023) to have fought with *Khar-Beg*, the Samanid Governor, (died 340=951-952; cf. Ibn al-Athir, ed. Varnhagen, VII, p. 157 and 270) in the neighbourhood of Balkh. Nothing else is known about the political affairs of Badakhshan in this period. In the eighth century the decline of the Samanids was brought to Badakhshan by the poet *Nasir-i Khawar* and disseminated there with success his tomb is still pointed out on the upper valley of the Kohistan; his teaching has survived to the present day in Badakhshan and the adjoining lands. In the second half of the ninth century Tukharistan in the wider sense (with Badakhshan) was under the sway of a branch of the Ghazni house which had its capital in Herat and like the other branches of this dynasty was conquered by Muhammad Shah of Ghazni in the beginning of the tenth century.

Badakhshan was not affected by the invasion of the Mongols and remained till the sixteenth century under the rule of its native dynasty. The tradition of the descent of this ruling family from Alexander the Great is first mentioned by Marco Polo and is often mentioned later by Muhammadan writers. The daughter of the last ruler is credited by Muhammad Jaldar (*7c 1000* *Shah*, p. 203) with the statement that her ancestors had ruled Badakhshan for 1000 years. Her name and her successors only succeeded in obtaining an acknowledgment of their suzerainty after severe fighting. The land was not incorporated in the kingdom of the Safavids till the time of Timur's

great-grandson Abu Sa'id. The last ruler of the Sultan Muhammad Badakhshi had before this abandoned the observance of the prescriptions of Alexander the Great (*Faris al-Shah*) and composed a Persian *Shah* under the pretence of last (*Faris al-Shah*, p. 247). He submitted without resistance to the army sent by Abu Sa'id and betook himself to Herat; his son had to flee to Kashghar, Muhammad took a son of Abu Sa'id was appointed Prince of Badakhshan. Soon afterwards the prince returned from Kashghar; Abu Sa'id was expelled; Badakhshan had to be conquered for which Muhammad Abu Sa'id and Shah Sultan Muhammad associated in 871 (1406-1407) (*Faris al-Shah*, ed. Stewart, p. 233). The date must therefore have been sent through in the inscription discovered by the English in 1885 according to which this prince built a stone bridge in the year 884 (1470-1480) (*Faris al-Shah*, p. 247). Abu Sa'id was afterwards driven out of Badakhshan by his brother Sultan Mahmud, Prince of Herat. The conquest of Herat by the Tatars in the beginning of the sixteenth century Badakhshan remained united with Herat. A military movement led by Muhammad Shah and Zahir Razi 1500 in Badakhshan against the Uzbek conquerors; a fortress on the left bank of the Kohistan which still bears the name *Khwa-i Zahir* (source of victory) given it by Muhammad Shah is mentioned as the centre of the movement. The Uzbeks were driven back; the Timurid *Sayyid Mirza* (brother of Zahir) who had been called upon by the rebels was recognized in Badakhshan as ruler about the end of 910 (corresponding 1505) but could not come to an agreement with the leaders of the movement and was driven out after two years. In the year 913 (1507-1508) Sultan Wab Mirza, usually called *Mirza Khan* or *Khan-Mirza*, son of Sultan Mahmud Mirza, came to Badakhshan with the consent of Herat and was received in *Khwa-i Zahir*. Muhammad Shah had been slain shortly before by his companion Zahir; Zahir who wished to retain the power in his hands even after the arrival of the new ruler was unconsciously put out of the way by assassination. A short time afterwards Shah Razi al-Shah the chief of the *Khwa-i Zahir* of Badakhshan appeared in Badakhshan, gathered the followers of his doctrine around him and brought a part of the land under his sway; he was killed soon afterwards in the spring of 1509 and his head brought to *Mirza Khan* at *Khwa-i Zahir*. *Mirza Khan* died in 920 (1520) being still ruler of Badakhshan, whereupon Zahir adopted *Sultan* the son of the deceased ruler, who was left without a guardian and in place of him sent his own son *Hamayun* to Badakhshan in 925 (1523-1524). *Hamayun* was called to India by his father; after an unsuccessful attempt on the part of *Sultan Khan* the ruler of Kashghar, to bring the land under his sway, *Sultan* was recognised as Prince of Badakhshan by Herat as well as by *Sultan Khan* in 1530. *Sultan* reigned till 983 (1575), was driven out in the first half of that year by his grandson *Shahruh*, went to India and thence to Mecca but later returned to his native land. In 1585 Badakhshan was conquered by the Uzbeks under 'Abul Allah Khan; *Sultan* and *Shahruh* had to take refuge in India but returned afterwards and made several attempts to dislodge the conquerors. Even as late as the beginning of the twentieth century a revolt

AL-BADĪ AL-ASTURLĀBĪ, *Ḥakīm al-Ḥisāb* A. AL-Ḥisāb A. AL-Ḥisāb (also Yūsuf) AḤD L-KĀSĪ, a distinguished Arab scholar, physician, philosopher, astronomer and poet, but especially eminent in the knowledge and construction of the astrolabe and other astronomical instruments. The date of his birth is unknown; in the year 320 (1116-1117) we find him in Ḥisāb (sic) friendly terms with the Christian physician Amr al-Dawīd b. al-Tīmūdī. Later he lived in Baghdad and is said to have made a considerable fortune by his profession under the Ḥalīf al-Mustashīd. According to Abū Ḥāshim astronomical observations were made under his direction in 324 (1130) in the palace of the Ḥalīf al-Mustashīd in Baghdad; probably the "Ḥalīf al-Mustashīd", composed by him and dedicated to Sultan Abū Ḥāshim Muḥammad b. Muḥammad (1118-1131), were a result of these observations. He died in Baghdad in the year 334 (1139-1140) and according to Abū Ḥāshim, was only apparently dead. As to his efforts in the domain of poetry, according to the Ḥalīf they were noble and beautiful, according to the Ḥalīf al-Mustashīd they bordered on the sublime and ludicrous; the latter and the Abū Ḥāshim give some specimens of the latter of them. Besides a selection of his own poems he published a selection of the poems of the Ḥalīf. In one volume dated 1141 he published a selection of the poems of the Ḥalīf.

We must not be led astray by the praise bestowed by the Arab biographers, notably Ibn al-Kāfī, on al-Badī al-Asturlābī and appreciate him too highly. The historians and biographers of the thirteenth century had too little knowledge of mathematics and astronomy to be able to value at their proper worth the really remarkable achievements of the masters of the art in eleventh centuries. In these sciences they therefore easily fell into the error of exalting the talents of scholars who were nearer them in point of time, unduly and at the expense of those of the golden age of Arab science: neither al-Battānī, nor Abū Ḥāshim nor al-Badī al-Asturlābī although they have earned a high enough degree

Bibliography: Ibn al-Kāfī (ed. Lippert), p. 339; Ibn al-Kāfī (Kahn, 1910), II, 184, transl. by S. S. S. 580; Ibn al-Kāfī (ed. A. A. Müller), I, 280; Abū Ḥāshim (ed. S. S. S.) p. 366; Abū Ḥāshim *Annals musulmans* (ed. Relake and Adria), III, 441 and 483; (Sammier, *Littérature arabe*, I, 430; H. S. S., *Abhandlungen zur Geschichte der arabischen Wissenschaft*, I, 107. (H. S. S.)

BADĪ AL-ZAMĀN "wonder of the age", a title of honour given to the Arab writer al-Ḥamīdī (q. v.).

BADIL (A.), "Equivalent", "Equivalent", (See also 41.)

BADĪS AL-ḤAMĪDĪ A. AL-ḤAMĪDĪ, called AL-MUẒAFFAR (the victorious), a Berber Zīrid, cousin of Badī al-Zamān (q. v.), King of Granada (439-465 = 1038-1073), a blood-thirsty tyrant and despot, obtained the sovereignty of Granada by the help of his clever Jewish vizier Samuel ben-Nagid (Samuel ha-Levi ben Joseph ben Nagid, arab. Isma'īl ben Nagid) after the death of his father Ḥabīb and the voluntary withdrawal of his younger brother Is-

ḥāq who was protected by a powerful party in the Kingdom. He at once sought to secure his position by murdering various opponents such as the Slav Zuhayr, Emir of Almería and his rival Ibn al-Balā. A war lasting many years, which he waged with the Ḥabībids of Seville over the sovereignty of Andalus, ended indecisively. Allied with the Berber prince Muḥammad al-Ḥamīdī and Isma'īl of Málaga he defeated the Ḥabībids (Isma'īl, the son of Ḥabīb al-Ḥamīdī Muḥammad I, who was besieging Carmona, at Seville 431 = 1039) but he could not prevent the recovery of Seville, the Ḥabībids al-Muḥammad (q. v.) obtaining possession of several small Andalusian Berber states such as Mérida, Huelva, Huelva, Seville, Almería and in the end Carmona also (439-1067) though he soon recovered Málaga, which he had seized after the fall of the Ḥamīdīds in 449 (1057), after its capture by al-Muḥammad the son of al-Muḥammad. To avenge the murder of a number of Berber nobles by al-Muḥammad, Isma'īl resolved to massacre all the Arabs of Granada while in the mosque at the Friday sermon, a plan which Samuel thwarted only with the greatest difficulty. The abilities of this vizier brought the Kingdom of Granada to great prosperity; the capital fortified and adorned with splendid buildings by Isma'īl was the great bulwark of the Berber power in Spain but after Samuel's death in 459 (1066) the kingdom soon fell to pieces. After the death of Isma'īl in 465 (1073) his grandson Abū al-Balā inherited Granada and Isma'īl's brother Tamīm, Málaga.

Bibliography: Dozy, *Scriptorium Arabicum* (ed. de Al-Badī), I, 51, 119; II, 53 et seq., 207, 210, 217; *Manṣūr*, I, 359 et seq.; Ibn al-Kāfī, *lib. 28* *Berber*, p. 234; transl. by de Siano, I, 62 et seq.; Dozy, *lib. 28* *Musulmans d'Espagne*, IV, 37 et seq.; 37 et seq.; 108 et seq.; the same, *lib. 28* *al-Badī al-Muḥammad*, introd., p. 80-103; David Cassel, *Lehrb. der Arab. Gesch.*, II, 117 (1879), p. 242-244; Fournier, *Annales républicaines* (Chronological tables of the Zīrids); Müller, *Die Islam*, II, 553, 555 et seq., 596-601.

(H. SCHMIDT.)

BADĪS, AḤD AL-ḤAMĪDĪ A. AL-ḤAMĪDĪ, son and successor of al-Muḥammad, a prince of the Zīrid dynasty, succeeded his father on the 3 Rabi' I, 365 (26 March 998), as governor of Ifriqiya and Central Maghrib. His accession was confirmed by his father-in-law al-Ḥamīd al-Muḥammadī, the Fatimid Caliph of Egypt. He continued the war against the Zānids and after entrusting the government of Tūnis (Tūnis) to his uncle Isma'īl he went against Zānī b. Ayya, sovereign of Fās, his other uncle Isma'īl who was defeated at Amdī, Isma'īl then advanced in person and his adversary retired before him but while the former was occupied in the West, Fāzīl b. Sa'īd, governor of Tūnis, rebelled against him and with him Isma'īl and Zānī the grand-uncles of Isma'īl, whom Isma'īl had offended by his preference of younger relatives in filling the offices of state. Isma'īl and Zānī were defeated by Isma'īl in 391 (1001), Zānī fled to Spain where he founded the Zīrid dynasty of Granada. Meanwhile Isma'īl had overthrown Fāzīl, who, after besieging Nāghā (Nāghā) in vain, had turned his attention to Kairuān, and defeated him at Wād al-Aḥlā (to Wād al-Aḥlā 389 = 23 Oct. 999). Fāzīl fled through the desert and found refuge in Tāpūl where he died in 400

(1009-1010) Bādī (then marched against this town and received the submission of Warā, brother and successor of Fāfāl. While these events were taking place, Hammad founder of the Kalā of the Band Hammad, had rebelled in anger at being deprived of the governorships of Tifla and Constantine. Bādī put himself at the head of an expedition against him and defeated him on the borders of the Shālīf, whereupon Hammad having lost army and treasure, succeeded in fleeing to the fortress (al-Kalā) which he had built. He was saved by the death of Bādī which took place in the night of the 27th or 30th of Rabi' 7-Kāda 406 (9th or 10th May 1016).

Bibliography: Ibn Adhār, *Hist. de l'Afrique et de l'Espagne*, l. 255-261; 269-273 (transl. into French by Fagnan, l. 361-371; 383-397); Ibn al-Athir, *Chronica* (ed. Tuckberg), l. 39 et seq.; 107-110; 172-179; Ibn Khaldūn, *Kitaḥ al-Ibar*, vl. 297 et seq., vl. 40 et seq.; the same, *Hist. des Berbères* (ed. de Slane), l. 102 et seq., 221 et seq., 232; l. 46 et seq., 55, 56; (transl. into French by de Slane), l. 16 et seq., 43 et seq., 59 et seq.; ll. 247 et seq., 260-265; Müller, *Islam*, ll. 619, 621; Morier, *Kitaḥ de l'Afrique septentrionale*, l. (Paris, 1853), 383 et seq., 386-395.

(Ibn al-Battān.)

BĀDIYA, country residence of the Omayyads. The conquering Arabs, accustomed to the free life and open air of the desert, required some time to become used to the confinement of towns, frequently ravaged by epidemics; whence their saying "Health dwells in the desert". Some of the Umayyads even had their tents brought up to the desert by the Lakḥmids of Hira who resided there periodically. This repugnance to the town capital was also why the caliphs, especially Mu'awiyā I and 'Abd al-Malik, usually lived outside Damascus. In the desert survived purity of language and of national customs threatened by contact with conquered peoples. The desert was therefore called "the school for princes" and Mu'awiyā readily allowed his son Yazīd to sojourn in it. 'Abd al-Malik regretted not having sent Yazīd I there to improve his habits. We also know that the Omayyads passed a part of the year, preferably the spring, in the desert. Their residence there they called their *ādīya*, from which comes *adadād* "to dwell in the desert." Each caliph — and following his example the members of the ruling house — chose for their *ādīya* a corner in the Syrian desert where they enjoyed the pleasure of spring, the most beautiful season for a nomadic life. The Arabists note the departure of the caliphs to their *ādīya* and their return. Mu'awiyā who used to pass the winter at Sūzra on the shores of the Lake of Tiberias seems to have done without a *ādīya*. The *ādīya* of Yazīd I was in the neighbourhood of Hama; 'Abd al-Malik passed the spring at Bādiya. His successors, especially Yazīd II conceived the tradition. Their *ādīya* are to be sought for preferably in the wilderness adjoining Bādiya. Living in tents they there exercised the splendid hospitality of the ancient Arabs and entertained poets and *wuḥūd*. Sometimes the *ādīya* presented the scene of gay picturesque confusion, that seems to have existed in the life of the Ghaznawids and the Lakḥmids, train for the military escort, more substantial buildings for the ruler and his harem.

Some camps possessed the tents erected along the Roman frontier; others isolated camps, erected *ḥabāḥ* (tents in lines) in the midst of the desert, others again only a simple shelter for hunting from, one of the favourite recreations of this system in spring. In these *ādīyas* they lived with their families and their guards (*shūḥr*). Some of these buildings were adorned with precious marbles, sometimes even with frescoes. The ruins visited by Dr. A. Muhl enable us to fix the site of several *ādīyas* and to reconstruct the whole appearance of these singular spring residences, peculiar to the Umayyad period.

Bibliography: *l. l.*, l. 29; ll. 35-36, 38, 108; vl. 61; vl. 112-113, 136; vl. 183; *l. l.* (ed. Ahlwardt), p. 200; *Tabari* (ed. de Goeje), ll. 1793, 1795; Ibn 'Abd Rabbih, *ʿIḥṣā*, l. 293; Ibn Khaldūn, *ʿIḥṣā* (ed. Brockelmann), 297; A. Muhl, *Revue Archéol.*, p. 151-161; H. Lammens, *La Bādiya et la Syrie sous les Omayyades*, in the *Mémoires de la Faculté des Sciences de Beyrouth*, vl. 91-112. (H. Lammens.)

BĀDĪ, *l. l.*, a gift, tax, toll etc.
BĀDJADDĀ, in the Arab middle ages, a small strongly fortified town in Mesopotamia, south of Harran, some distance east of Bādiya situated on the road to Ka's al-Aḥ, with famous gardens. It appears at the present day to be no longer in existence. The Aramaic name (ܒܕܝܬܐ) denotes "house of fortune"; cf. perhaps,

an "Alo-gadda" = "source of fortune" in the Hammurabi and the Gadda of the Tablets Penningtonians in Syria. See thereon Noldeke in the *Zeitschrift f. Deutsch. Morgenl. Geschicht.*, xix, 447.

Bibliography: Yazīd, *Muḥṣan* (ed. W. W. W. W.), l. 453; *l. l.* (ed. de Goeje), p. 174, in which *Bādjadda*, not *Bādjadda* is to be read; G. le Strange, *The Lands of the Eastern Caliphs* (Cambridge, 1905), p. 103.

(Strickland.)

AL-BADJALI, AL-HASAN b. 'ALĪ b. WARRĀD, founder of a sect among the Banu of Morocco, whose adherents are called *Badjaliya*. Al-Bakri states that he appeared there before Abū 'Alī 'Alī al-Shā'ir (n. v.) came to Ifriqiya (before 280 = 893). Al-Bakri came from Nāḥa (Nāḥa) and found many adherents among the Banu Lāma. His teaching agreed with that of the Khawāḥish but he asserted that the Imam belonged only to the descendants of al-Ḥasan. So al-Bakri and Ibn Ḥanbal state in opposition to the *Ḥawāḥish* (ed. de Goeje, 65), who says that he was a *Ḥawāḥish*. He recognised the Imamate of Muḥ b. 'Uṣayf, a descendant of Ḥanbal. The *Badjaliya* were afterwards conquered and exterminated by 'Abd Allāh b. Yūsuf.

Bibliography: Ibn Ḥanbal, *Muḥṣan al-Niḥāl*, vl. 123; *Beḥr*, *Description de l'Afrique Septentrionale* (ed. de Slane), 161; *l. l.* (ed. de Goeje) in *Journal of the American Oriental Soc.*, xix, 75.

BĀDJARMĀ, or *BĀDJARMĀ*, name of a district east of the Tigris between the lower Zab to the North and the Qadāb Hamrān to the South whose chief town in the middle ages was Karkāb (Syr. Karkāb de Beth Nūḥ) during the caliphate it formed a district of the province of Mosul (cf. Ibn Khordādhbeh, 97, 2). *Bādjarmā* is an Arabic rendering of the Aramaic term (ܒܕܝܬܐܝܪܡܐ) while *Bādjarmā* goes back to some Middle Persian form of the name of the

The usual cry with which they invoke the saint's help when their boats happen to fall in danger is "Allah, Nahr, Pant Mir, Badr, Badr, Badr" (God, the Prophet, the Two Saints, Badr, Badr, Badr). It is very probable that the Syrian mariners have borrowed the idea of "peopling the waters with saintly spirits", hobbling away over them, from the ancient Hindus.

Bibliography: *Journal of the Asiatic Soc. of Bengal*, Part I, no. 3, p. 302 (1873).

(M. HIRAWI: HIRAWI)

BADR a *Ḥasanawān* *Ḥasan* *Nāṣir* al-Ḥafṣ, a Kurdish chief, who was recognised after the death of his father in 369 (699-980) by the Ḥayd al-Dawla as ruler of Kirdistan. After the latter's death in 372 (983) Badr inclined towards Fakhr al-Dawla and thereby came into conflict with Shams al-Dawla the son of 'Aḥmad al-Dawla. In the struggle he was victorious over the troops sent against him under Karategin in 377 (987) and brought the province of al-Biḥār under his sway. He thereby became one of the most powerful rulers of the time and in 383 (993) received from the Caliph the title *Nāṣir al-Din* wa *Ḥ-Dawla*. In his old age about the year 400 (1009) he quarrelled with his son Ḥafṣ who made him prisoner. On being free again he was able to gain power once more with the help of the Ḥayd *Badr* al-Dawla, after the troops sent to his assistance under Fakhr al-Mulk had taken his son prisoner. Five years later in 405 (1014) Badr was murdered by his own people.

Bibliography: *Ḥin al-Aḥḥ* (ed. Tarnberg), vii, 474 ff. *Ḥin al-Say*, *Ḥin al-Say* (ed. H. H. H. H.), 473 ff.

BADR *al-Dawla*, *Salim* *al-Aḥ* *al-Dawla* the *Ḥasanawān* governed the town of Ḥafṣ. He was uncle of *Ḥafṣ* and reigned from 1101 after the latter's death in 316 (1122) but had to retire soon after, when in the following year he sent *Ḥin al-Aḥ* to the Crusaders and his nephew *Badr* b. *Ḥafṣ* advanced against Ḥafṣ in consequence. When in course of time *Zang* became lord of Ḥafṣ the governor *Kutugh* *Abu* made himself so hated by the inhabitants that they again called on *Salim* in 523 (1126) *Salim* thereupon laid siege to *Kutugh* *Abu* who was able to hold out in the Citadel of the town till *Zang* sent troops to his aid. An attempt by the Crusaders to take the town during these troubles was unsuccessful. *Zang* summoned both *Kutugh* *Abu* and *Salim* to al-Muwad (Munad) and reconciled them with one another but did not allow either of them to return to Ḥafṣ.

Bibliography: *Ḥin al-Aḥ* (ed. Tarnberg), vi, 418 ff.

BADR *al-Din*, a title of honor of *Ḥafṣ* (q.v.).

al-DJAMALI, a *Fatimid* commander-in-chief and ruler. The most brilliant *Fatimid* kingdom was on the verge of its downfall under the incapable Caliph *Mustansir* (447-487=1036-1094). The *Seljuks* were pressing forward into Syria, in Egypt the Turkish slave soldiers were fighting with the negro-corps, a seven years' famine was exhausting the resources of the country, all state authority had disappeared in the general struggle, hunger and disease carried off the people, luxury and violence destroyed all prosperity and it appeared as if the *Fatimid* kingdom must disappear in a chaos of anarchy. Then on the

call of the Caliph, the Syrian general *Badr al-Djamali* took command of the government as well as of the army and with great though brutal vigour brought order into affairs again and indeed a second period of splendour in the *Fatimid* kingdom.

Badr was an *Armanian* slave of the Syrian Emir *Ḥafṣ al-Dawla* the *Amir*, whence his name *al-Djamali*. He must have been born about the beginning of the fifth century A. D. for at his death in 487 (1094) he was over 50 years old. Even before he became ruler he had made a great name for himself in Syria. He was twice appointed Governor of *Damascus* but fell into difficulties each time on account of his stringent measures with the pampered troops. He then became commander-in-chief of *Akkā* and in this capacity had to fight against the troops of *Malik* *al-Bakr*. He had an *Armanian* bodyguard for himself and the soldiers he commanded were also to be relied on. He took them with him on being summoned by the Caliph in 466 (1073) to deliver him out of the hands of the despotic Turkish officials. This latter never suspected the reason of *Badr*'s coming to Egypt, fell into the trap prepared for them and were all murdered in our sight. *Badr* thereby became master of the situation. Now followed his appointment as commander-in-chief of *al-Djizirah* (in the popular language *al-Djizirah*), as chief justice, chief treasurer and ruler. The most popular of these titles was the first; the *Ḥafṣ al-Djizirah* is still a common appellation of the *Mamluks* commanding *Caïro* on the spot of which *Badr* built a mosque, a *Mosque* in which according to popular belief at the present day the *Sult* *Ḥafṣ* has buried. After quelling the capital he brought about order to the east then to the west of the Delta. *Alexandria* also had to be taken at once. The task of conquering Upper Egypt was also difficult as the Arab tribes had set themselves up as independent there. In Syria he was not so fortunate. Affairs were un-expected here, and *Damascus* fell into the hands of the *Seljuks* about the end of the year 468 (1076). The *Fatimids* were never to regain it. In the following year the victorious *Seljuk* general *Atab* appeared before *Caïro* but did not have time to collect his troops and drive back the *Seljuks*. In spite of repeated attempts in the years 471 (1078-1079), 478 (1085-1086), 484 (1090-1091) he was not successful in regaining *Damascus* and Syria and at his death only a few towns in the South of Syria were still in the possession of the *Fatimids*. His strength in Syria was weakened by never constantly breaking out in Egypt, inspired by one of his

Of his activity as a governor we know little but he is praised on all sides. Under his rule the annual revenue of Egypt from taxation was increased from about 2 to about 3 million *Ḥafṣ*. These large receipts enabled him to put into practice the lessons learned from the *Seljuk* *Invaders*. *Caïro* was invested by him with its second wall and the three strong city gates which were admitted to this day, the *Ḥaf* *Zawila* (*Zuwayla*), the *Ḥaf* *al-Nahr* and the *Ḥaf* *al-Furṣ*, were built. In *Rabi* 1 487 (March-April 1094) *Badr*'s active and successful career came to its close after he had arranged that his son *al-Aḥ* *Ḥafṣ* (q.v.) should succeed him in all his offices. The Caliph *Mustansir* who had then been reigning for

preter of the Korān, also called Muḥyī al-Sunna and Kẖẖā al-Dīn, a native of Bagh or Baghahār in Khuzestān (1844, i. 695). In Marw al-Rūdī he studied with the Ḥajjī Abū 'Alī al-Muḥsin b. Muḥammad b. Aḥmad al-Mawwāḥidī and did not leave this his second home again and there, over, eighty years of age, in the month of Shawwāl 516 = Dec. 1122, according to others in Shawwāl 510 = Febr. 1127. Besides a collection of *Ḥadīth*, which has not been preserved to us, in which he also noted the opinions of his teachers he wrote the legal compendium *al-Talabāt fī 'l-Fiqh* (v. *Fikrāt al-Kānūnīyyah al-Ḥadīthiyyah*, iii. 212). His commentary on the Korān *Ḥẖāṣṣah al-Furqān*, 12th. in Persia (place and date not stated), 4 vols; printed Bombay, 1309 (1891), 2 vols fol., enjoyed a greater popularity. He compiled a very complete collection of traditions entitled *Sharḥ al-Sunna* (cf. Abtwardt, *Vorarbeiten der arab. Hist. der Kgl. Bibliothek zu Berlin*, N^o. 1095-1096) His love of the Muhammadan world however rests chiefly on his collection of traditions, compiled from the seven fundamental works, the *Maṣābiḥ al-Sunna* in which the traditions are divided in each chapter after a regular plan into *ḥadīth* from Ḥokhmāt and Muslim, excellent, (*ḥadīth*) from the Sunna and quite unusual (*ḥadīth*) and *ḥadīth*; printed Cairo 1294 (1877), 2 vols 1318 (1900). A new edition of this work, the *Maṣābiḥ al-Maṣābiḥ* of Muḥammad b. 'Abdallāh al-Khāṣṣ al-Dīlāwī completed in the year 537 (1336) is still very popular on account of its fullness and practical arrangement; it provides the Muslim, particularly the half-educated with all the other older collections, avoids all the wearisome pomp of the *ḥadīth* and is written with a view to edification rather than learned pedantry (cf. I. Goldziher, *Muḥammed. Studien*, ii. 270, 271). The work has been several times printed in Delhi, Bombay, Calcutta and in Kāran in 1909. Lithographed St. Petersburg, 1898-1899, 2 vols. Translated into English by A. N. Muthowā, Calcutta, 1899. The author himself wrote a *Ḥẖāṣṣah al-Ḥadīth* on it which he completed on the 10th 20, 740 = 22 Jan. 1340, v. Nicholson in the *Journal of the Roy. Asi. Soc.*, 1899, p. 910. A commentary thereon was written, *Ḥẖāṣṣah* *adhera*, by the Ḥājjār al-Hājjārī, died 974 (1366), printed Cairo 1309 (1891), in 3 vols; a Pers. commentary by 'Abd al-Jalīl al-Dīlāwī, died 1032 (1622), has been printed in Calcutta and Chitabā 1251-1259 (1835-1843).

Ḥẖāṣṣah al-Ḥadīth; 12th. Khāṣṣah (Rūḥ, 1899), N^o. 177 = Wustenfeld, 184; Sakhī, *Talabāt al-Sāḥib* (Cairo, 1324), iv. 214-217; Sayyidī, *Talabāt al-Ḥadīth*, xv. 30; 16, *Talabāt al-Maṣābiḥ* (ed. Meuseghue), p. 12, N^o. 35. Brockelmann, *Gesch. der arab. Lit.* i. 263.

(C. DEOSOMAKIAN.)

BAGHBŪR. (See FACHBŪR.)

BĀGHĒ SARĀI (Turkish "Garden palace") Russian Багъизар, a Tatar town on the Crimean peninsula in the district of Taurus 20 miles from Simferopol, the capital of the district and about the same distance from the sea shore. The town lies in the narrow valley of the Çirk-Su, according to Pallas "Dachnakh Su" = drinking water; the ravine of Salakh tone is an easterly direction to the mountainous fortress now called Çakal-Kal'a ("the fort of the Jews"), the oldest settlement in the neighbourhood of BāghĒ Sarāi. This was the

chief settlement of the Jews (Karaites) in the Crimea during the Tatar rule. Among the Karaites the name BāghĒ Sarāi was preserved into the 16th century. The fortress is first mentioned by Abu 'l-Fida, *Geographie* (ed. Reimund, p. 214) as an abode of the Alans (Aḥ); the name is vocalized "Kirkī" by Abu 'l-Fida; but the meaning (forty men) which he himself gives implies the pronunciation Kirk-er. The name is explained by others as Kirk-ur (forty persons) but on the coin only the reading Kirk-er (forty places) is found. As Saitow remarks, the name is a Turkish popular derivation from the Greek Καλλιστο, Καλλιστο-Γιρ, the founder of the dynasty of the Girys placed his capital at Kirk-er about the year 858 = 1454 (the first cannon struck at Kirk-er in 1454); his grave is in the Salakh ravine. The oldest settlement (now called Kaki-Yurt) was at the valley of the Çirk-Su about 1/2 mile west of the modern town; there are the graves of most of the Khāns of the 16th century. Later the palace from which BāghĒ Sarāi has taken its name gradually became the centre of the town and Kirk-er as well as Kaki-Yurt became depopulated. The palace according to an Arabic inscription on the principal gateway was built by Mangli Giray in the year 909 (1503-1504). In opposition to Kirk-er, BāghĒ Sarāi has always been an open town; even the palace was not surrounded by fortifications. The Polish ambassador Broniewski (1578) described BāghĒ Sarāi as a small town with the stone palace of the Khān, and a stone mosque said to have been built from the ruins of Christian buildings. Another small town Salakh (apparently in the ravine of this name) mentioned BāghĒ Sarāi, a Muhammadan cemetery (apparently a Khāṣṣah of Derakhān) was likewise built out of the ruins of Greek buildings. In the 16th century the town is called Kirk-er only on coins, the name BāghĒ Sarāi appears first in the 17th century; after the time of Isma'il Giray II (1664-1666) BāghĒ Sarāi was the only mint in the Crimea.

On the 28th (19th) June 1736 BāghĒ Sarāi was taken by the Russians under Mänlich, plundered and partly burned; a quarter of the town including the palace, the principal mosque and the library founded by Selim Giray II (reigned four times 1671-1676, 1684-1691, 1692-1699 and 1702-1704) as well as the Jewish mission and its library were destroyed. The town then consisted of about 2000 houses of which about a third belonged to Greek Christians, who had their own church there. Under Salim-Giray II (1740-1743) the destroyed part was rebuilt again in part; in the year 1753 (1740-1743) a mosque was built opposite the palace; books were sent by Sulṭān Mahmūd I from Constantinople for its library; in the palace itself the Khān had a new hall of audience built in the year 1750 (1743). N. E. Klemm, who visited BāghĒ Sarāi in 1769, mentions, besides the palace and the mosque, the mint of the Khān, (on the right of the palace) and the residence of the French Consul which was the best in town after the palace. The houses did not form continuous streets but stood at some distance from one another on which account the town occupied a greater area than was necessary, combining the population.

After the Crimea had been incorporated in Russia in 1783 Potemkin had the palace restored in

1784 for the visit of the Emperor Catherine II. According to Pallar the town then contained 31 stone mosques, 1 Greek and 1 Armenian Church, a synagogue, 2 baths, 16 khāns, 1566 dwelling-houses, 1166 male and 2610 female inhabitants. The Russian Government afterwards had the palace restored in its ancient splendour as a monument of Oriental architecture. As none of the buildings of the khāns of the Golden Horde have been preserved to us, the palace of Bighte Sarai is the only memorial of this art in South Russia, and is famed as the "Tatar Alhambra". In Russian poetry the palace is well known from Pushkin's poem "The Fountain of Bighte Sarai". The archives of Bighte-Sarai, discovered by Prof. Semenov in Simferopol and now included in the Imperial Library in St. Petersburg, (123 bound volumes — all that escaped destruction in 1736) contain many important records; this material has not yet been used in the best advantage by historians.

At the present day Bighte Sarai is an important centre of Tatar industry and Tatar literary activity. The influential journal "Tardjmañ" (Tatar and Russian) is there published by Ismail Muzä Geyrpiev; a large number of Tatar books are printed annually in the printing establishment founded by him.

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BAHGHDAD, the name of the largest town in the modern Isā (Babylonia); once the brilliant residence of the 'Abbasids and the metropolis of the Muhammedan world and now the chief town of a wilāya of the same name (formerly a pashalik); situated on both banks of the Tigris in 39° 19' N. lat. and 44° 44' E. l.

IN HISTORY.

The name Bāghdād, usually now pronounced Bāghdād, is undoubtedly Iranian and means "given

by God, the gift of God". In the middle ages a number of variations of this name were in use of which the most frequent was Bāghdād of M. Streck, *Babylonien*, I. 49 and de Sierje, *Journ. asiat.*, Ser. 4. Vol. 3 (1904), p. 159. This pre-Babylonian name was always the one preferred by the people, while the name Madinat al-Salam, also Madinat al-Salam, i.e. "Town of peace (or welfare)" whence the Greek *Βαβυλωνία*, given by the Caliph al-Manṣūr to his new creation, appears to be limited as a rule to the official style (therefore it appears in the coinage). The slangs of Arab scholars on the origin and meaning of this sacred name are very much at variance. Al-Manṣūr probably chose it as a good omen for his new residence.

At the same time a reference to Paradise was no doubt intended (cf. the article Bāb al-Asmā), since Bāghdād thus becomes one of the four places (the other three are Mecca, the Ghay of Damascus and the valley of Bawwa in Persia), which the Muslims describe as "paradises of the world" (*Jannat al-ard*). The Persians at any rate have taken Madinat al-Salam in this meaning, as their rendering of it by Bihisti-Abād = "place (lit. foundation) of paradise" shows. This appellation is chiefly used by them in poetic language, as it also is by the Turks who have copied it from them. Bāghdād was also occasionally called al-Bāghdāda after its founder. A further, not quite clear designation of the town was al-Zawra', "the winding, or overgrown", probably an Arabicised form of an old Iranian word to which a popular etymology has given a new meaning; on the various explanations of this name see Le Strange, *Babylonia*, p. 11; Streck, *Babylonien*, I. 50; Salmon, *Hist. of Babylonia*, p. 94; V. Schwarz, *Die Arabischen-Namen* (Leipzig, 1909), p. 38 et seq.

Bāghdād is very often confounded with Babylon by European travellers in the middle ages and sometimes also with Seleucia and Ctesiphon and appears in their accounts as Babel, Babelonia etc. The erroneous application of the latter name to Bāghdād & likewise confusion of the Talmudic-rabbinic literature of the Babylonian Geonim (in the 'Abbasid period) as well as in the later Jewish authors. Pietro della Valle, who was in Bāghdād from 1616 to 1617, was the first to relate this error, widely spread in his time. Down to the seventeenth century the name Bāghdād was generally known in the West in the corrupted form Babilach (Babylonia).

It is certain that there was a settlement, on what was later to become the east of the city, quite early in antiquity. H. Rawlinson in 1848, J. Oppert in 1855 and Payson and Harper in 1889 found bricks inscribed with the name of Nebuchadnezzar II, which came from a quay on the west bank of the Tigris, still partly visible at present day; cf. H. Rawlinson in the *Exped. Archéologique* (t. v. Bāghdād), vol. II. 234 n. and in G. Rawlinson, *Herodotus* (London, 1852), II. 513; J. Oppert, *Bāghdād, scientif.*, I. 93; Harper in *The Academy*, 1880, N. 877, p. 139. There are the remains of a building, similar to this quay, somewhat below the present town near the Mir Canal. That the name Bāghdād appears on cuneiform inscriptions (under the form Bāghdā) must still be regarded as improbable, as the doubtful place-name which first appears on a

boundary-stone (*ḥudurrā*) of the Babylonian King Merodach-baladan I (1194—1182 B.C.); see Schell, *Mon. et. Pers.*, vi, 1903, p. 38 et seq.) may also be read *Ḥudādā* (on this point see Streck, *Mitt. der Vorderasi. Ges.*, xl, 1911); besides, it is unlikely that a name which is certainly Iranian goes back to an great antiquity. It mentions in the Thamnian inscription, Euting v, 565, suggested by Litman (*Mitt. der Vorderasi. Ges.*, ix, 23) appears doubtful also. On the other hand there can be no doubt that we have two references in the Talmud to pre-Muhammadan Baghdad (as comp. relat. *Ḥudādā*). Cf. A. Berliner, *Weiss. z. Geogr. u. Ethnogr. Babylonien im Talmud u. Midrash* (Berlin, 1883), p. 25. In its probable mention in a Pahlavi text (as *Rakdā*) see Blochet in *Revue de Trévoux*, xlii, p. 170.

According to the Ptolemaic chart, *Ḥudādā* (Ptol. vi, 1) is on the site of Baghdad. The *Erratum* of Xenophon (*Anabasis*, 4, 43) must have been just adjoining the latter town; cf. R. Kiepert in H. and R. Kiepert, *Formae orbis antiqui*, Heft 1, (1910) p. 6.

It would be a mistake to recognise in the modern *Baḡdād* (= Turk. *“Baḡdād”*) *Baḡdād* [q. v.] above *Sassanid* a predecessor of the modern *Baḡdād*, of the same name; this name which has only arisen quite modern times, owes its origin to the custom, of which other examples e. g. *Baḡdād* may be quoted, of naming ruins after important places in the neighbourhood. The name *Baḡdād* is borne by only one other place in the East, Tell-Baḡdād south-west of Uruk-Kish (somewhat below the 37° N. lat.); see Sachau, *Reise in Syr u. Mesop.*, p. 118.

The Arab authors are also quite explicit that al-Mansūr's foundation must not be considered as the entirely new settlement of a hitherto uninhabited district. They mention a whole list of pre-Muhammadan places which had gradually arisen in the area afterwards filled by the ‘Abbasid capital. The most important of these was *Baḡdād*, a village of Christians on the west bank of the Tigris, belonging to the district of *Baḡdāyā* (q. v.); which, probably including the site of the so-called ‘Round Town’ of al-Mansūr, the nucleus of the new capital, gave the latter its popular name. The majority of the more ancient settlements, chiefly occupied by Aramaic Christians, are to be sought for on the southern half of the later metropolis (of the town on the western bank of the Tigris) within the great market quarter, the *Karkh* and its eastern and western vicinity. The following are mentioned as villages of *Sassanid* origin here: *Rayḡwast* (or *Ranawast*), *Sāl*, *Shawwānīya*, *Sūbūyā* (the later ‘Old Town’, *al-Qadīya*), *Wardānīya*, *Wardhāl* or *Wardhālā*. The *Karkh* itself (= Aram. *karḥā* = ‘town’) takes its name from an earlier village here which the *Sassanid* King *Shapur II* (309—379 A.D.) is said to have built. In pre-‘Abbasid times, the small town of *Harthā* some distance north-west of *Karkh* was independent but in course of time it was practically swallowed up by the expansion of the western side of *Baḡdād*. In the northern half of the latter, later the al-Farḥīya quarter, were before the time of al-Mansūr, the villages of *Ḥudādīya* and *Shawwānīya*.

According to Xenophon (*Anabasis*) Achæmenides possessed vast parks in the district of *Baḡdād* (as *Sittake*). This is also true of the later Persian

King. Two such *ḥadīthā* gardens were afterwards built over (the quarters *Ḥudādīya* and *Harthā* al-Farḥīya). Near the mouth of the *Nahr al-Farḥīya*, the *Sassanids* had built a palace, later called *Karḥ*. In their time also a bridge rendered communication with the east bank of the Tigris possible at this spot, where in later times a bridge of boats, led from *Karḥ* to the palace of the Caliph. Another bridge, distinctly dated to be pre-Muhammadan (*al-Baḡdādīya*) spanned the *Ḥudādīya* canal south-west of the *Karkh* gate; on the eastern Tigris, pre-Muhammadan origin is only ascribed to that of *Sūbūyā* (*al-Farḥīya*) on the *Nahr al-Moḥalla*, as well as to the *Muḥallā*, the *Ḥudādīya* settled (under *Chosro*). This name, however, has no connection with the *Ḥudādīya* of *Ptolemy* (v, 19) as not *Ḥudādīya* agrees with the location of *Baḡdād* on *Ptolemy*'s chart (see above). Our Arab authorities also emphasize the fact that what, was subsequently the Muslim cemetery of *Ḥudādīya*, before the time of al-Mansūr, served the fire-worshippers as a burial-ground. The greater number of the Christian monuments of *Baḡdād* which consisted in *Sassanid* times must date back to pre-Muhammadan times. We have direct testimony that the palace al-*Ḥudādīya* of the Caliph on the western bank of Tigris included the site of an ancient monastery, and that a district at the junction of the *Ḥudādīya* and the Tigris showed in later times, by its name of *Ḥudādīya* (= ‘the old monastery’), or what one it had originally been called.

None of these ancient settlements on the site of the later *Baḡdād* attained any political or commercial importance, so that the town built by the second ‘Abbasid Caliph may justly be regarded as a new foundation.

In the East a change of dynasty is very frequently followed by a displacement of the residence centre of power. It was absolutely necessary for the ‘Abbasids in particular to give up *Damascus*, the capital of their predecessors with its Unalloyed associations. For they lay, for one thing, too near the Byzantine frontier and it was too far to the West for a kingdom which stretched from the Mediterranean to the Indian. We can easily understand that the new ruling dynasty would move the centre of gravity of their kingdom from Syria, poor and unimportant, to Iraq, so richly endowed with natural resources, which seemed pre-eminently destined to serve as a connecting link between the Semitic and Iranian worlds, and to undertake all of internationality between the two great divisions of the Muslim world. For apart from the fact that the chief strength of the ‘Abbasids lay in Greece for the troops of *Khuzdān* formed their chief support, it was surely to their own personal interest to shift their capital more to the East, which by its foundation was again becoming of preponderant importance to politics and culture.

Even the *Ḥudādīya* Caliph of the new dynasty, al-Mansūr, had taken up his residence on the *Ḥudādīya*. He deliberately chose neither of the two great Arab towns, *Rayḡwast* and *Karkh* which had been in existence since the *Ḥudādīya* Muhammadan conquest of *Babylonia*, both of which, especially the latter, were inhabited by a turbulent populace, devoted to the cause of *‘Alids*; *Bagda*, besides on account of its southern situation was clearly little suited to be the centre of the kingdom; he preferred

to hold court in al-Hishmīya [i. e.] near al-Ashūr. His successor al-Manṣūr built himself a similarly named residence in some distance from Kufa, but soon forsook it, for the proximity of the Euphrates was disagreeable to him. On his search for a new place, suitable for his camp and for the centre of government, he finally settled on the district on the Tigris above the mouth of the great Euphrates canal Nahr 'Isā, where, as has already been mentioned, there was already a village called Haghdād as well as various other small settlements.

It must be confessed that the homestead which recommended this site to the Caliph is a peculiarly suspicious one for his new capital. It certainly fulfilled its promise. The choice could not have been better. The exceedingly fertile stretch of land between the Euphrates and the Tigris, where they approach one another, and, united by purely navigable canals, form a hydrographic system and, where the Tigris, falling into the Tigris, forms a natural gateway for the easiest ascent to the Iranian highlands, has always been a home of civilisation, indeed, the cradle of ancient Oriental culture as well as anemporium of trade and commerce, of international importance. The capital had another here, Babylon, Seleucia, Ctesiphon; and this site was the main city of the Caliph's journey (7 passages) = 100 miles from its immediate predecessor, Ctesiphon.

The gradual advance of the marshes on the lower course of the Euphrates below Babylon, and the thereby increased difficulty of communication by sea with the Persian Gulf explains the fact, that since the Seleucid period this site for the capital for the time being was always chosen on the Tigris.

Al-Manṣūr laid the foundations of his new capital in the year 145 (763). In the course of four years, a town designed on a central plan was completed by a wholesale levy on Babylonian and extensive resources (100,000 men are said to have been employed); in its midst the palace of the Caliph (called Bab al-Mansūr or al-Kubbat al-Khawāṣṣ) and the principal mosque came to its completion. The different ruins of Ctesiphon furnished the main the quarry for the necessary building material. Around the circular nucleus the town proper was grouped, falling into separate quarters, which soon attained considerable compactness. Apparently because al-Manṣūr soon felt himself somewhat confined in his abode by the rapidly increasing population, and perhaps also did not feel quite secure, he built for himself a second palace, al-Khūṣūd, some years after the completion of the Round Town, to the east of it outside the city walls on the Tigris. Al-Manṣūr is not only the founder of the so-called west side of Haghdād, the town on the right bank of the Tigris; he must also be regarded as the founder of the later, eastern half of the town. In 151 (765) he began extensive buildings in the north of it for his son, Crown-Prince al-Mahdī, of which the chief was the palace al-Khūṣūd.

Al-Manṣūr in no way intended to found an imperial city in Haghdād, his primary intention was rather merely to lay out a camp for his Khurasan troops at some distance from Kufa. For this reason he divided the ground around his town among his relatives, clients and generals

in fact, and did the same in laying out al-Khūṣūd. A list of these fiefs is to be found in al-Ya'qūbī and in al-Buhārī al-Baghdādī.

The history of Haghdād which begins with al-Manṣūr falls into two great periods: 1. The 'Abbāsid period which lasted 500 years, in which Haghdād, with the exception of an interval of 55 years, was always the centre of a great Muhammadan kingdom of occasionally universal extent, and more or less the centre of the intellectual life and the great commercial centre of the eastern East, not only throwing all provincial centres into the shade in this respect, but taking the most prominent place in the civilised world of the time on account of its size, splendour and riches; 2. the period to the present day, from the fall of the 'Abbāsid kingdom. Throughout this latter period, apart from the temporary choice of it as a winter residence of a few Mūḥallabīs, it has always been merely the chief town of a province. As such it was at any rate under Turkish rule long in the fortunate position of being the chief town of the largest and most important Baghdad, equal or next to Egypt. Since the extent of the Baghdad however and therefore its authority was much reduced, the importance of Haghdād has been more and more limited to the sphere of commerce, in which it has retained much of its earlier pre-eminence to the present day. A complete history of Haghdād in its first period as the capital of the Caliph would practically be a history of the 'Abbāsids; here we must limit ourselves to a concise sketch of its development from the earliest point of view of local history.

Haghdād's period of greatest prosperity falls in the century immediately after the death of al-Manṣūr, its more exact in the reigns of his five successors from al-Mahdī to the death of al-Muḥallab (159—218 = 775—833). When al-Mahdī succeeded the throne the capital already covered an area of 5 or 6 miles square. As this Caliph moved his court to al-Khūṣūd, the quarter of the town on the east bank of the Tigris, it soon attained great importance. The aristocratic rich families of the time now settled there at the same time with their retinues of slaves, eunuchs and dependants, numbering thousands, and built themselves huge palaces. The most splendid of these buildings was the pleasure-resort of the very influential and famous family of the Barmaḥites, which, on their sudden fall in the reign of Harūn al-Rashīd, became the property of the ruling house, and subsequently formed the basis of the great complex of buildings of the palace of the Caliph on the east side. At the beginning of the reign of Harūn, which perhaps marks the zenith in the history of Haghdād, the east side was already challenging comparison in size with the west. In the war of succession which broke out, 20 years after Harūn's death, between his sons Aḥmad and Mū'awī, Haghdād had to suffer a siege for the first 14 months. Aḥmad was completely beaten in, in the capital towards the end of the year 206 (821) by the troops of Harūn's son Tahir, the two generals of Mū'awī; while the former cut off the town which was only protected by a barricade hastily put up, Tahir, encamped before the Aḥmad gate, kept the west side in check. Strife between the armies of the hostile brothers, brawl between the soldiers of the garrison and the desperate inhabitants, later-

guns and treachery of all sorts filled the long period of the siege. The west town especially, suffered from the effects of the artillery. The greater part of its northern half (the so-called *Jardiya*) was destroyed. The Caliph at length found himself confined to the palace of al-Khidr on the Tigris. Soon afterwards he was captured while attempting to escape and put to death (in the beginning of 196 = 813) when the siege came to an end. The flourishing capital was reduced for the first time to ashes and ruins; a great fire raged over whole sections of the town and all the government archives were lost; in particular the *wasit* side, which had suffered most damage from this catastrophe never completely recovered, nor did it ever again attain its former extent. In this first siege of, above all the exhaustive account of Tabari (III. 864-925) which is of great value on account of his accurate topographical details, as our oldest authority on such questions; see also Well, *Gench. der Chalifen* II. 190 et seq.; Müller, *Islam* I. 301 et seq.; Le Strange, *Baghdad* p. 303. 306 et seq. The death of Amin aroused great discontent in Baghdad. The *wasit* side of the populace which found expression in this resulted the Abbasid prince Ibrahim b. Mahdi to gain possession of Baghdad and to hold out there for nearly two years. It was not till he found himself betrayed by his generals, that he was forced to hand over both town and government to the Caliph al-Ma'mun.

The two palaces of the Caliph on the west side, the so-called "Golden Gates" in the heart of the central town of al-Mansuri and al-Khidr on the Tigris, had suffered great damage by the siege under al-Amin. al-Ma'mun moved the official seat of the Government to the east side. He took possession of the above mentioned palace of the Basasidides and *wasit* it very considerably. Under al-Ma'mun's successor, al-Mu'tasim (228-237 = 833-842), Baghdad had to cede its predominant position as *wasit* of the kingdom, for a period of 55 years, to the small, hitherto insignificant provincial town of Samarra, 3 days' journey up the river, which had, in a relatively short time, been transformed into a splendid royal residence. The immediate cause of the transference of the court to Samarra (in 231 = 846) was the resentment of the people of Baghdad to the *wasit* policy of the Turkish-Nestorian militia, whose numbers under Mu'tasim had risen to a standing army of about 70,000 men, so that the permanent retention of a large garrison in what had hitherto been the capital appeared to be attended with difficulties. The loss of the court and the government officials does not appear to have done much injury to the development of Baghdad, as it fortunately proved to be only a temporary measure, of not too long duration. Baghdad was ruled in this period by governors mostly of the influential family of the Tahiri.

In this interval, the Samarra epoch in the history of the Caliphate, falls the second siege of Baghdad which occupied almost the whole year 251 (865). When the tyranny of the *wasit* in Samarra became more and more unbearable, and the Turks there were fighting among themselves, al-Mu'tasim fled to Baghdad with the smaller portion of his troops whereas the larger portion, which had been left in Samarra, of the Tur-

kish guards appointed Mu'tasim, cousin of Mu'tasim, Caliph. Mu'tasim had scarcely time to complete a circle of walls running round the whole east and west side of Baghdad when Mu'tasim appeared at the head of his troops and began to reconquer the ancient capital. In spite of the efforts of the *wasit* who defended themselves, from fear of a new Turkish regime of force, with the courage of despair, Mu'tasim on account of his weak and vacillating attitude was finally forced to capitulate on easy terms and to give up all claim to the throne. While the first siege under Amin shattered *wasit* over the prosperity of the west side of Baghdad, the second under Mu'tasim was accompanied by *wasit* consequences on the *wasit* side, the most important quarters of which (Baghda, *wasit* al-Mansuri) *wasit* then destroyed and only in part afterwards rebuilt, *wasit* on this second siege Tabari, III. 1553-1578; Well, *op. cit.* II. 385 et seq.; Müller, *op. cit.* II. 328; Le Strange, *op. cit.* p. 311 et seq. Affairs continued to be unsettled, after, *wasit* as before this siege; with and disorders *wasit* recorded (cf. the years 240 (863), 251 (867) and 255 (869); cf. Well, *op. cit.* II. 381 ff., 402 et seq., 412).

In Samarra meanwhile the situation became more and more unpleasant for the Caliph as he was practically at the mercy of the leaders of the mercenaries. Mu'tasim, the seventh *wasit* of al-Mu'tasim, therefore in 279 (892) finally turned his back on the royal residence chosen by the latter and again made Baghdad the capital of the kingdom. Unmolested by the Turks and Berbers who were kept well in hand by his brother al-Ma'mun, Baghdad resumed the capital without interruption till the decline of the Abbasid dynasty. The fifty years between the return of the Caliph to the ancient capital and the entry of the *wasit* prince are marked by the enlargement on a large scale of the Caliph's palace on the east side; Mu'tasim, al-Mu'tasim and al-Mu'tasim, the three immediate successors of Mu'tasim, displayed the greatest activity in this undertaking. A whole collection of palaces and garden-like areas which, covering a third of the whole area of the east side, was separated from the rest of the town by walls. A circle of new, thickly populated quarters soon grew up around the extensive quarter occupied by the court.

Under the active rule of Mu'tasim and al-Mu'tasim Baghdad again had peace to develop on. Under these two the Turkish troops did not dare raise their heads. But on the death of al-Mu'tasim the *wasit*, inevitable decline of the temporal power of the Caliphate set in. Disturbances, especially mutinies of the soldiers, often accompanied by conspiracies, rapine and rioting increased more and more in the capital and caused its prosperity quickly to decline. (LE STRANGE.)

Affairs improved to some extent when in 334 (945) the Turkic Ahmad Shihab al-Dawla of the family of Buyan took possession of the capital and succeeded to the temporal power of the Caliph which was to develop no less dynasty for over a century. The Buyid prince at first occupied the palace of the former Amir, Mansur, in the northern part of the *wasit*. In course of time he and his actual successor built several splendid *wasit*, which were comprehended under the collection *wasit* al-Mansuri. In that part of the town which had been lying desolate since the

siege of 251. It may be specially noted that 'Adud al-Dawla rebuilt al-Khulā, the former palace of al-Muqaddas, as a hospital. The Shia fanatics of the Bayha-ites gave rise to serious outbreaks, but, while the entire populace of the suburb of al-Karkh on the west side as a rule were in sympathy with them, other quarters of the town were inhabited largely by Sunnis. The Bayhids therefore were never able to take the town in the level it had reached in its golden days though the main reason why their efforts failed, was that after the death of 'Adud al-Dawla in 372 (983), the power of the family was divided and the various ~~branches~~ fought with another, and Bagh-~~dad~~ was ~~more~~ than ~~once~~ involved in the struggle. Anarchy often reigned in the capital, sanguinary battles between ~~Sunnis~~ and ~~Shias~~, between Turks and ~~Iranians~~ were the order of the day and the high took advantage of the unrest to rob and plunder to their heart's content. This state of affairs did not ~~change~~ till the al-Muqaddas, the ruler of the Caliph al-Kā'im bi-Amr Allāh called in the aid of the Seljuks Toghrilbeg who entered Bagh-~~dad~~ in 347 (1055). Some years later in 350 (1059) the revolt of al-Basā'iri broke out. He ordered prayers to be read for the Khalid Caliph so that the 'Abbasid had to leave the town; this was only ~~an~~ interlude however for, when Toghrilbeg returned a year later, ~~the~~ usurper had to quit the town and the authority of the Caliph al-Kā'im was again restored; henceforth the Caliphate ~~was~~ under the powerful protection of the Seljuks. The latter did not reside in Bagh~~dad~~; Alp Arslan ~~once~~ visited the capital, but they appointed a military governor who ~~was~~ to see that order was main-~~tained~~ in the town. ~~Malikshah~~ ~~was~~ ~~not~~ ~~not~~ visit it, which he did on several occasions and in the last years of his life he intended to make Bagh~~dad~~ his winter residence. For ~~this~~ purpose he had the palace of the Bayhids in which he was staying restored and transformed, and built the foundations for a great mosque (Qibla al-Sulṭān) which on account of his premature death was not finished till some years later in 524. In this period there arose in Bagh~~dad~~ as in other towns many madrasas among which the Nizāmiya founded by the famous vizier Nizām al-Mulk in 457 (1065) soon attained a great reputation. The building stood to East Bagh~~dad~~ in its southern part not far from the bank of the Tigris.

The Caliph al-Mu'tadī 467—487 (1075—1094) and al-Mustashir 527—532 (1094—1118) were also distinguished for their love of building. In the beginning of his reign the latter raised the quarter of East Bagh~~dad~~ in which the Caliph lived, ~~the~~ so-called ~~Harām~~ and the adjoining parts of the ~~city~~ to be surrounded by a wall which on the whole is identical with the city wall of Bagh~~dad~~ as it existed to ~~the~~ time of Midhat Pasha in the last century. According to Ibn Hawqal, ed. de Goeje, 164 Note 1 (cf. Ibn al-Aṭṭar ed. Tuschke, II, 300) it was called the Caliph al-Mustashir who built this ~~the~~ in 568 (1173) though it had certainly been begun by al-Mustashir. Ibn Mubārak who describes this wall some years later in 581 (1185) (ed. de Goeje, 229), ~~says~~ that it had 4 gates, viz. beginning on the side next the Tigris on the north: 1. Bāb al-Sulṭān (now Bāb al-Mu'azzaz); 2. Bāb al-Zalziya (now Bāb al-Waqāfi); 3. Bāb al-Jāhiliya (now called up, see below) and 4. Bāb al-Bazāliya (now ~~the~~ al-

Sharāf, (Karakūz Kapı (Kamilik Kapı) in Nisabur).

The last two centuries of the 'Abbasid caliphate were on the whole peaceful ones for Bagh~~dad~~. Of course there were often fires, and now and then as in 466 (1074), 554 (1159) and 614 (1217), disastrous inundations; there were also riots and popular violence and from time to time desperadoes and highwaymen brought about a reign of terror, but only once had Bagh~~dad~~ to suffer a serious siege, in 551 (1157) from the Seljuks Salṭan Muḥammad II. The various incidents of this siege have been related to us by an eye-witness, the famous scribe and historian 'Imād al-Dīn (q. v.) (cf. *Revue* ~~de~~ *l'histoire* *religieuse* *et* *politique* *des* *Seldjucs*, II, 246—255). The Seljuks had finally to retire without having effected anything.

Two of the last Caliphs erected buildings which still survive. The first of these was the Caliph al-Nu'mān b. al-Asad, who restored the Bāb al-Jalbiya in 615 (1217) and embellished it with an inscription which was first made known by Niebuhr and has recently been discussed by Mittherr in the *Zeitschrift des D. M. Gesells. für Mittelasiatische Arch.* XVI, p. 19 and by H. von Soden in *Archäologische Reise in Syrien und Palästina*, *Arabische Inschriften*, p. 36. The last-named scholar has discussed in great detail a remarkable relief which ~~was~~ both spanside of the archway above the ~~the~~ walked up entrance into the tower, which is now called Bāb al-Jalbiya (the Gate of the Tallness). The second ~~the~~ Caliph, al-Mustashir b. al-Asad, was the builder of a Madrasa which according to an inscription published by Niebuhr was erected in 630 (1232-1233). (Cf. *Revue* ~~de~~ *l'histoire* *religieuse* *et* *politique* *des* *Seldjucs*, II, 240.) The building still stands close to the bank of the Tigris at the bridge of boats and is now used as a custom-house. The inscription has almost entirely disappeared and been replaced by a modern one. Another inscription dated 632 (1235-1236) of the same Caliph was on the ~~the~~ al-Khulā, which has now disappeared, to which the famous Minaret ~~the~~ al-Chaṣṣ, still in existence, probably belonged (reproduced in von Oppenheim, *Reise in Mittelasiatische Arch. Gesells.*, II, 240). This building was not erected by this Caliph but only restored; it stands in the centre of the town, to the east of the Madrasa and is identical with the ~~the~~ al-Kar, one of the principal mosques of the city, founded by the Caliph al-Mu'tadī 467—487 (1075—1094). Cf. Le Strange, *op. cit.* 232 ff.

In Muharram 656 (January 1258) Hulaḡa with his Mongols and Turks arrived before the walls of the town and by the 4th Šafar (10 Febr.) the last Caliph al-Musta'ẓir found himself forced to make an unconditional surrender. Ten days later he was put to death with several members of his family while the town itself was plundered and set on fire. As Hulaḡa however wished to retain the town for himself, it was not utterly devastated like other towns; on the contrary Hulaḡa afterwards entered some of the buildings which had suffered most, such as the above mentioned ~~the~~ ~~the~~ al-Kar, to be rebuilt.

The history of Bagh~~dad~~ since the Mongol conquest can only be sketched here in its main outlines. Till 740 (1339-1340) it belonged to the kingdom of the Ilkhāna or Hulaḡids as the capital of the province of 'Irāq 'Arabi. It was during this

period that the famous traveller Ibn Battuta visited the town in 727 (1327); his description (*Travels*, ed. Paris, II. 100 et seq.) unfortunately is for the most part copied from that of Ibn al-Bihar. Hafid Ali Shah Mustawfi's description also belongs to this period (740 (1339)). In 740 Hassan Buzurg [q.v.] appeared as an independent ruler in Baghdad and founded the Lutfiyyid dynasty. He built a Madrasa there which was not completed till the reign of his son Uvais, probably about 758 (1357) and was called the *Madrasa* after a certain Emir Khudjam. The building still exists and the inscription on it have been published, in part by Niebuhr, *III* full by van Berchem, *op. cit.* 908 et seq.

The rule of the Lutfiyyid family lasted till 1410 and during this period Baghdad was twice taken by Timur: the first time in 795 (1392-1393) the town escaped with little damage but the second time in 803 (1401) the population was well nigh exterminated, and many public buildings and private houses destroyed. After the death of Timur in 807 (1405) the *Uyghurid* Sultan Ahmad returned to Baghdad, restored as far as possible the walls destroyed by Timur, but not long after in 823 (1418) he was slain by Kara Yulduz, Emir of the Kara Koyunlu (Turkmen) of the Black Desert. The Kara Koyunlu themselves entered into possession of the city and held it till 872 (1467-1468) when the Ak Koyunlu under Uzun Hasan replaced them. In the year 914 (1507-1508) Baghdad was conquered by the Salween Shah Isma'il and remained under the sway of his successors till 921 (1514). After the Kurdish chief Ulu Ghazi had had the Khawaja send there for a safe space in the name of the Ottoman Sultan Sulaiman I. Shah Tahmasp ~~sent~~ the town from him for the Salween again in 936 (1530). In 941 (1534) Sulaiman I. entered the town, and Baghdad was governed by a Turkish Pasha till the rebel Bekir Sulaiman called in the help of the Safawid 'Abbas I. who took possession of the town in 1033 (1623). The Turks were by no means willing to give up their claim to Baghdad, and in 1048 (1638) it was regained under the personal direction of Sultan Murad IV. On this occasion Murad pulled up the wall of *Tahmasp* (see above) and restored some famous tombs such as that of Abu Hanifa, at the modern village of al-Mu'ayyaz, on the east bank of the Tigris north of the town, and that of 'Abd al-Hadi al-Ghaffar within the town. At this time the fortification of the town had sunk to their lowest ebb and according to the estimate of Tavernier in 1652 it had only 14,000 inhabitants.

Baghdad thus again became the capital of a Pashalik which has sometimes ~~been~~ governed jointly with that of Hama by the same governor. A list of the names of these Pashas is given by Mikulicz and by Hurst, *History of Bagdad during recent times*. The latter brings it down to the year 1247 (1831). During this period the prosperity of the town increased and the number of inhabitants had risen to 150,000 in the beginning of the nineteenth century; after the terrible plague in 1831 only 30,000 houses were left.

In recent years the period of the governorship of Muhiy al-Din Pasha 1869-1872, was a remarkable one in the development of Baghdad on account of the laying of the telegraph line of a horse-railway to Kaspala, by the erection of schools and other useful institutions. He also had the old city wall taken down so that at the present day

all that is left of the old fortifications is a wall-like ridge with a few ruins. He introduced a Turkish steamway line between Baghdad and Hama after the concession for this route (and the Persian Gulf) had already been given to an English Company, the Lychn Sea Navigation Company. Great expectations are centred in the making of a railway to Asla Min and Comanulnople, whereby Baghdad will be linked up with the world's main arteries. Baghdad is already the terminus for trade with all the adjoining countries and also with Persia.

The number of inhabitants in the town and its suburbs is put by von Oppenheim at 200,000, (Cohen: 145,000) of whom about 150,000 Mohammedans, mostly Shi'as. There are also about 40,000 Jews and 10,000 Christians, the latter mostly Catholic and Gregorian Armenians.

A. THE TERRITORY OF THE ANCIENT CITY.

From the preceding historical sketch it is clear that the modern Baghdad on the east side of the Tigris still occupies the same area as in the later centuries of the 'Abbasid caliphate. In those days, however, additional quarters of the town separated from one another by raised areas stretched out as far as the modern al-Mu'ayyaz with the tomb of Abu Hanifa and of many others of the Saints of Islam. There was situated one of the most ancient cemeteries of Baghdad, which took its name from Khawaja, the mother of the Caliph Harun al-Rashid, and where at a later period the tombs of the Caliphs also were. To the south of it lay the old East Town of al-Ruqaya or 'Ahar al-Mahdi with al-Mahdi's palace, and the mosque of al-Ruqaya, one of the principal mosques (*Umayyad*) in the city during the caliphate. The quarters of al-Shumayyis. Dar al-Rai (the Christian quarter) and al-Shahrazur adjoined it on the east and south. In 1000 last-named the Khawaja took up their residence (Dar al-Mamlaka) and the Seljuk Pasha also resided there, whenever they held court in Baghdad. It was here that Malikshah built the chief mosque *Mustafa* al-Sulaym, which has been mentioned above, though not a trace is left at the present day either of this building or of the mosque of al-Shumayyis, although they both survived the Mongol invasion. Three districts covered the area between the village of al-Mu'ayyaz and the modern East al-Mu'ayyaz, which was about half an hour's journey apart. In the modern East Town there were formerly the palaces of the Caliphs (1st al-Shumayyis) originally a pleasure house of the Harunide *Harun* (q.v.) and afterwards of the Caliph al-Mu'ayyaz before he succeeded the throne. It was only after their return from *Spain* that the 'Abbasid caliphs shifted their court here and built ~~several~~ palaces of which the (2nd) al-Fadl was the most prominent. The foundations were laid by al-Mu'ayyaz but the buildings were not finished till the reign of his son and successor al-Mu'ayyaz who was also the builder of the third (in chronological order) the second great mosque of East Baghdad, the *Mustafa* al-Sulaym (cf. above). The *Fadl* stood on the banks of the Tigris and was protected from inundation by an embankment; beside it al-Mu'ayyaz built the *Kutubi al-Din*, (the *Academy*) so-called because ~~it~~ could reach the top by going on the back of an ass up a circular, slowly ascending path. This style of building reminds one of the

according to the seasons. There are two of these; the rainy season which usually lasts four months and the dry season which lasts eight months and sometimes more, to the great detriment of vegetation.

Agirmi is, except in cases of abnormal drought, a relatively fertile country. As it is cultivated sorgho and millet which form the staple food of the natives, rice, grown in the marshes which are formed during the rainy season, beans, and lastly a plant called 'Ojejo' by the natives which is much appreciated by the natives. Corn is rare and reserved, according to Barth, for the use of the Sultan. ~~It is~~ sufficiently abundant to allow the raising of cattle. The trees and shrubs are the baobab, the almond, the cotton, and Indigo plants and lettuce. The forests become more and more dense as one approaches the equatorial zone. The fauna is very rich. Large animals, elephants, giraffes, panthers, antelopes, hippopotamuses, rhinoceroses and crocodiles, swarm on the banks in the vicinity of the rivers; insects abound, in particular ants and termites of which certain species are a terrible scourge to the crops and even to human beings.

The population of Agirmi, estimated by Barth at one and a half millions and by Nachtigal at a million is still decreasing on account of the continual wars which devastate these countries. A census in 1904 gave 420,000 as the number of inhabitants of Agirmi. According to Lt.-Colonel Langeron this figure ought to be reduced to 80,000 of which 16,000 are in Agirmi proper, the density varying from 0.3 to 0.9 of an inhabitant per square mile according to the districts. This population consists of very different elements: 1. The Agirmians, a people sprung from the mixture of the aborigines with foreign invaders. 2. Kanuris settled in colonies in various parts. 3. Arabs (Aasas, Salasas, Khazas, Udd Maa, Shas) scattered throughout the country but in villages which are almost exclusively inhabited by them. 4. The Fulbe, almost all shepherds, very numerous in the south. 5. Negro tribes (the Gbani on the right bank of the Logon, Sira on the middle basin of the Kati, Tammak, Nyellou etc.) more or less related to the Agirmians, but speaking a different language and still fetich-worshippers.

From the point of view of physique the Agirmians hold a high place among the peoples of Africa. Travellers note their tall stature, the regularity of their features and the suppleness of their limbs. The beauty of their women is famous. They speak a language, the Agirmian, which, according to Barth, is related to the Shilluk spoken at Koko. At first fetich-worshippers, about three hundred years ago, they adopted Islam which was brought into these regions by the Fulbe but have retained numerous pagan practices. Through their intermediary, however, Islam has gradually gained ground towards the north. Barth brought the beginnings of civilisation to the primitive inhabitants of these regions. The culture of the Agirmians is, nevertheless, still very rudimentary. Barth remarks that none of them knew how to write and that only those individuals who have made the pilgrimage to Mecca have any knowledge of Arabic. They are, on the other hand, more industrious than the majority of their neighbours. Amongst them are clever artisans, especially dyers and weavers. It was the Agir-

mian captives brought to Wadal by Sultan Saba that introduced the art of weaving into that country. Slave-trading was till the end of the nineteenth century the principal occupation of the Agirmians. Slavery, with the continual wars of which Agirmi has been the theatre and the difficulty of communicating with Northern Africa, have certainly retarded the progress of civilisation.

In the time of Barth, the chief town of Agirmi was Masanya, the capital. Eighty miles to the north of Bahr Kapi it was surrounded by a girdle of walls seven miles in circumference. The houses which it comprised were, it is true, only mud-bats with the exception of the Sultan's palace and a mosque of stone. Partly destroyed by the Westans in 1870, it was abandoned after the invasion of Koko, Masanya, at the present-day, stands second in Agirmi, situated 60 miles to the west on the left bank of the Shari. 150 miles to the east of Masanya, at the foot of the Gbani mountains of Kanga, which local tradition regards as the cradle of the reigning dynasty.

The government of Agirmi is a despotic monarchy. The Sultan or *Wang* exercises absolute authority; he is the object of servile manifestations of respect; his subjects have to stand with head bare in his presence and spread dust on their foreheads. Only a few great dignitaries are allowed to sit on carpets in his presence. Among the relatives of the Sultan the queen-mother and the oldest son enjoy some influence; the brothers of the *Wang* are blinded in one eye to disqualify them from ruling. The principal officers of the state are some freeborn, others chosen from among the slaves. The most powerful is the *far-wa* or head of the army. Special functionaries are charged with the supervision of the forests and pastures and the government of the more important districts. The revenues of the Sultan are obtained from taxes paid by the Muhammedan subjects and tribute levied on the pagan tribes. The former supply grain, cattle and cotton-wool, the latter give slaves which still constitutes, as they did to a greater extent in the time of Barth and Nachtigal, the real wealth of the Sultan.

The state of Agirmi was founded in the sixteenth century of our era (the tenth of the Hijra). It owes its origin to adventurers who came from the east, probably from Fart. After defeating the Koko, the newcomers united with them and with their help imposed their authority on the Fulbe and on the Arab communities settled in the region. The conquered peoples were forced to pay tribute but were allowed the invaders to adopt their religion. The latter, like most of the founders of Senegalese empires, claim to be of Arab origin and say they come from Yansu. Their chief, Jackenge, was, according to the legend, the founder of Masanya and conquered the four small kingdoms into which the land watered by the Fatchikou was divided. The *Wang* (Sultan) increased their dominions to the east and south. One of them, a contemporary of 'Abd al-Karim, the founder of the Kingdom of Wadal, embraced Islam and took the name of 'Abd Allah. From that time to the reign of 'Abd al-Hadi who received Barth on his journey to Masanya, forty princes have occupied the throne of Agirmi. During the seventeenth and eighteenth centuries they gained much power at the expense of the native fetich-worshippers and enriched themselves by the slave trade.

A period of decline succeeded this period of prosperity. The struggle against Sulṭān, Sulṭān Wadai (died 1815) induced Bagirmi Sulṭān 'Abd al-Rahmān, betrayed by the "faṣṣa" was killed and many Bagirmis led into slavery. The dissensions which arose as consequence among the sons of 'Abd al-Rahmān as well as the intrigues of the "faṣṣa" itself provoked renewed interventions by the Wadaians. Finally Othmān Sar-gomunda, the eldest son of 'Abd al-Rahmān was left as head of Bagirmi but had to recognise the suzerainty of the Sulṭān of Wadai and to pay tribute to him. After being interrupted for several years, hostilities recommenced on the death of Othmān. Bagirmi was ravaged with great cruelty by the Sulṭān of Wadai and his ally the Shilluk of Kordofān. Othmān succeeded however in maintaining himself against all his adversaries. He was an energetic ruler but without faith or law, plundering indiscriminately his friends and enemies and not hesitating to marry his own sister. His son 'Abd al-Jahid managed to live at peace with these neighbours and devoted himself to raising the pagan tribes. But in the reign of Sulṭān the Wadaians invaded Bagirmi again (1860-1877). Massouya was taken, Abu expelled and replaced by one of his cousins. He regained power, however, in 1883 and continued it till his death in 1894. His successor Gwamug had to meet the attacks of a powerful adversary Rabah, the establishment of whose power in Bornu was a perpetual menace to the security of Bagirmi. (See below.)

The Franco-German convention of the 4th February 1894, having placed Bagirmi in the cone of French influence, Gwamug agreed without demur to recognise the French protectorate and signed a treaty to this effect with the explorer Gentil in 1897. His agreement brought on him the wrath of Rabah. Being incapable of resisting his enemy, Gwamug himself fled to Massouya. The governor Bostomut who was sent to his assistance was defeated and killed at Taghio on the 17th July 1898. But in the following year the death of Rabah, who was defeated and slain at Kousséri by the forces of commandant Lamy (23 April 1900), brought peace at length to these regions so long harassed. Bagirmi at present day is included in the military district of Chad; it remains under administration under the nominal rule of the French authorities.

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BAHĀ' ALLĀH ("splendour of God"), surname of Mīrāz Buhār 'Alī 'Alī, born at Nūr in Māzandarān on the 12th November 1817, last

brother of Mīrāz Yahyā surnamed Ḥabīb 'Alī, was almost thirty years of age when he became a convert to the new doctrine preached by the Bāb (see 281). Without having ever seen him he became one of the Bāb's chief disciples and was recognised as his successor by the greater part of the Bābīs. After the attempt on the life of the Bāb he was imprisoned in Irbid; he was then called and settled in Haḡḡil in 1852. It was there that he declared himself to be the person announced by the Bāb in the mysterious words: *Ala yaḡḡirun 'Alā*; "He whom God will manifest". He lived the life of a hermit beside Sulṭānīya, where he drew up the main scheme of his work, which was to make the religion of the Bāb universal and afford a universal religion; he was imprisoned in Adinopolis (1864), then at Acre (August 1868) where he died on the 29th May 1892, leaving his spiritual authority to his eldest son, 'Abbas Effendi, surnamed 'Abd al-Jahid.

His doctrine. Right living consists in doing harm to no one, in loving one another, in bearing injustice without rebellion, only regarding the good, being humble and devoting one self to healing the sick; such are the principles adopted by Bābī, an obvious echo of Christianity. The ultimate aim of universal peace which is to be brought about by the adoption of this religion, which possesses neither clergy nor community. Every town is to institute a place of assembly for a managing committee, consisting of nine members which is called *ḥaṣṣ al-ḥaṣṣ*, their chief members are to collect the dues to the treasury, receipts from them and a tax of one nineteenth on capital to be paid once and for all. Anterlites are forbidden; taxes are waived for hospitals.

The principal works of Bābī are the *Kitāb al-Aḡḡal* and *Ḥamāy* and *St. Petersburg*, the *Kitāb al-Ḥayāt* (transl. by H. Dreyfus and Ḥabīb 'Alī Shīrāzī, Paris, 1904), *Ḥamāy al-Ḥayāt*, *Ḥamāy al-Ḥayāt* (transl. by H. Dreyfus and Ḥabīb 'Alī Shīrāzī, Paris, 1906), *Ḥamāy al-Ḥayāt* (transl. by H. Dreyfus and Ḥabīb 'Alī Shīrāzī, Paris, 1908) and transl. from the Persian text by H. Dreyfus (Paris, 1908); his last words have been edited by Tūmānshī (*St. Petersburg*, 1897).

Bibliography. — H. Dreyfus, *Étude sur le Bābisme*, in *Mémoires de la Société de l'Asie*, 1909; Edw. G. Browne, *A Year among the Persians*, p. 50, 300 et seq. (The Illyrian).

BAHĀ' AL-DAWĀ, and Nāḡī Ḥabīb, a Bāyī. After the death of 'Abd al-Dawā in 1892 (March 1893) his son Samṣam al-Dawā was appointed *Amir al-Ummat*. The latter's brother Shams al-Dawā, however, refused to recognise him and a war broke out in which the third brother, the fifteen-year old Bāb al-Dawā, was also embroiled. In the end Samṣam al-Dawā had to submit and was thrown into prison in Rumayṭū 376 (January 1897). The 'Alī then appointed Shams al-Dawā *Amir al-Ummat*; the latter died soon after in 379 (1898) and Bāb al-Dawā succeeded him as senior *Amir*. The new *Amir* restored his freedom to Samṣam al-Dawā who now began a fierce struggle between the latter and his nephew Abū 'Alī, the son of Shams al-Dawā. In the following year Bāb al-Dawā had Abū 'Alī murdered and then a quarrel

Bibliography: Ab. ibn 'Asā Allāh Tāhāzī, *Barhān-i Ma'shūr* ed. in; Abul Fazl, *Akbar-Nama*, III, 700, 774 sq. (1590, Ind.); Firāqī, *Gulshan-i Bahār* Ma'shūr III.

BAHĀDUR SHĀH I (1643—1712) MUHAMMAD MU'AZZAM was the second son of the Emperor Aẓẓam-shāh 'Alamgir by Kāshimā al-Nūr Nawsāshāh, the daughter of Rājā Rājā of Rājāpur in Kashmir. He was born at Bārbāpur in the Dakhin on the 30 Rajab 1053 (14 Oct. 1643). From Shāhān 1086 (Oct. 1675) he was generally known by the title of Shāh 'Alam, then conferred upon him.

In 1657 when his father left the Dakhin to contest the throne with Durr Shikōh, Muhammad Mu'azzam was left in charge at Awrangābād. He acted twice as governor of the Dakhin (1663, 1667), and was sent there a third time in 1678. He was recalled to take a part in the Rājāpur campaign, and helped in the suppression of his brother Akbar's rebellion near Adwār. In 1683—4 he held command of an army operating against Shambhū Dī, Akbar's son, in the Konkarn. Shortly after his return to the emperor's headquarters, he was detached against the kingdom of Golkanda (1685) and took part in the Rājāpur (1686) and the second Golkanda campaign (1687). Falling under suspicion of treason he was thrown into prison in March 1687 and was not released until April 1694, when he was sent to govern Kāshī, the province of Lāhūr being subsequently added.

Shāh 'Alam heard of his father Aẓẓam-shāh's death on the 15th Dhū l-Hijjah 1118 (March 22nd 1707), when he was at Kāshī, west of Peshawar. He marched at once for Hindustān and it was a race between him and his brother Akbar Shāh, who had already started from Ahmadnagar, as to which of them should first occupy Dillī and Agra. This first move was won by Shāh 'Alam. Finally, the contending claimants met at Bāghpur between Agra and Bhopāl. The battle was fought on the 18th Rabi' I, 1119 (June 18th 1707). Shāh 'Alam won the day, Akbar Shāh and one son were killed, while the other sons were taken prisoners. While still in the Panjāb, Shāh 'Alam had celebrated his accession, and had taken the title of Bahādur Shāh (24th Muharram 1119—April 26th 1707), but he dated his reign from the 18th Dhū l-Hijjah 1118 (March 22nd 1707), subsequent years being counted, as usual, from the first day of that month.

Bahādur Shāh now proposed a campaign against the Rājāpur states, but before such progress had been made he was called away to the Dakhin, to dispose of his brother Kāshimā's claims to independent sovereignty. Kāshimā was defeated outside Maidarābād on the 3rd Dhū l-Hijjah 1120 (January 13th 1709), and he died of his wounds the next day. The interrupted Rājāpur campaign was now resumed, but before any real progress was made, the Sikhs rose in the north of the Cis-Satlāj country. A hasty peace was patched up with the Rājāpur, and Bahādur Shāh hastened northwards to meet the new danger. The fort of Lohgarh into which Banda the Sikh leader had thrown himself, was stormed and taken on the 19th Shawwāl 1122 (Dec. 20th 1710), but Banda escaped. The court then moved to outside Lāhūr where Bahādur Shāh died on the 30th Muharram 1124 (February 27th 1712). He claimed Sayyid descent through his mother, and insisted on inserting the word *salāt* into the Friday prayer. He

was also suspected of a leaning to Sūfism. These questions led to two serious riots at Lāhūr and Ahmadābād, headed by the learned bigots of those two places.

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(WILLIAM LUTHER.)

BAHĀDUR SHĀH II, the last king of the Mughal (Moghul) dynasty. He was the direct descendant of Timur, as may be seen from the genealogical table in Blochmann's translation of the *Asmā al-Jarīd*. But there had been no king of Delhi who was possessed of real power since the death of Muhammad Shāh in 1748. Bahādur Shāh's full name was Abū l-Muẓaffar Shāh al-Muḥammad Bahādur Shāh, and he was the second son of Akbar Shāh II. He was born in October 1775 and succeeded to the title of King in September 1837.

Bahādur Shāh, who was then over seventy years of age, joined the Marāṭhas in 1837 and struck out as a sovereign. When Delhi fell, he took refuge in the town of his ancestor Humayūn, but surrendered to Hindostā. Two of his sons and a grandson surrendered on the following day but were shot by Hindostā to prevent a rescue. Bahādur Shāh was tried and found guilty of abetment of murder. He was disposed, and in December 1858 was sent to Rangoon, where he died on 7 November 1862. He was a scholar, a poet, and a calligrapher. His *Diwān* or book of verses has been printed, and also his commentary on Sa'ādī's *Gullistan*. Garcia de Traz has a notice of Bahādur Shāh, under his poetical name of Zafar in his *History of Hindustani Literature* III, 317, and has given a translation of one of the *rekht* odes.

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(H. HERMANN.)

BAHĀDUR SHĀH GUDJARĀTĪ, second son of Marāṭhā Shāh II. Having had a disagreement with his father he went to the court of Badshah Salīm the last king of the Lodī dynasty. He was present at the battle of Panipat, but did not take

part in it. On hearing of the death of his father and of the succession of his elder brother Sikandar Shāh, he proceeded towards Gujartā, and on the way heard of his brother's assassination. He became king of Gujartā in August 1536 and avenged his brother in a cruel manner so that he is described by Blinn (ed. Erskine, p. 343) as a bloodthirsty and ungovernable young man. He was an energetic enter and famed for the celebrity of his movements. He conquered Mīlwa and Chitral, but was defeated by Hamayūn, son of Bābur. In his distress he applied to the Portuguese for aid, but when Humāyūn left Gujartā and Bahadur recovered his kingdom, he repented of his invitation and sought to get rid of the Portuguese. The Portuguese Viceroy arrived with his fleet at Diu, but declined, on the plea of sickness, to come ashore and visit Bahadur. The latter took the rash and singular resolution of visiting the Viceroy and came on board his ship. It was the third day of Ramadan and Bahadur was probably under at the time, but as he was a great drinker, he may have been suffering from a delirium of the previous night. When he found that the Viceroy was not really ill, he wanted to return, but the Portuguese had made up their minds to seize him and would not let him depart. An altercation and a struggle took place, and the result was that Bahadur was killed, and that his body fell into the sea. Immediately afterwards, the Portuguese took possession of Diu, which had been deserted by the inhabitants. Bahadur's death took place on 14 February 1537. One of the chronograms made on the occasion was: *shāh al-bahār shahīd al-bahār* "Mourning-shower, Martyr, rose!" (1943 A.H.). Bahadur was a cruel and worthless prince, but the Gujartāis cherished an affection for him on account of his vigour and of his single death. He reigned for eleven years, and was the last of his line.

Bibliog. 1549: Cf. Eliza Bayley, *History of Gujarat* (London, 1886); Elliot, *History of India*, vols. IV, V, VI; Whiteway, *Notes of Portuguese Travels in India* (1899); for a study of the Portuguese accounts of the death of Bahadur, see *Gazetteer of the Bombay Presidency*, I (Part II, 1917, 1918); *Al-Bihar* I; Abu Yūnus, *History of Gujarat* (ed. V. Desai, 1909); *Al-Bihar* II; *History of Gujarat* (ed. Desai, 1909); *Al-Bihar* III.

AT-BAHĀ'Ī. (See AL-AMĪL, p. 317.)

BAHĀR, Arabic, more accurately *BAHĀR*, a word supposed to be of Indian origin meaning "load" which had spread through all the lands of Islam from the Indian Archipelago to Africa as a dry-measure and weight. As a measure it is equal to 2 *andak*. The Arab authorities give very different values to the weight. It is most often reckoned equal to 3 *fantar* in 100 *fantar*. See *Savvān* to *Jawāb*, *Arabia*, 3 Series, III (1884), p. 403—404. In modern Indian commerce the value of the *Bahār* varies in the different towns from 220 to 250 *Chā*.

BAHĀR-I DĀNISH, a Persian collection of tales and fables by Shāh Inayat Allāh Kashgari, written in 1661 (1651) based on the Indian stories of a young Brahman and supplied with an introduction by the young brother of the author Muhammad Shāh Kashgari. The love-story of Ghāfir and Sultān and the story of the greater part of the work. It was

put into verse by Husein 'Alī Ince during the reign of Tipu-Sulṭān, Sulṭān of Mysore (1797—1831) = 1751—1799) and dedicated to him. *India Office* 153. It was translated into English by A. Lane (London, 1765) and by J. Scott (Shrewsbury, 1799); on these are based the German translation by A. L. Hermann (Leipzig, 1802) and the French by Lacroix (Paris, 1804).

Bibliog. 1549: Elliot, *History of India*, vol. VI, p. 325. (Cf. HART.)

BAHĀRISTĀN, a Persian work by Nūr al-Dīn 'Abd al-Rahmān Jāmī in poetry and prose modelled on Sa'dī's *Guznāva*, which also bears the title of *Khawāṭir al-shahīd* "a martyr's memoirs"; it was composed in 812 (1437). It is divided into eight chapters called *asā'id* and contains anecdotes of the life of Shāhī Jāmī and other mystics, philosophers and poets as well as fables and parables. It has been supplied with Turkish commentaries by Shamsī (Istanbul 1883 and 987 = 1554 and 1594), by Khafaja Shāhī (ed. Constantinople, 1252 = 1836; and translated into German by Hermann von Schlegel-Wassberg (Vienna, 1846).

Bibliog. 1549: J. von Hammer, *Asienische Reisebeschreibungen*, p. 344; Elliot, *History of India*, vol. VI, p. 305. (Cf. HART.)

BAHĀWALPUR, a native name of Ludhiana, within the Province of the Punjab (area, 15,918 sq. m.; population, 1901: 710,872; revenue: Rs. 27,00,000). It stretches for about 300 m. along the L. bank of the Beas, Punjab and India, extending into the desert a mean distance of about 40 m. The chief crops are wheat, rice, and millets, which are entirely dependent on irrigation from the Beas river. Of the population, 13% are Muhammadans, chiefly *Lahori*, *Kashmiri*, and *Balti*. The ruling family of Bahawalpur has an interesting history, its claiming descent from the Abbasid Khalifa of Egypt. Their ancestor is said to have come from Egypt to Sind about 1370. But the town of Bahawalpur was not founded till 1748, and the independence of the state dates from the grant of a *mir* by Shāh Mahmūd of Kabul in 1802. British relations are governed by a treaty made in 1838.

Bibliog. 1549: General C. Macleod, a former resident, wrote a history of the country from the earliest times, which is still in MS. Several histories of the ruling family, written in the 19th cent., also remain in MS. — *Bahawalpur Gazetteer* (Lahore, 1908), p. 41. *Al-Bihar*, *Collection of Persian, Pajavani and Sanskrit literature* (Calcutta, 1892), II, 187, 188. (Cf. S. CORTON.)

BAHDAL or *Yazd* or *Wādā* or *Kūshā*, belonged to the clan of the Banu Hāritha b. Jashāsh, which was also *Qasbi* or the aristocracy of Kūsh. A Christian like the great majority of his tribe, his chief claim to fame is that he was the father of Ma'nu, mother of Yazd I. His tomb also existed in the south of the ancient Palmyra, whither Ma'nu afterwards brought the young Yazd, and where the Umayyads remained after the conquest of Hīra and the battle of Marj Dabiq. Bahdal was thus the founder of the great prosperity of the Kabbis while the Umayyad dynasty lasted though he did not himself take an active part in politics. As one of his sons was accused of being a Christian under the caliphate of Yazd I, Bahdal must have died a

a Christian probably before the battle of Jiffin, in which one of his sons commanded the Muslims of Damascus, and at an advanced age his son succeeded him and became the last person in the state; in consequence the partisans of the Umayyads were called Bahilīya. His grandson Hishām, guardian of the minor Yazīd I, after the death of Mu'awiyah II even tried to elude the project of succeeding him. The undue preponderance of the Bahilites and the Kalbites contributed largely to the division of the Arab race into two parties, that of Hala and that of Yemen, after the battle of Marj Dabīb.

Bibliography: Taheri, ii. 204, 468, 471, 577; Ibn Khallikān (ed. Wattenfeld), p. 316; *Samana* (ed. Freytag), p. 261, 318—319, 459; Ibn 'Abd Rabbih, *ʿIqd*, li. 305; *Minawir* (ed. Gulgaush), p. 184, 275; Mas'ūdī, *Tajrid* (ed. de Goeje), p. 305; A. Muri, *ʿAḥqār*, p. 153. (H. LAMBERS.)

BAHILA. The members of the Isdūn tribe of Ma'n in North Arabia were usually called Bahila after Bahila, the daughter of Sa'ī, who was married her stepson Ma'n. Their grazing-ground in ancient times lay in southern Yemen and are known to have been there as late as the fourth and fifth centuries. In later times we find them in the neighbourhood of Baysa in possession of the well-stocked four miles from Baysa, which is of importance to the caravans of pilgrims. The reputation of the tribe was a very bad one and the name Bahil (Bahilite) was a term of reproach.

Bibliography: I. Wattenfeld, *Register in den genealogischen Tabellen*, p. 204; O. W. W. *Die Wanderungen der arabischen Stämme*, in *die Zeitschr. der Deutschen Morgenl. Gesellsch.*, Vol. xlii. p. 670; O. W. W. *Arabien im sechsten Jahrhunderte*, ib. Vol. xlii. p. 584; L. Goldschmidt, *Mohammedanische Studien*, I. 49; *Revue of Semitic* (ed. Bouchard and Hull), No. 132, 136, 265, 272, 476, 632. (J. HULL.)

AL-BĀHILĪ, **ABU NĀṢA** **ABU NĀṢA** **AL-BĀHILĪ**, Arab philologist and author, a pupil of Aḥmad, Abū 'Uṣayb and Abū Zaid, belonging to the school of Hama, lived first in Baghdad, then in Isfahan and finally in Baghdad again where he died in 231 (855). As a tale followed his works the footsteps of his predecessors and like them wrote a book on trees and plants, animals, cereals and palm-trees, horses, birds and insects, of which latter he was the next to treat. In his works on proverbs, on proper names, and on the names in the language of the common people, many valuable notes must also have been contained for us, but unfortunately like all his other writings they have perished.

Bibliography: G. Flügel, *Die grammatikalischen Studien des Araber* (Leipzig, 1862), p. 81; *Kiṭāb al-ʿIṣṣā* (ed. G. Flügel), Vol. i. p. 56; *Zeitschr. der Deutschen Morgenl. Gesellsch.*, Vol. xii. p. 595. (J. HULL.)

AL-BĀHILĪ, **AL-HUṢAYN** **AL-BĀHILĪ** **AL-ʿASBĀṢĀ**, a client (shamsī) of Bahila, an Arab poet often called al-Husayn al-Bahilī (the libertine) on account of his dissolute habits. According to al-Khwarizmi, al-Bahilī, who came from Khawāzima, was born in the year 162 (778-779). He afterwards went to Baghdad and became one of the most confidential friends of the illustrious Caliph al-Muṭawakkil. When the latter perished soon

afterwards, al-Bahilī composed an elegy on the tragic event; he remained at the court of his successor however and was held in great esteem till his death at a great age in 250 (864). The biographers give further information about his relationship to Abū Nuwās. Cf. p. 102 above.

Bibliography: *Kiṭāb al-Bahilī*, vi. 270 et seq.; Ibn Khallikān (ed. Wattenfeld), No. 190; Tahari (ed. de Goeje), iii. 869 et seq.

BAḤIRĀ, a she-camel or a sheep with white ears. The Korān and the ancient poetry (cf. Ibn Khallikān, 38) show that the ancient Arabs used to carry out certain religious ceremonies with respect to their cattle, which consisted firstly in letting the animal go about loose without making any use of it whatever, and secondly in imploring permission to eat its flesh (after it had died). In the various tracts the animals bore special names (*Bahira*, *Shira*, *Wajila*, *Himā*; on these names cf. Wellhausen as cited below). The lexicographers are not quite agreed on the point in which cases a camel or sheep had its ears white. According to some, it was after it had borne ten young ones, according to others when its fifth young one was female etc. — Muhammad abolished these customs and attributed them to arbitrary inventions. Sura 5, 100: "Allah has made neither *haram* nor *halal*, nor *haram*, nor *haram*; but the unbelievers have invented these against God, and the greater part of them do not understand"; Sura 6, 145: "and they say: these cattle and fruits of the earth are sacred; none shall eat thereof but whom we wish (so they say); and [these are] cattle on whose backs it is forbidden [to ride] etc."; verse 146: "and they say: That which is in the bellies of these animals, is only for our use and forbidden to our wives; but it is the both dead and both partake of it. We will reward them for their abstinence [these things to them] for he is wise and knowing".

Bibliography: The commentators on the Korān passages mentioned; *Liṭān al-Arab*, v. 105 et seq.; Freytag, *Lexicon*, i. d. *Stamm* *al-Arab*, *Spätere*, p. 236 et seq.; Wellhausen, *Koran arab. Heften*, 112 et seq.; *Samana*, *Addenda*, p. 66 of the Arab. text, p. 60 transl. (A. J. WARMER.)

BAḤIRĀ, the name of a Christian monk. It is related that in his twelfth year Muhammad was taken to his uncle Abū Tālib on a caravan journey to Syria. When the travellers were near in Hama, a monk who lived there in his cell noticed that one of them was accompanied by a cloud and that the branches of the tree, under which he sat, sprouted to give him shade. The monk whose name was Bahirā thereupon invited the whole company to eat with him. They went, but left Muhammad behind to guard the caravan. Bahirā missed among his guests him, whose features were described in his books as those of the last prophet, and asked if they were really all, the learning that one had been left he insisted on the boy's coming too. When the latter was sent for and entered, he gazed fixedly at him and asked him his name and al-Bahirā answered his questions. After Muhammad had taken the opportunity to show his aversion to heathen deities, he convinced him in answer that he was the promised one. The monk thereupon warned Abū Tālib to protect the youth from the Jews.

This is the version of the legend given by Ibn

Ilshām (115 *et seq.*); according to others Abū Bakr was present at this meeting and was even then prepared for future events. Mas'ūdī (ed. Harber de Moynard, i. 146) tells us that the name of the monk was Sergius and that he belonged to the 'Abd al-Halāq; according to Ilshām (l.c. 157) his name was Georgios or Sergios.

Besides this story there is an account of a similar meeting, which happened 12 years later. Muhammad was then travelling to Syria in the service of Khadija in the company of her servant Maimun. In Homs he met a monk named Nestor who recognised the future prophet by certain signs. We are also told of some men of Rūm who arrived at one of these meetings to seek the future prophet.

In the oldest versions the name of the monk is lacking (Ibn Ilshām, 119 *et seq.*); in the later Muslim and Christian sources he is called Sergius. Bahirā (the Arabic *Ahrīz* 'chameleon') is interpreted as an epithet.

On the authenticity of such legends little can be said when, as here, all clues are lacking. In the cycle of legends which have gathered round Muhammad, they form a class of which numerous examples appear which all show the same type, namely the tendency to prove by an apparent accident that possessors of books had learned beforehand from their books that Muhammad was to be a prophet (cf. my *Muhammad in the Judea of Medina*, p. 54-60).

The figure of Bahirā is, under the name Sergius, mentioned quite early in Byzantine literature in a connection which agrees with isolated Muslim traditions (cf. Sprenger, *Das Leben u. d. Lehre des Muhammad*, R. 384 *et seq.*).

Thus Theophanes (ed. Chassign, l. 573) and George of Paphlagon (ed. Bekker, 395 *et seq.*) relate that after the first appearance of Gabriel and Muhammad's epilepsy to Khadija herself in great anxiety to Sergius, a heretical banished monk; he comforted her with the assurance that the angel was sent to all prophets.

The Muslim Bahirā-traditions have been preserved in a much expanded form in the Bahirā-Apocalypse, a Christian production, which in its present form perhaps dates from the 15th or 16th century and has been preserved to us in several recensions in Syriac and Arabic (cf. Guthe, *Christliche Rahma Legend in the Zaitun. f. Assyriolog.*, vol. xlii *et seq.*).

This work which is said to have been composed by one Ishōyah falls into three parts: 1) the stories referring to the Muhammadan dynasties which Sergius Bahirā saw on Mount Sinai; 2) his conversation with the young Muhammad in the desert of Yathrib; 3) the prophecies of Sergius, partly a repetition of 1. In the second part it is told how Sergius communicated to Muhammad his doctrine and laws and parts of the Korān with a view to making the Arabs acquainted with the one God. The object of this part of the work is clearly to expose Muhammad as an impostor who received his pretended revelations from a heretical monk.

Sergius is also mentioned in the literature of the middle ages.

Bibliography. Ibn Ilshām (ed. Wüstenfeld), 115 *et seq.*, 110 *et seq.*; Ibn Sa'd, i. (ed. Mitrovich), 76, 82 *et seq.*; Tabari (ed. de Goeje), i. 1123 *et seq.*; al-Sira al-Hakima (Calcutta, 1297), i. 126 *et seq.*, 177 *et seq.*; Yumūdī (Calcutta, 1292), p. 283; *Tārīkh al-Ahmad* (Calcutta, 1283), i. 257

et seq., 264 *et seq.*; *Fikrīn* (ed. Flügel), p. 22; Nidān in *Zaitun. f. Assyriolog.*, 1. 1009 *et seq.*; Sprenger, l.c. 238 *et seq.*; also l.c. iii. 454; iv. 153 *et seq.*; v. 457 *et seq.*; vi. 413 *et seq.*, 580; vii. 557 *et seq.*; ix. 779 *et seq.*; x. 807; Sprenger, *Leben und Lehre des Muhammad*, i. 278 *et seq.*; Ibn Hajar, *Ishā*, i. 357 *et seq.*

(A. J. WARMAN.)

BAHIST (Arabic *baḥīst*), the name of Persians among Persian Muslims. Even in the Arabic the expression *al-baḥīst* 'the best world' for the abode of the chosen in the future life is found (William Jackson in *Geographical Dictionary*, *Paris*, ii. 685).

(C. L. HUANG.)

BAHLÖL LÖL, founder of the Lölö Dynasty in Dillī, (reigned A. H. 855-894, = A. D. 1451-1495); he came of an Afghan family settled in the Panjāb and succeeded his uncle as governor of Seikid; the weakness of the central power enabled him successfully to revolt against Alam Shah, the last representative of the Saljuq Dynasty, and to seat himself upon the throne of Dillī (A. H. 855). He was an energetic ruler and restored to Dillī much of the prestige that it had lost under preceding reigns; he reconquered the province of Ghaznī (q. v.), which had been ruled by an independent dynasty for more than 80 years. He is said to have been extremely temperate in diet, fond of the society of learned men, and zealous in the execution of justice.

Bibliography. Nizām Allāh, *Tārīkh al-Ashrafīyeh*; B. Dorn, *History of the Afghans, from the Persian of Nizām Allāh*; Elliot-Dowson, *History of India*, iv. 85 *et seq.*, 436; v. 70 *et seq.*

BAHMAN, Bahman, Arvan. *Faḥl Muvah*, *Shāh Bahman*, one of the Amesha Spentas of the ancient Persians, according to Plutarch = *Arvan*; it is also a frequent Persian proper name. In Persian chronology, Bahman denotes the seventh month and the second day of each month.

BAHMANI DYNASTY, a line of Muhammadan kings, eighteen in number, who ruled in the Dekhān from 748 (1347) to 932 (1525); in the period of its greatest power, this kingdom extended from Berar in the north to the borders of Vijayanagar in the south, and from sea to sea on the east and west. This dynasty was founded by Hasan Gāngū (or Kāṅkū, [q. v.]), a military officer in the service of Muhammad bin Taghlab, Sultan of Delhi (725-750 = 1324-1351); he took advantage of the weakness of his master, to found an independent kingdom in the Dekhān and assumed the title of 'Alā' al-Dīn Bahman Shah. Firuzi explains this title by a story that Hasan was, in his youth, a servant of a Bahman astrologer, and that while ploughing the field of his master, he found a box full of gold, which he at once took to the Bahman; pleased with Hasan's honesty, the Bahman recommended him to Muhammad bin Taghlab and predicted his future greatness, at the same time making him promise that he would take the name of his former master as part of his title; but there is no historical foundation for this legend, and Colonel Haig has shown that the title Bahman Shah points to Hasan's claim to be descended from Bahman, one of the mythical ancestors of the Sāssanid kings (*Journal of the Asiatic Soc. of Bengal*, ix. 3-4).

Hansa made Gubbarga [q. v.] its capital, but the ninth king of the dynasty, Ahmad Shah I, 825—838 (1422—1435) transferred the seat of government to Bahja [q. v.], which remained the capital of the Bahmani as long as the dynasty lasted. The Bahmani kings were constantly at war with Vijayanagar, the powerful Hindu kingdom on their southern border. The prestige of the dynasty began to decline after the death of Muhammad Shah III (867—887 = 1465—1482) and his able minister, Mahmud Gawan [q. v.]. The governors of the various provinces made themselves independent and the kingdom was divided among the "Lords of Bahja of Bahja, Nizam of Ahmadnagar, Barid of Bidar, "Adil of Bidar, and Khat of Bidar." The following list gives the dates of accession of the Bahmani kings:

I. Hasan Gangan.	748 (1347).
II. Muhammad Shah I.	759 (1358).
III. Muhammad Shah.	776 (1375).
IV. Ismail Shah.	780 (1378).
V. Muhammad Shah II.	780 (1378).
VI. Ghias al-Din.	799 (1397).
VII. Shams al-Din.	799 (1397).
VIII. Firuz Shah.	800 (1397).
IX. Ahmad Shah I.	825 (1422).
X. Ahmad Shah II.	838 (1435).
XI. Muhammad Shah.	867 (1465).
XII. Nizam Shah.	867 (1465).
XIII. Muhammad Shah III.	887 (1482).
XIV. Muhammad Shah.	887 (1482).
XV. Ahmad Shah III.	924 (1518).
XVI. Ala al-Din.	937 (1520).
XVII. Wali Ali Shah.	929 (1522).
XVIII. Khatun Ali Shah.	937 (1525).

Bibliography: J. S. King, *History of the Bahmani Dynasty, founded on the Bahmani Adab* [by 'Ali ibn 'Ali: Allah Pabgala, together with extracts from other histories]; Firuzi, *Gulistan-i-Ibrahimi*, Majlis II; T. W. Haig, *Some Notes on the Bahmani Dynasty*, [Journal of the Asiatic Society of Bengal, LXIII, 1—15, Extra No. 1904]; James Gilke, *Gold and Silver Coins of the Bahmani Dynasty*, [Numismatic Chronicle, 3rd ser., L, 91 sqq., 1881; with supplementary notes by O. Cochrane, L, 1808, 254 sqq.].

BAHMANYAR or **AL-BAHMANI**, a philosopher of the school of Avicenna who wrote in Arabic, died about the year 430 (1038). Cf. S. Pappas, *Philosophy in the Middle Ages, the first 1000 years*, in *Avicenna's School, Zwei antike philosophische Abhandlungen von dem Araber und Perser, mit Anmerkungen*, Leipzig, 1851.

Bibliography: Broekmann, *Geschichte der arabischen Literatur*, I, 458; de Vogt, *Geschichte der Philosophie im Islam*, p. 131.

AL-BAHNASÄ, a town in Egypt. Now an important village of 150 (with two dependent villages 300) inhabitants in the district of Beni Mazar, in the Province of Minya. **AL-BAHNASÄ** (the Egyptian *Permeret*, Coptic *Pemje* and the Greek *Περμερ* or *Περμερ*) was in antiquity a famous town and even in the early Muhammadan period it was one of the most important towns in central Egypt. It lies somewhat north of 28° 30' N. between the Bahja Valley and the edge of the Libyan desert and at the present day is almost buried in sand. At one of the chief towns of ancient Egypt — it is said to have once had 360 churches

and was the seat of a Bishop — and held by a Byzantine garrison, it played a certain part during the Arab conquest which is reflected in an apocryphal version of war, the *Fortif al-Bahman*. Under Arab rule also it remained the seat of government of a district (*Kāra*). When the division into provinces was carried out under the Fatimid al-Mu'izz, it gave its name to the province of al-Bahmaniya. Under the Turks it appears to have gradually declined, no doubt on account of the encroachment of the desert. During the period of the French occupation it was being used by the inhabitants of the neighbouring villages as a quarry. — It owed its importance in the middle ages chiefly to its industry. It is given the following account of it, "In this town there were and are to the present day looms on which the so-called Bahman tails and Bahman cloths (*Nakaf* *Saifan*) are woven for the government, and large tents and Bahmaniyara cloths. There are also many private looms there. Next to the principal fabrics of the place, merchants appropriate most highly the tails. — These tails, carpets and garments are found throughout the land." Wool and cotton-wool were the chief raw materials used. The great forests of Bahman, controlled by the treasury were also famous; numerous notices of them have been preserved under the name of al-Bahman (not al-Bahman) as it is often misprinted). Jews and Mary are said to have lived for seven years near Bahman during their stay in Egypt. The names of many villages in Egypt begin with the name Bahman.

Bibliography: Vernet, I, 771 *et seq.*; Mahler, *Kämpfe*, I, 237 *et seq.*, 272; Abd al-Hayy (ed. Evans and Butler) *perim*; Wirtz (ed. de Goije and Voss), p. 50; Ibn Ma'arra, *Asma' al-Dawlat* (Cairo, 1899), p. 17; All Ma'arra, *Khat al-Dawlat*, I, 2; Amalric, *Géographie de l'Égypte*, p. 90 *et seq.*; A. Reimer Bey, *Die geographische Geographie der Ägypten* (Cairo, 1899), p. 105 and 145; Broekmann, *Geschichte der arabischen Literatur*, I, 456; All Bahgat, *Les Fiefs de l'Égypte* (Bibliothèque de l'Institut Égyptien, 1900, 4. Ser., N° 1, p. 141); Baedeker, *Égypte*, 1903 (5th ed.), p. 202, 207. (C. H. B. B. B.)

BAHR (A). See. The word is also used of large rivers e.g. *Bahr al-Azrak*, the White Nile, *Bahr al-Azrak*, the Blue Nile, *Bahr al-Azrak* (see below). — In proverbial *Bahr* denotes a matter, see above p. 464.

AL-BAHR AL-ABYAD, "the White Sea", an Arab name of the Mediterranean. [See *BAHR AL-ABYAD*.]

AL-BAHR AL-ASWAD, "the Black Sea", [See *BAHR AL-ASWAD*.]

BAHR AL-BANAT i.e. "the Maidens' Sea", as the Arabs call the islands of the Archipelago on the west coast of the Persian Gulf. It is called *Bahr al-Banat*.

Bibliography: Ritter, *Erdbunde* III, 390, 589 *et seq.*

BAHR FARIS, the sea of Fars, the name given by Isakli (p. 5) and Ibn Hawkal (p. 33—41) to the Indian Ocean by an erroneous extension of the term. In Muhammad (p. 17) and Mas'udi (*Précis des*, vol. I, p. 207) the name merely designates the Persian Gulf proper from 'Al-Bahja at the mouth of the Tigris (Shah al-Ash), to Oman including the Gulf of that name. There are dangerous shallows in the estuary of the Shah

called *al-Aghazib*, "the piles", i. e. a lighthouse built on piles, where a watchman lights a fire to point out the entrance to ships; there are pearl-fisheries at the island of *Umm al-Qasr* opposite Djazira. The principal harbours on the coast of the Persian Gulf are *Ahmedia*, *Mehrabad*, *Sana*, *Djizirah*, *Sana*, *Umm al-Qasr*, *Umm al-Qasr*, *Tis* (Melatay), a list to which one must add *Umm al-Qasr*, *Bandar 'Albi* (Gumrin), and *Linga* which have recently become important. The Persian Gulf is separated from the Indian Ocean by the *Umm al-Qasr* (Kurois) *Umm al-Qasr* — in which many ships are wrecked. It is the islands of *Awai*, *Shamir*, *Kish* (Kais), *Kishm*, *al-Lis* (Larak). The most important ports are the Arabian *Kowait*, *al-Qayl*, *Mas* (now called *Masat*).

Bibliography: Muhammad Hasan Khay, *Al-Furqan al-talida*, vol. i. p. 176—191. *Al-Furqan*, Geography, p. 22, 369, 373: *Persian Gulf Pilot*, G. G. Smith, *The Pers. Meer*, H. J. Carter, in the *Journal*, *Hand*, *Br. A. S.* 1872, pp. 21—96. (C. H. BAKER.)

BAHR AL-GHAZAL, a tributary of the White Nile and the name of a province in the Egyptian Sudan. The *Bahr al-Ghazal*, "the river of gazelles", arises from the union of numerous small streams which flow north and north-east from the watershed between the Congo and the Nile and receives its most important tributary the *Bahr al-Arab*, from the south. After its junction with the *Bahr al-Arab*, which flows from the Central African lakes, the name of *Bahr al-Abyad* i. e. White Nile is given to the river they form. The *Bahr al-Ghazal* is not simply a river but a complicated, extended system of water-courses with a slight drop in the rainy season it is a sheet of water in breadth stretching farther than the eye can reach; on the fall of the Nile it is an impenetrable swamp in which the floating barriers of plants (*raha*) render navigation very difficult and in places quite impossible. The "Gazelle river" was first explored by a Khazax merchant, *Ismael* in 1833 and in 1856 by Consul Petherick. Schweinfurth afterwards described it thoroughly. Before the clearing of the mud from the riverbed, undertaken by the English, navigation ended at the so-called *Mashra* (i. e. *Mashra*) the starting point for all expeditions into the adjacent lands, also called *Port Rose* or *Mashra al-Rak* on maps. According to Schweinfurth the *Rak* are a Dinka tribe in the neighbourhood.

All the districts around 5 and 10° north and 23 and 30° east and thence also the province of the Egyptian Sudan is called *Bahr al-Ghazal*. The country is inhabited by beathan negroes, the *Dinka* and the *Ninka* who are divided up into small tribes. These peoples must have lived here for many centuries for they have become quite acclimated to life in these swampy regions. Their chief occupation is cattle-rearing (humped-cattle) and they are work in iron which is imported. As tribes, which have been driven out of the neighbouring territories, are settled in *Bahr al-Ghazal*, the population is very varied. *Stalin* (trans. Wingate, p. 194) mentions the following names: *Kara*, *Kanga*, *Perit*, *Kreisch*, *Daya*, *Tiga*, *Banda*, *Niam Niam*, *Bango*, *Monbattu* and others of which each group has its own chief and fights vigorously against the others. All these tribes are beathan. The geographical nomenclature is mostly Arabic however but this is due to the constant expeditions (trading or slave-raids) which

the Arabized nomads of Kordofan and *Umm al-Qasr* of the *Dongolara* of the Nile have undertaken from ancient times to the *Bahr al-Ghazal*. The history of the *Bahr al-Ghazal* is really only the history of these robber raids which are further complicated by the bitter feud between the *Umm al-Qasr* and the *Dongolara*.

We can only begin to speak of a history in the narrower sense of the word when Egypt, following in the track of the slave-hunters, laid her hand on *Bahr al-Ghazal*. At the time of the first occupation of the Sudan by the Khedive in the middle of the sixteenth century, *Bahr al-Ghazal* was a dependency of *Umm al-Qasr*. In 1860 a semi-Arab named *Zaher* (*Zubair*) won for himself private power and undertook long expeditions from a strong position after the manner of all slave-hunters. His head quarters were called *Dem Zaher* and became the chief town of the *Bahr al-Ghazal* and the seat of a governor (*emir*). The first governor was *Zaher bin Ali*, whose authority was confirmed by the Khedive in 1843. *Zaher* then conquered *Umm al-Qasr* for the Egyptians but was summoned to Egypt in 1876 when he threatened to become too powerful, and not allowed to return to the Sudan for several decades. *Zaher* had left his son *Sulaiman* (*Soliman*, *Silman*) in his absence in *Bahr al-Ghazal*. The latter came into conflict with the Egyptian authorities, rebelled, and after a fierce struggle was overthrown by the Italian *Romoli* *Cassi* and executed. This *Gess Fajha* was the first European governor of the *Bahr al-Ghazal*. He was replaced in 1881 by *Lapin* *Boy*, who had to capitulate in 1884 to the *Shahida*. Even before this a certain *Ismael* *Alkhi* had been appointed governor of *Bahr al-Ghazal* by the Mahdi *Muhammad* *Ahmad*. *Lapin* had to capitulate not because the natives, who were of course pagans, forced him to, but because his own soldiers and officers did. For over ten years *Bahr al-Ghazal* formed part of the kingdom of the Mahdi or rather of his Coloph *'Abdullahi*. It was not till its reconquest by the English that order was restored in the Sudan and from the annual *Khazax* on Egypt and the Sudan we can learn the progress made under Anglo-Egyptian rule. *Bahr al-Ghazal* like the whole of the Egyptian Sudan is under the united rule of England and Egypt (Treaty of January 19, 1899).

The *Bahr al-Ghazal* was for a long time the subject of serious diplomatic complications; for it is the frontier province of the Egyptian Sudan and borders on the French and the Belgian Congo. In 1898 a crisis arose between England and France over the *Fashoda* episode which might have ended in war had not France yielded the point in dispute. On the Belgian frontier there have also been occasional difficulties but according to the latest blue-books these have been finally settled.

Bibliography: Schweinfurth, *In the Heart of Africa*, Lond., 1878; *Sana Fashoda*, *Fire and Sword in the Sudan*, Lond., 1896; *Lord Cromer*, *Muslim Egypt: Reports by H. M. Agent and Consul-General on the Finances, Administration, and Condition of Egypt and the Sudan*; *Urbain* *Fatah*, *Kish al-Sudan* *Umm al-Qasr* *Umm al-Qasr* (Cairo, 1879 et seq.); further works by Schweinfurth on the *Bahr al-Ghazal* in his Bibliography: *Veröffentliche Reise, Aufsatze und Werke*, 1880—1897 (Berlin). (C. H. BAKER.)

BAHR AL-HIND is the usual name amongst the Arabs for the Indian Ocean which is also called *Bahr al-Hind* from its western shores or — the part for the whole — *al-Bahr al-Akbar*; the expression *Bahr Furs* also, sometimes, includes the whole ocean.

According to Ibn Rūstah its eastern shores begin at Tā Maṣrā, i.e. western al-Aḍā, Abū 'l-Fida' gives the Bahr al-Sin as its eastern boundary, al-Hind to the northern and al-Yaman to the western, while the southern is unknown.

The various parts of the ocean bear special names derived from various lands and islands. If we neglect the northern arm, the Bahr al-Fulūm and the Bahr Furs in the narrower sense, which are dealt with in separate articles, we have first the Bahr al-Yaman stretching along the south coast of Arabia with the Khawṣa Sharyfa (Kuria Maria) islands and Soqatra.

On the African coast we have, beginning at the Straits of Bab al-Mandab, first the land of Baḥrā, i.e. Somaliland to the harbour of Manka, then the land of the Zanḡ (see Bahr al-Zanḡ) with the towns of Barasa, Malinda, Maḥmas and the island of Zanzibar i.e. roughly British and German East Africa or (as the island of Kanibala undoubtedly Madagascar). Sofala is joined to Kanibala and finally at an uncertain distance is al-Waḡ = H.

If one sets out from the Bahr Furs at Tā Maṣrā he comes to the coast of al-Hind with the delta of the Indus and the commercial town of al-Babul on the shores of the Bahr al-Sin; lie the towns of Kanbāya (Canton), Sūfira, Sulūm and Sindushira (Siam). The archipelago of al-Uḡadīr, the Laccadives and the Maldives, separates the Bahr Furs from the Bahr al-Hakand. The last port on the Malabar coast is Kulam-Mah (Quilon) the southernmost of the islands is Sūmūdīth (Ceylon). The route to the East Indies appears to have lain straight across the Bahr al-Hakand to the island of al-Kūmāl which is reached by the waters of the Bahr al-Hakand and the Bahr Shūlūth; apparently al-Kūmāl (al-Kāna, al-Kāna = al-Jawān, whence the sea is there called Bahr al-Jawān to Sumatra, to be more accurate North Sumatra while Shūlūth = South Malacca. Voyagers sailing to China must have kept somewhat further north for they touched at the islands of Lau, Kōbādīth or Langkātāth, the Nicobars, to the north of which are placed the Andaman Islands, and from there reached Kalāth Bāy (Kodak) on the Malay Peninsula; the Straits of Malacca is therefore called Bahr Kalāth (Kalāth Bay) while the Bahr Shūlūth, when it is distinguished from it, appears to be the sea adjoining it on the south. We have now reached the land of the Mahārājā the centre of which is the land of al-Fahādī. This name originally denoted Central and South Sumatra, where Sūfira = Palembang is to be sought for, then its use was extended to include Java (Jāwā) and in its political application it includes a series of smaller islands and the coast of Malacca. Beyond these islands is the Bahr Kārdandī, the Gulf of Siam which is continued on the coast of Kīmā (Kiam = Canton) in the Bahr Sinī, the sea of Annam and the waters adjoining it on the south. Passing the island of Sūndarfatā (Siam) we reach the al-Bahr al-Sanḡī, the Chinese Sea where Khawṣa (Hsing-Chu) is the great em-

porium for the trade with the west. The knowledge of the Arabs concerning Sūs (Canton) and the Waḡ-waḡ Islands (Japan) was vague and limited.

The notions of the Arabs of the tenth century concerning the Bahr al-Hind become more and more vague as one goes to the East and South and the interpretation of their statements more uncertain. In many cases they have merely followed their Greek predecessors: they have, in addition, confused the accounts of their own voyages. Details from different sources were never properly assimilated to form a uniform picture. Sometimes the Bahr al-Hind appears to pass into the "Sea of Darkness", in which manner driven out of their course are said to be tossed about for ever; sometimes, it is believed that it joins "the Black Sea" on the North of Asia, sometimes again, East Asia and South Africa appear to be connected, so the use of the name al-Waḡwāḡ (q.v.) for Japan as well as for a land in the South of Africa, sometimes for Madagascar, shows. This idea is supported by Isidore according to whom the Zāhidī islands are opposite the land of Zandī.

The voyages of the Arabs and Persians, who availed themselves of the monsoon, just as their sailing place the Persian Gulf; Sūfī and Sūfī are important harbours there. The most important commercial centre appears to have been the land of Zandī, to which merchants sailed even from al-Fahādī — Madagascar itself was ultimately colonized from the Malay Islands, — and al-Zāhidī itself, which had relations with China. The commerce of the Medians with China came to a standstill in 384 (875) because of political changes. The Arab authors usually do nothing but hand on the old material. It was not till much later — under the Mongols — that intercourse again became active on the history's account of his voyage above.

Bibliography: *Hist. Geogr. Arab.* i. 28—36; ii. 35—41; iii. 10—19; iv. 7, 9—16, vi. Text, 60—72, Textual, 40—53; vii. B. 11—19, 56 et seq.; viii. 31—36; *Yāqūt* (ed. Houtsma), i. 207 et seq.; *Macdonell, History of al-Bahr al-Hind* (ed. van der Lijn, Leiden, 1883—1886); *Reinoud, Relations des voyages faits par les Arabes et les Persans dans l'Inde et la Chine* (Paris, 1845); *Isidore* (trans. Jastrow), i. 21—103; *Kerwan* (ed. Wustenfels), p. 106—123; *Reinoud, Introduction to Abu 'l-Fida's, Géographie*, p. cccxxvii—cclvi; *Spangier, Die Araber und Krivostan* (1864), p. 79—81; G. Perard in the *Journal Asiatique*, 10^e Ser., x. (1907), p. 433—566; iv. (1910), p. 281—330. (H. HARTMANN.)

BAHR AL-KHAZAR, "Sea of the Khazars", (Pers. *darra* Khazars), the Caspian Sea is so-called by some Arab geographers, after the Khazars, to whom the land on the north shore of this sea, with the important commercial town of Bīl (not far from the mouth of the Volga), belonged, in the best period of Arab geographic literature, in the 10th (10th) century. More rarely (by Ibn Khurādādhbih, following him Ḥudūd and Masūdī) the Black Sea (with the Sea of Azov) is denoted by the same name, probably because the dominion of the Khazars included a part of the Peninsula of the Crimea. This name does not appear to have been used until the Muhammadan world; the Old Russian name **Kāzakhazje* (Russian: *Kāzakhazje*,

Arabs *Arabs* *Arabs* is certainly to be connected with the name of the land of Ethiopia, although the Arabs and Persians have always applied the name of Lake (or Sea) of Ethiopia only to the Sea of Arab. The Arabian Sea is also called in Muhammadan literature after various adjoining lands. "Sea of Muscat" (the "Muscovite Sea" of the ancients), "Sea of Aden" (from the harbours at the mouth of the Ganges), "Sea of Tataristan" (or Maximilian), "Sea of Dailam", "Sea of Ormuz", and in later times (since the Mongol period), also "Sea of Shirvan" or "Sea of Rika" (the latter name appears in the middle ages in European works also in addition to the name "Sea of Sardinia"); the name *Bahr al-Kulzum* which is properly the name of the Red Sea is frequently also transferred to the Caspian Sea. In Turkish literature, the enormous *Bahr-i Gharb* (after the famous nomadic people, the predecessors of the Turcomans and Osmanlis) and *Ar-Rika* (more frequently applied to the Mediterranean) are also used.

Historical Geography, G. L. Stange, *The Lands of the Eastern Caliphate* (Cambridge, 1903), p. 22 ff. seq., 136 and 140; J. Marguier, *Descriptio-pilgrini et Orientalis Syriae* (Lipsig, 1903), p. 335 (with a list of passages in Hadith, which refer not to the *Bahr al-Azhar*, but to the Black Sea); P. Ruysschaert de Maun, *Atlas de la Perse en 1860*, publ. par Ch. Schaefer (Paris, 1890), p. 27; *Carta Christiana* by "Notitia et Historia", etc., part. II, p. 178 ff. seq.

BAHR KH-ARIZM or **BAHR KH-ARIZM** =

Sea of Arab. (q. v.).

BAHR AL-KULZUM, the Red Sea. The ancient names for the Red Sea were not adopted by the Arabs although the Hebrew name for the "Sea of Reeds" was known to them and they erroneously applied it to the whole Red Sea. They much preferred to call it after the town of Kulzum, the ancient Suez, at its northern end, near Suez. The name *Bahr al-Madaya* is popular and even appears in the Turkish *Shah-nama* in modern maps, while *Bahr Suez* only denotes the Gulf of Suez. The Gulf of 'Aqaba was called *Khabidh Adn*, now *Bah 'Aqaba*. Adn and Kulzum have shared the fate of all harbours built on land undergoing secular upheaval and are filled up. According to the Muhammadan conception a great East and West Sea flows from the Ocean, *al-Bahr al-Madaya*, which surrounds the earth and there approach nearest one another at Kulzum and al-Faraj (Isthmus of Suez). The western arm of the East Sea, also called the Indian or Chinese Ocean is the *Bahr al-Kulzum*. The northern limit has been given; the natural termination at the *Bahr al-Madaya* is usually taken as its northern end but includes the Gulf of Aden, the *Khabidh al-Barbar* (also *Barbar*) as an entrance to it. In almost all the geographers the description of the town on its coast begins at *Bahr al-Madaya*, the narrow strait of which has given rise to the story that the Red Sea was a fertile land. It was only when a certain king removed a mountain at *Bahr al-Madaya* to make a small canal, through which the Indian Ocean could reach in and flood the country of its enemy of his, that the whole Ocean burst in and thus a new arm of the sea took the place of a flourishing country. The following measurements given: length, 30 voyages, and greatest breadth,

3 days' journey; according to others from 1300 to 400 miles in length with a breadth of 90 miles (the actual length from Suez to *Bahr al-Madaya* is 1400 miles and the greatest breadth 200 miles).

The *Bahr al-Kulzum* had a bad name among the Arabs on account of its storms and naked rocks (coral-reefs), especially the northern parts, which on this account were for a time avoided by traffic (see article *Aden*). The southern end of the Peninsula of Sinai was especially feared, where the winds from the two northern arms one another, particularly near the islands of Tiro (in Arabic usually *Taru*), at the entrance to the Gulf of 'Aqaba and *Jibral* (undoubtedly to be identified with *Jibutai* or *Jibutai*) as the entrance to the Gulf of Suez. The seeds of the destruction of Pharaoh and his army, so often mentioned in the Koran was somewhat vaguely located in this region. According to *Khatashandi*, *Qasr al-Sabk*, 123, and *Qasr al-Fil*, 123 the "Sea of Reeds", was called *Birkat al-Gharandal* which may be compared with *Saradala*, Attendants of Christian pilgrims. On account of the storms it was, and in the custom of the local natives to hug the coast, sailing only by day and anchoring at night in the shelter of the coral reefs. Nevertheless the commerce on the Red Sea has always been considerable. In early Muhammadan times a canal united the Nile with Kulzum, and caravans plied between Fostat and al-Jizir, the port of Medina. The route of the Indo-European traffic, which was in the hands of the Jews, was over the Isthmus of Suez and thence by sea again, without touching Egypt, to al-Jizir and *Jibutai* and thence on to India and China. In the most flourishing period of the *Abbasid* caliphate the chief trade in spices naturally followed the route by Baghdad, but with the increasing importance of Egypt it was gradually diverted to the Nile valley. Aden was the great commercial centre; from there ships went first to the harbours of the sacred towns, to al-Madaya, the port for the Egyptian Sea, then for several centuries to *Adhbi*; it was not till the end of the 11th (eleventh) century that al-Jizir in the north at the foot of Sinai was of greater importance. From Fostat, *Adhbi* and al-Jizir there was great traffic in *Jibutai* on account of the pilgrimages and also from the southern *Jibutai* towns. Navigation was always been more flourishing in the southern half of the Red Sea than in the north, owing to the ancient civilisation of the adjoining lands and the more favourable winds. In ancient times, for example, intercourse had been established between Yemen and Abyssinia. The *Bahr al-Madaya* and lands adjoining it have from the earliest times formed a sort of bridge for migrations. Life and commerce on the Red Sea, the kinds of ships and the management of harbours are discussed in *Khuzinger's Oberägypten*. Here we find many terms which also appear on the coast of West Africa and reflect the terms in use in the Indian Ocean. The horrors of a sea voyage as often described by Arab travellers, they sought to avert by all sorts of magical practices of which some have been collected in the *Arabic for Religious Science*, II. (1902) p. 157 ff. seq.

The following places located in the *Bahr al-Kulzum* have a fabulous character. The maguetic mountains, south of Kulzum, on account of whose attraction but even the ships of the district were

made without any parts of iron, and the islands of al-Hamasa and al-Hassa (the "dry", firm) are animal that according information ~~these~~ leads it to the Anti-China (al-Dudayil). We are told of fishes 200 cils long, of some with the heads of owls, and other wonderful marine animals. All these features arise, partly from inaccurate observation, and partly from the material of Oriental romances such as the Romance of Alexander.

Bibliography: *Yahya, Ma'adim*, t. 303; fr. 158; *Al-Bihar*, Arab., III. 213; fr. 153 (114); *Ma'adim* (ed. Hayy et de Goeje), 164 (105); *Ma'adim* (transl. by Wittenfeld), 169; *Qasr al-Jadid*, 114; *Ma'adim*, *Al-Bihar*, I. 16 et seq.; *Ma'adim* (ed. Wardi, *Kutub al-Arabiyya* (Cairo, 1316), 96 et seq.; *Ma'adim* and *Tamashukh*, *Die topographischen Capital der indischen Seefahrt* (Wien, 1893); C. B. Klunzinger, *Bilder aus Obergypfen, der Wüste und dem roten Meer*; von Hermann, *Das Rote Meer und die Küstenländer im Jahre 1857 in handgezeichneten Zeichnungen*; *Zeitschrift für Deutsche Meerfahrt*, Ger. XL (1858) 391 et seq.; Heyd, *Levanthandel*; W. Weber, *Der arabische Meerbusen* (Münchener Dissertation, 1888); *Repetition S. M. Schiff "Pele" in das Rote Meer* (Zürich, d. Wiener Akademie, Mathem. nat. Kl., vol. 65, 69); Major J. S. King in *Journal Roy. Soc.* 1898, p. 616-117. Actually: *The Red Sea Pilot and Supplement*, Lond., 1900-1903. (C. H. Macdonald.)

BAHR LUT, "Lot's Sea", is the modern Arab name for the Dead Sea which is usually called by the Arab geographers *al-Bihar al-Mawt* "the Dead Sea", *al-Bihar al-Mawt* "the sinking Sea", *al-Bihar al-Mawt* "the overturned Sea" (because at *al-Bihar al-Mawt*, "the land that has been overturned", the *al-Bihar al-Mawt* is placed), *al-Bihar al-Mawt* (Zakariya) "the Sea of Zoghar", also "the Sea of Sodom and Gomorrah". The Persian *Nāghī Khosraw* (v. = al. century) appears to be the first geographer to know the name *al-Bihar Lūt*.

The name *Bahr Lūt* refers to the story of Genesis xix which is often referred to in the Koran though the sea itself is not named.

To the present day, names in the neighborhood of the Dead Sea — e.g. *Ubel Sodom* (*Udun*) — and legends current among Arab natives, recall the catastrophe related in Genesis xix. These are remarkably founded on popular than on learned tradition.

Geography. Between steep and barren slopes of the "desert of Judah" and the mountainous land of Moab lies the Dead Sea, like a blue mirror 1750 feet below sea-level from north to south. Its length is about 50 miles, its width 8 miles and it has no exit.

The deepest part of its bottom is 2600 feet below sea-level. An isthmus (*Ma'adim* "tongue") running out from its east shore separates the southern, quite shallow part from the northern basin. With the East and West shores the mountains rise up from the shore to a height of over 3000 feet, the land on low-lying in the north, at the mouth of the Jordan and in the south, where on the east shore of the *al-Bihar*, Pentapolis (Genesis xiv and xix) is to be sought for, it only rises slowly into *al-Bihar* and *al-Bihar*. The composition of its water, so extraordinarily rich in salt is unsuited to organic life and is even an impediment to navigation. On only a few places on the shore, inhabited oases of almost tropical character have survived.

Geology. The Dead Sea fills the deepest part of the Great Syrian system of depressions which was formed at the close of the Tertiary period. In the periods of alternate drought and rain of the diluvial epoch, the great floods filled the greater part of the Jordan valley and a part of the Arabi with an inland sea: this was never connected with the Red Sea. There being no exit to this basin the water, which to begin with, flowed partly from springs rich in minerals, came in course of time, by evaporation or contain a high percentage of salt of peculiar composition. In the dry period of historic times the sea has shrunk to the bed it, at present, occupied. In the last century a gradual rising of the level of the sea has been definitely ascertained. Tectonic disturbances have affected the surrounding district down to the present day. It is to one of the most recent of these that the origin of the southern basin is due.

The procuring of asphalt from the Dead Sea, as in antiquity (cf. the name *Bihar Asphaltit*) seems to have been an important business in the middle ages, also. The asphalt was used as a protection against insects in vineyards. It was also used for many medicinal purposes. To the waters of the sea itself, healing powers were also ascribed.

The rich products of the coast of Zoghar (near the modern *Qasr al-Jadid*) were highly prized the Dead Sea. The Frankish Crusaders also relied on it. Since the Crusades the political importance of the Sea and the surrounding country has almost completely disappeared.

Bibliography: All earlier material has been collected and made use of in Meusburger, *Das Rote Meer* (Programm, Marzen 1902-1909); Arab accounts: *Bihar*, *Qasr al-Jadid*, I. 64; II. 223 et seq.; III. 178, 184 et seq.; v. 118; vi. 79; VII. 329; VIII. 73 et seq.; *Ma'adim*, *Ma'adim al-Bihar* (ed. Barbier de Meynard), I. 90; *Ma'adim*, *Qasr al-Jadid*, *Qasr al-Jadid*, III. 371; *Qasr al-Jadid*, I. 316; II. 934; *Qasr al-Jadid* (ed. Meusburger), p. 108; *Ma'adim* (ed. Kohnen), p. 228; *Ma'adim* (transl. by Kohnen, Stuttgart, 1842), II. 309 et seq.; cf. in addition the Persian *Nāghī Khosraw* (ed. Schöfer), p. 17 et seq.; the Muhammadan sources have been collected and translated in Ch. Le Strange, *Pilgrimage under the Moslems*, p. 64-67, 286-292. (H. Hartmann.)

BAHR AL-MAGHRIB. Among the Arabs the Mediterranean has a great many names (in many of these the name of the part is applied to the whole e.g. *Bahr Thaghar*, *al-Bihar*). The most frequent are 1. *Bahr al-Maghrib*, West Sea, or *al-Bahr al-Maghribi* or *al-Maghrib* (Western Sea), rarely *al-Maghrib*; 2. *Bahr al-Bihar*, Sea of the Romans and Greeks, or *al-Bahr al-Bihar*, Greek-Roman Sea (more rarely *Bahr al-Bihar*), sea of the Franks or Europeans, applied rather to the European parts; 3. *Bahr al-Bihar* or *al-Bahr al-Bihar*, Syrian Sea. *al-Bahr al-Bihar* = Mare Mediterraneum, Central Sea, or the "Sea in the midst of lands" is an early name, while *al-Bahr al-Maghrib* = Mare Internum, Inner Sea, appears to be modern. The names *Bahr al-Bihar* or *Bahr al-Bihar* are rare and in the first instance apply only to the South East part. It is often called *al-Bahr al-Maghrib*, the Salt Sea in contradistinction to the Nile (*al-Bahr*) with its fresh water, while it is called *al-Bahr al-Abyad* = the White Sea (Turkish: *Abi Deniz*, see this article).

and *al-Bahr al-Akbar* = Green Sea in opposition to the Atlantic Ocean, which is called *al-Bahr al-Akbar al-Maghribi* = the Western Sea which surrounds the world or *Bahr al-Zulma* or *al-Zulmat*, Sea of Darkness or Darkness, or *al-Bahr al-Mafiqin*, Dark Sea (More Tenebrosus), for the name *al-Bahr al-Ahmad*, Black Sea also appears, as well as *al-Bahr al-Ayam* and *al-Ahbar*, Largest Sea (by which *al-Akbar* is meant). Indeed the Mediterranean is sometimes so called.

According to most Arab geographers, the Mediterranean Sea does not begin at the Strait of Gibraltar, which is called *al-Zubet*, the gate, but includes also the Gulf of Cadiz to the northwest of the strait and to the southwest, the sea along the Morocco coast as far as Sala-Rabat. The *Majma' al-Bihar* also is imagined to be west of the Pillars of Hercules, where the two seas, the White or Green (Mediterranean) and the Dark or Black (Atlantic Ocean, also called *Adra* from *Adra* = *Adra*) meet, whose rising and falling cause the ebb and flow of the tides, *medd* and *adra*. The formation of the Mediterranean is regarded by the Arabs, according to the tradition, as having been brought about by a great island of the Atlantic Ocean into the lower lying lands of what is now a sea; or the Mediterranean was regarded as an ancient inland sea and the piercing of the Strait of Gibraltar is said to have been effected by submersed Egyptian Kings or by Alexander the Great (cf. the story of the pillars of Hercules as a matter of fact geology shows that Spain and Morocco were once connected). The Atlantic Sea is usually called *Bahr* or *Bayn al-Mundafin* or *al-Bandafin*, Sea or Gulf of Veles or of the Ventians, the Aegean Sea, *Bahr* or *Al-Bahr al-Akbar*, Egyptian Kings or Gulf of Constantinople (often also the Hellespont, Sea of Maroneia and the Propontis). The Black Sea is called *Bahr al-Kahar* (Venus Marinas) which often appears in the corrupt form *Nifaz* or *Bahr al-Nifaz* (Sea of Taurus), *Bahr al-Khar* or *al-Khar*, Sea of the Russians and Bulgarians, or *Bahr al-Ahmar*, Crimson Sea and in later times also *al-Bahr al-Ahmad* = Black Sea, like the Turkish *Akdeniz*, *Kara Denizi* or *Deniz*; the Sea of Azov is called *Bahr al-Muht* and also *Kaspi* (Black) or *Makhi* = Palus Maotis, corrupted from *Maotis*.

Various calculations of the extent of the Mediterranean from East to West (its length) were given by the Arabs following Ptolemy's estimate, which is too high, as shown by Reinhold, *Introduction to Ibn-Battuta's Geography*, p. cxlviii.

While in antiquity the Mediterranean facilitated the commerce of the Phoenicians, Carthaginians and Greeks and in the Roman Empire bound together its European, African and Asiatic provinces, after the Arab conquest of the Syrian and North African coast, and the temporary conquest of Spain and the principal islands in the middle of the seventh century, it separated Mohammedan culture from the Christian civilization of Central Europe; even the expulsion of Islam from Sicily and Spain was commenced by the great eastern advance of the Turkish and Arab Moors and the Balkan Peninsula in the xvth—xvith centuries, since the medieval crusades were a failure. It was not till the political and military decline of the Mohammedan states and provinces (except Morocco) dependent on Turkey in the Mediterranean to the xvith and

xixth centuries, and the occupation of the most important nations by Africa, the masters of the seas, and the conquest of Algeria (1550) and the occupation of Tunisia by the French and of Egypt by the English that the permanent supremacy of Christian-European civilization and policy was assured in all the lands adjoining the Mediterranean.

Bibliography: Vahri, *Majma' al-Bihar*, I, 504-505, (in addition Lexicon Geographicum: *Mar'at al-Jih*, IV, 262 et seq.; Ibn-Battuta, *Kitab al-Maghrib*, Arab. II, 63-71; Ibn-Battuta, *Kitab al-Maghrib*, Arab. II, 128-137; Khariri, *Adra al-Makhi*, 123-127 (Ibn al-Battuta) 1309, 101-104; Ibn-Battuta, *Majma' al-Bihar*, *Geographie* (ed. Reinhold), 27 et seq., transl. I, 32-41; Ibn-Battuta, *Adra al-Maghrib*, 105, transl. 197, 11; *Adra al-Maghrib*, *Geographie*, *The History of the Arabians* (ed. 1803), 4 (C. F. Seydoux).

BAHR MUHT. Following the tradition of the Greek geographers the Arabs have conceived of the Ocean as a kind of vast river, circular in its general form, surrounding the whole habitable earth. They have for this reason called it *Bahr Muht*, the surrounding sea. They also give it the names of Outer Sea, Sea of Darkness, or Green Sea. (Ibn) compares the earth placed in the middle of the ocean to an egg immersed in water contained in a cup. As the water surrounds the earth, the air surrounds the water and he compares the air under the canopy of the sphere of the Moon.

In the opinion of some oriental scholars, all seas must communicate with the ocean; they are only gulfs or prolongations of it. The ocean is as it were "the source" of all other seas; this is an opinion widely spread. Macaulay tells us (*Strabo's Geography*, I, 258) that the sea apparently shut in are thought to communicate with one another, either underground or by some unknown channel. Thus it has been thought that the sea of the Khazars was connected with the Russian Sea or Sea of Taurus, the sea of Khazars with that of the Khazars, that of Zogha with that of al-Khazars and that of Hadra with the Sea of Taurus. Ibn-Battuta, on the opinion of all geographers (see *Geography*, ed. Meinen, p. 127). — Macaulay tells us that certain scholars believe in an Ocean of fresh water distinct from the Outer Sea which would be the source of all rivers (*Geography*, I, 258).

The Ocean contains 27,000 islands, says the author of the *Compendium of Knowledge* (p. 45) and refers this figure to Ptolemy. In the North-east at the extreme limit of the habitable world is the legendary island of Thule, mentioned by Pytheas and Ptolemy, situated in 63° of North latitude. In its eastern part the Ocean reaches the coast of Britain, numerous towns in France and Andalusia (Spain), several towns on the coast of the Maghrib and the country of the Sefara "the people who live in the red hair". It also reaches the Isles of the Blessed (Ile Macaulay, *Kitab al-Maghrib*, p. 98). It is in these Isles of the Blessed that Ibn-Battuta places the statues erected by Hercules, statues whose attitudes and inscriptions indicated to voyagers that they could go no further. Macaulay places these statues sometimes at Cadix, sometimes to the Straits of Gibraltar. They carved also as

light-house. The Mediterranean has been formed, according to the Arabs, by the Ocean, which burst a natural wall connecting Asia to the Maghrib and poured over the land. Africa was thought to terminate at no great distance to the south of Egypt; the Ocean was found there again washing the shores of the land of the Negroes.

To the south of Asia, the Ocean took the names of Sea of Hind, of Serendib, of Markand, of Komar, of Mahardj, of Zangl. Its eastern part was called the Sea of Sout or Sea of China. [See *BAHR AL-INDIA*.]

Arab scientists have discussed the ~~use~~ of tides and of the ebbness of the sea. As a rule, they attributed tides to the action of the moon, regarding the earth as a sort of animal and the sea as its humours; when the moon waxes it provokes a more active circulation of the humours in the animal. As to the saltness of the sea, Marash remarks that it cannot be due to the effect of the heat on fresh water as many of the ancients believed, for nothing similar is produced by distillation [see, *ibid.*, p. 379].

The Arab geographers ~~also~~ also gave ~~names~~ names of the length of the habitable earth, which is that of the diameter of the ocean.

(CARRA DE Vaux.)

BAHR AL-ULUM, whose real name is *Abd al-'Aziz al-Murshid al-'Ali al-Mizan al-Din al-Kutbi al-Din al-Sakati*, was born 1444 (1731) in the Fiangi Mahall, Lucknow, which had been given to his father by Aurangzeb. The family had come originally from Herat and received grants of land from Akbar. His grandfather settled in the village of Sahal, near Lucknow. Both his grandfather and father were renowned as scholars and religious teachers. *Ubayd al-'Ulam* was taught by his father and his father's ~~predecessor~~, Mirza Kamal al-Din, and eventually succeeded to his father's chair. But a controversial treatise written by him having stirred up bad blood between the Shaf'is and Sunnis, he was expelled by Shajda al-Fawzi, king of Oudh, and lived some time in Shalighanpur under the protection of his Nawab, Abd Allah Khan. After the murder of the Nawab in 1759 (1759), he taught in Rampur and later and finally settled in Moulras, where he died on the 12th Rabi'ul-hi, 1225 (1810). In South India he is known as Malik al-'Ulam (king of the learned). In North India as *Bahr al-'Ulam* (ocean of learning). He was a very successful teacher and a voluminous writer, his chief works being commentaries on Arabic treatises of jurisprudence, logic and scholastic theology.

Bibliography: *Ab-Nadwa* (*Journal of the Academy of Sciences*, April-June 1907); Muhammad Siddiq Husayn Khan, *Abd al-'Ulam*, p. 927; Hasan b. Abd Allah al-'Abdali, *Al-Bihar al-Sawa*, p. 24. (Dr. HADAT HOSAIN.)

BAHR AL-ZANDJ. By the Bahi al-Zandj the Arabs ~~mean~~ mean western part of the Indian Ocean, *Bahr al-Hind* (q. v.) which washes the East coast of Africa from the Gulf of Aden to the Bahari al-Barbar to Sofala and Malagascar which was as far as the scanty knowledge of the Arabs extended. The name is derived from the adjoining coast which is called the *bilad al-Zandj* or *Zanguear*, land of the Zandj. The name Zandj is applied by the Arabs to the black *Bantu* negroes who are sharply distinguished from the Berbers

and Abyssinians. The name Zandj is very old, even Ptolemy knows *Zappia insa*, and Kosmas Indicopleustes *des Zappians Zappia*. The name itself has not been explained. Nowadays it is applied to the island of Zanzibar and to a tributary of the Zambezi which bears the name of Zangwa. The Arab notices of the coast and sea of the Zandj are more than scanty and partly contradictory. The sea was feared and avoided. Only the Arab travellers Mas'udi and Ibn Bajja sailed across it, but they tell us more about the land and its people than about the sea itself. It is clear that the Arabs imagined the coast to run in quite another direction to what it actually does. W. Tomasschek has given interesting reconstructions of their cartographical notions in his *Die topographischen Capitel des indischen Serapion* (Vienna, 1899), while all notices by the Arab geographers on the sea and land of the Zandj have been collected in a quarterly *fashih* by L. Morel Devic (*Le Pays des Zangis ou de l'Arabie d'Afrique au Moyen Age*, Paris, 1883). Navigation on this part of the Indian Ocean is regulated by the periodic monsoons whence the ~~ancient~~ relations between South Arabia and North-West India and the East African coast. For further information see the articles: *BAHR AL-INDIA* and *ZANGI*. (C. H. DUNCAN.)

BAHRA, an Arabian tribe. Etymological table: Bahra' b. 'Ara b. al-Bah' b. Kadi'a. The tribe had its settlement in the plain of Hama (Hamdan, p. 132); Sawa and Muzayyib Bahra, mentioned in the Syrian campaign of the year 13 (635) were among its watering-places. Cf. *Talut* (ed. de Goege), I. 1514, 3222, 3234; *Belshazzar* (ed. de Goege), II. 110; *Yahya al-Madani*, II. 172; *Y. 557*; de Goege, *Minutes sur la conquête de la Syrie*, 30-43.

The Khazikh (ed. Wattenfeld, no. 45) asserts that the Bahra, like their neighbours, the Tadhik and the Tughilb, professed Christianity, though according to al-Wahid in Wollhausen, *Sitten und Gebräuche*, IV. 179, thirteen delegates appeared in Medina to pay honour to Muhammad in the year 9 (631). Cf. also *Tahiri*, I. 1720.

Bibliography: besides the above-mentioned, Sprenger, *Das Leben des Propheten Muhammad*, II. 433.

AL-BAHRAIN, a group of islands not far from the west coast of the Persian Gulf, in 26° 21'. The largest of the islands is Bahrain, called *Qud* or *Sayrak* (Fish), about 35 miles long and 12 broad. The chief town and port is called Manama; the smaller islands are Muharrak, Arad, Sirra, Nahi Yalli, Haya and Khawr. The islands are famed for the pearl-fishing carried on here from ancient times; the Arab geographer *Ibn al-Farabi* gives an accurate description of the operations. The name Bahrain (two seas) seems to be derived from the pearls which stretch from al-Hira and by which the sea is divided. The islands have been inhabited since the beginning of history on account of the pearl-fishing; it is said that the older Sargis conquered them. The name of the island *Ullan* has come down from the Assyrian period and corresponds to the form *Tylus* transmitted by Theophrastus and *Thly*; the name *Andus* is also mentioned by the above named classical author. In the middle ages Bahrain belonged to the dominions of the caliphate. The Portuguese had a settlement here from 1507-1622.

which they had to give up on the loss of Hormuz; from 1735—1784 the Persians ruled it; Bahrain then gained a certain independence under native princes but since 1801 it has been under English protection and the English resident appointed by the Indian government, is the real ruler of the islands, being the Shakh's rule only nominal.

Bahrain the pearl-fisheries the islands derive considerable revenue from the beautiful date-palm groves which cover the well-watered land. The inhabitants who speak Arabic, and as a rule understand Persian, are of mixed race; on account of the situation of the islands far from the world, their customs have preserved their ancient character; for example, slavery is still pursued here quite in the medieval fashion.

On the largest of the islands are a large number of carefully built stone tombs now empty, divided into larger and smaller groups; the largest group is at the village of Abu 'Ali about 6 miles from the port of the island. It is not quite correctly that these graves have attracted the attention of archaeologists. The graves, as yet investigated, most of which were opened by the English resident Mr. Pridoux, all show exactly the same plan. The entrance faces the west; the building is two storied, of carefully hewn square blocks of stone, the lower story being higher than the upper. On both sides of a corridor leading to the east are niches which were designed to hold vases stacked one above the other. There are small holes beside the niches in which apparently wooden doors could be placed right across the corridor, so which offerings to the dead, and votive gifts were to be hung.

Unfortunately nothing found at the spot gives a clue to the historical origin of these tombs. Names of men and animals have been found there, including two skulls in a striking degree dolichocephalic, and a large number of bones of feline (Arab. *farab*) which appear to have crouched in here to die, after their custom; in addition there has been found a small portion of an ivory ox, a golden amulet and numerous quantities of whole and broken earthenware vessels ornamented with a peculiar fashion with black stripes. These finds do not give a secure foundation for any archaeological hypothesis; no trace of any inscriptions has as yet come to light.

The plan on which these graves are built agrees in a striking fashion with those known of the Phoenicians; this was even noticed by Strabo who says that the tombs in Bahrain are similar to those of the Phoenicians (xvi. 1). Herodotus says in the beginning of his history that the Phoenicians came from the Egyptian Sea, i.e. the Persian Gulf. The similarity of the place-names Aradus and Tylos-Tyre points in the same direction. The English traveller Theodore Bent who was the first to rescue these ruins from oblivion has, relying on these facts, called these tombs "Phoenician" without further consideration. Other investigators have taken objection to this supposition and say the tombs date from a much later period and that Bahrain served as a burial-ground for the population of the opposite coast between Umm and Bahala. The express testimony of Herodotus and Strabo can scarcely be set aside by this supposition; it may be that the tombs were again used by later generations but it cannot be denied that the civilisation, which first made them, was closely

allied to the Phoenician; the final solution of this difficult question will only be settled by the systematic investigation of a much larger number of tombs than have hitherto been opened.

Delegation des Spraves, Die alte Geographie Arabiens, 117 et seq.; Wüstenfeld, *Asien und Persien, nach orientalischen Geographien historisch* (collection of notices by Arab writers, Göttingen, 1874); Palgrave in the *Journal of the Roy. Geogr. Soc.*, xxiiv.; Theodore Bent in the *Proceedings of the Roy. Geogr. Soc. New Series*, xii. (J. OESTRAUF.)

AL-BAHRAIN, the ancient Arab name of a province of Arabia on the west coast of the Persian Gulf, opposite the Bahrain Islands, now called al-Bahā (ii. v.).

BAHRĀM (Archaic *partharagana*, name of a genius of victory, Pahlavi *mašrāy*) is in Persian the name of the planet Mars and of the twentieth day of each month.

Bahram is the name of five kings of the Sassanid dynasty. Bahram I (273—276 A.D.), son of Sapor I and brother of Hormizd I, succeeded the latter on the throne. After three years he was succeeded by his son Bahram II (276—293). During his reign the Roman Emperor Carus appeared before Ctesiphon which was only saved by his sudden death in 283. Bahram conquered Sindh from the Sakas and appointed his son Bahram III as governor of it on which account he received the epithet Sagan Shah "King of the Sakas"; a traveller in Sindh testifies to this conquest (see Dieulafoy, *Les Antiquités de la Perse*, Vol. v., Pl. xxi.). Bahram III reigned only four months. — Bahram II was the brother and successor of Sapor III (388—399); he bore the name of Kerman Shah or "King of Kerman"; he died a violent death. — Bahram V (430—438), son of Yazdgerd I was brought up by the Arabs at al-Mira (cf. article MIRYA); al-Mondhir I b. al-Nu'man entered with his education (Tahit, i. 155); his strength and skill in bodily exercises earned him the name of Gar "wild man" not given, as the legend has it, because he transfused a lion and a wild man with one arrow. He conquered the king of the Ephthalites Hunn in Baotiana, slaying him with his own hand in the battle of Keshkashan at Merv and bestowed the crown of the vanquished king to the fire-temple Adharbadnasp (Shir in Adharbadnasp). He persecuted the Christians and declared a war against the Romans, which in spite of the efforts of his general Mihr-Nars was not a successful one; although the Persians had seized the town of Nisibis they were glad to make peace in 431. Bahram died after a fall while hunting. The Bayanid claim as he descended from him.

Bahram Çubin, a member of the family of the Mihran had defeated the Turks in Synnada and himself defeated by the Romans in Armenia when in 589 he rebelled during the reign of Chosroes IV; he reckoned on the support of the aristocracy and of the Mobeds and seized the capital, where he struck the army which was in Mesopotamia in 590 held against the Romans, declared first for Khurraw II who was proclaimed king but soon had to flee to the Emperor Maurice. An army composed of Persians under Bishros and Romans under Naras besieged Bahram Çubin in Salamiy in Adharbadnasp and forced him to flee to the Turks who afterwards put him to death.

Bibliography: F. Spiegel, *Kunstgeschichte*, 1853, 337, 347; F. Justi, *Grundriss der Iran. Philol.*, II, 320, 325, 342; *Geschichte des alten Persien*, p. 181, 188, 194; Koldke, *Geschichte der Perser*, p. 86; Koldke, *Lehrbuch*, p. 14, 32, 67. (Cf. *Iran*.)

BAHRĀM SHĀH (Sanskrit: बह्रम शाह) al-Bahramī Bahramī Shāh a. Bahramī a. Bahramī, Bahramī al-Bahramī (511–558 = 1118–1157). The greater portion of his long reign was quiet and successful, but in the year 1148 Bahram was attacked by the Ghūr chief Saif al-Dīn Sūrī whose brother Kāsh al-Dīn Muhammad had been put to death by the Bahramī king. Bahram Shāh was forced to retire to India and Bahram fell into the hands of Saif al-Dīn. He did not, however, hold his conquest long, for Bahram Shāh returned with fresh forces in the following year, regained his kingdom and put Saif al-Dīn to death. This drew upon him the vengeance of a third Ghūr brother, 'Ala al-Dīn Husayn who marched against Bahram with a large army, drove Bahram Shāh to India and captured his capital with ruthless cruelty that gained him the name of *Al-Jahāshī* ("the world-conqueror") (A. II, 545 or 546). The contemporary authority of the *Tabaqat-i Nāṣiri* states that Bahram Shāh never more regained his throne after 'Ala al-Dīn had been defeated by the Saljuq Saḡīr, and that he died as a Ghaznavid. The *Tarikh-i Ghalib* and the *Khawarizmī* are therefore placing the death of Bahram Shāh before the sack of Ghazna.

Bahram Shāh was a prominent patron of Persian literature. The poets Maṣ'ūdī, Sa'īd Salāmī and others lived at his court, and the latter's *Diwān* as well as Nizāmī's Persian version of *Kalīla and Dimna* were dedicated to him.

Bibliography: *Tabaqat-i Nāṣiri* (Calcutta ed.), p. 47 199; *Al-Jahāshī*, *Historie Ghalib*, ed. F. Willems, Berlin 1832, p. 131; Mirza Muhammad K. 'Abd al-Wahhāb in the notes to his edition of the *Qasidat-i Maṣ'ūdī* of Nizāmī 'Arāzi (Leyden, 1910), p. 136 194; *Id.*, in the *Journ. of the Royal Asiatic Soc.*, 1906, p. 26. (S. *Iran*.)

BAHRĀM SHĀH a. Bahramī Shāh, the Saljuq, was raised to the throne of Khwarizm by the Atabeg Mu'izz al-Dīn Bahramī in succession to his father on the latter's death in 565 (1170) but soon afterwards had to make way for his elder brother Shāh [q. v.]. The two brothers thereupon fought with one another with varying success till the death of Bahram Shāh in 570 (1174–1175).

Bibliography: *Recueil de textes relatifs à l'histoire de l'Iraq*, I, 35 117; *Zettner, der Persische Muzand, Geschichte*, 1882, 378 117.

BAHRĀM SHĀH, al-Malik al-Ahmad, son of Farrukh Shāh, son of Shams al-Dīn, was of Ayyubid, great-nephew of Saladin, received Basleḥ [q. v.] from the latter on the death of his father in 1182 (578) and retained it on the division of the inheritance on the death of Saladin in 1193 (589). In 1226 (626) the ruthless Aḥraf Mūsā, lord of Damascus, demanded Basleḥ back from him. Bahram declined to give up his property but after a year's siege was forced to exchange it for the small town of Zuhān (between Damascus and Basleḥ) and several other places. The prince returned to Damascus and was shortly afterwards murdered in 1230 (627), while playing draughts,

in strength by a Mamlūk whom he had purchased for some price. He is said to have been the best poet of the Ayyubids.

Bibliography: *Recueil des historiens de l'Iraq*, I, 52, 70, 106; *Id.*, 313; Ibn Khaldūn, *Kitāb al-Istī'āṣa* (Basleḥ, 1299 = 1883), p. 81, 82; where specimens of his poems are given (see also the *Bibliography* under *BAHAR*). (S. *Iran*.)

BAHRĪ was the name given to the Mamlūks purchased by the Ayyubid Sultan Saḡīd Ayyub [q. v.], whom he kept in barracks on Raqqa, an island in the Nile (Euphrates). His widow Shams al-Dīn married the Mamlūk Abak, who ascended the throne as the first of the Baharī in the year 1250 (648). Among the Baharī the family of Khān took the premier position; they ruled short intervals from 1279–1320 (678–724) and were deposed by the Mamlūk Barqāḥ. (M. *Southern*.)

BAHRĪYA, a group of oases in the Egyptian desert. The Baharīya is the most northerly of the Egyptian deserts. The Baharīya (also singular) i. e. the northern oases are distinguished from the Baharī Khāṣṣa, the southern oases i. e. the Baharī [q. v.] and Baharī (q. v.). Between these two groups lie the Baharī of Farafra (included to the Baharī by some), called al-Farāḥī by al-Bakrī and al-Farāḥī by al-Ya'qūbī. The three large oases are also distinguished as inner, middle and outer, the inner is the Baharī which is called the small. It is sometimes also called the Baharīya as it used to be visited by the people of Baharī. Baharī al-Bakrī and Baharī al-Ya'qūbī are distinguished as early as al-Bakrī, *Nuṣṣa*, 14. At the present day the post goes thence a month from Baharī to Baharī. According to Hufnagel Boy's *Distances* *Geographica*, I, 1, a district of the Province of Minia. It consists of four townships with over 6000 inhabitants in all. The only town of al-Baharī is 1714, al-Khar 1712, Mamlūka 1683 (with its dependency al-Aḥḥa 1798) and al-Zah 856 inhabitants.

The Baharīya like the other oases has the reputation of being exceedingly fertile and in the middle ages its dates, raisins were famous. Cereals, rice, sugar-cane and especially indigo were also cultivated there, and olives and green vitriol found, though the latter is not specially mentioned as being found in the Baharīya, for all the notices of this sort refer to all the oases together. The fertility of the oases is due to hot springs containing various chemicals.

Only scanty notices are available for the history of the Baharīya. In the year 332 (943–944) the Baharīya was said to have been under the rule of a Berber prince 'Ala al-Malik b. Marwān and to have been independent. Under the Fatimids we hear of an Egyptian governor 'Ala al-Malik. In the time of al-Bakrī and al-Ya'qūbī, that is, under the Mamlūks they were not governed directly by the state but by feudal tenants. At all periods the oases have suffered from the predatory raids of Arab and Berber Bedouins while the more southern ones (perhaps also the Baharīya) were sometimes the object of forays by the Kings of Nubia. It is only in quite recent times that they have been placed in closer relationship to the Egyptian government. In the seventies they were visited by Schweinfurth and since then European travellers have often gone there.

In earlier times the cases must have been very much more important than they are now. The land has evidently encroached upon them and caused their decline. Reliable reports and echoes in traditions tell us of ruined buildings and ancient splendour. The Coptic Church appears to have been in a flourishing condition till a late period. We hear of solemn processions with the body of one of the disciples which was carried through the streets in a shrine (*Takrit*) by a team of oxen. No doubt St. Anthelmios is meant (see al-Bakri, p. 14 ought to be extended) perhaps also St. George or both.

Biblical sources: al-Bakri. *Description de l'Afrique* (ed. de Suse), p. 14 et seq.; *Itin.* (ed. Dory et de Goeje), 44. **AL-Bakri** (ed. Breton) (ol. 932, 75); *Maknat*, *Al-Bakri*, l. 234 et seq.; *Kalchschmidt* (transl. by Westenfeld), 103; *Ibn Dahiya*, v. 11 et seq.; *Al-Mabarak*, *Al-Bakri*, vol. 1, p. 207; *Amelienau*, *Al-Bakri*, p. 207; *Schweinfurth*, *Prof. Dr. Anton von Soden* (ed. der *Deutschen Orient-Gesellschaft*, *Mitteil.*, vol. 1, 1884, 1885).

(R. H. BAKER.)

BAHITH, *baḥith* is thorough investigation and examination, in a technical sense the word signifies the process of proving whether two things actually imply or exclude one another. *Al-bahith* is the subject of the positive or negative judgment. These are the definitions of the *Tafsir*. In practice *al-bahith* means discussion, the art of controversy and disputation. It is connected in meaning with the word *maḥal* which means speculation. A good example of the application of these expressions may be found in *Masāʾid*, *Præfatio* (vol. 365). There it is said that Yahya, the Hammawī had a keen intellect and judgment, *wa-bahith* = *maḥal* i.e. a certain gift for discussion and speculation; he gathered around him in conferences, learned men, *Mutakallimūn* and others who were themselves *min al-bahith* = *maḥal* i.e. specialists in the art of philosophical disputation.

Many oriental scholars and printers were fond of controversy. *Masāʾid* speaks of discussions which he had with Jews (*Tasāʾif*, p. 160 et seq.). Avicenna disputed in the presence of *Al-Bakri*. At various times controversy took place between Muslims and Christians of which we possess several accounts. (CASSIDOR VALLA.)

BAHURASIR [See *AL-HADITH*.]

AL-BAHUTH, one of the titles of the *Sira* to **BAI**, a Turkish word, properly an adjective meaning "rich" (in this sense it appears in the earliest monuments of the Turkish language, the inscriptions of Orkhan); as a substantive it means also "landlord, householder". In Central Asia the word "Bai" is frequently appended to proper names, whereby the bearers of these names are shown to be prosperous, independent people in contrast to the masses. The oldest text, in which the word "Bai" appears with this meaning is the story of Mahmud Bai, Viceroy of the prince (Gökhān) of the Kara Khitai in the *Tarikh-i Rikhs* *Kutub* of Djowaini (vii. = xiii. century). Cf. d'Ohrmann, *Histoire de Mongolie*, i. 163; W. Barthold, *Turkistan*, Part I, (Text), p. 113, Part II, p. 384 et seq. (W. BARTHOLD.)

BAI, i.e. contract of sale, (the sale of goods for money. Some other legal transactions however which have in view the mutual exchange of

goods, are described in the Muslim legal works as different "Kinds of Bai" (*ʿAṣnāʾ al-Bai*) (cf. e.g. *Dirasat* of *Tahsin*, *Termin*, i. 137, l. 24—16; al-Nawawi, *Miftāḥ al-Falāḥ*, ed. v. d. Berg, l. 369). Such legal transactions are, amongst others; the exchange of wares for wares (*Muḥāḥala*) or of money for money (*Ṣarf*) and the so-called *Salef* or *Scham*-contract (by this the buyer purchases a thing which he has not seen himself (in which is exactly described, and pays for it in advance), further the agreement by which one who has a legal claim on a certain thing takes another instead of it (*Ṣafāʾ al-Maʿmūn*)).

Bai may also consist in any one's stipulating for an easement; such an agreement is legally regarded as a purchase of the right of use. The buyer thereby becomes the owner of the right, e.g. to go over the property of another (*Ḥaḳq al-Mawar*), or to build on it (*Ḥaḳq al-Binaʾ*), to use his neighbour's walls to support his own etc. On the other hand lease and loan are not regarded as *Bai* by most Fakhis because the tenant on the one hand only stipulates for his right to use for a certain time and on the other the return of a sum lent is not to be regarded as identical with the equivalent given as a proper mercantile transaction (cf. *Bahith* at the beginning of his chapter on *Bai*; *Sachau*, *Musammam*, *Ḥaḳq*, p. 275).

Muslim scholars are further accustomed to distinguish three sorts of *Bai* (*Muḥāḥala*, *Muḥāḥala* and *Tarḥiq*), according to which the buyer agrees to pay either more or less or as much as the seller himself originally paid for the object to be sold. (Cf. a formula of the *Tarḥiq*-contract: *Dory*, *Supplément aux Dictionnaires*, li. 543, 544, 545).

Bai is permitted by the *Korān* li. 276 in opposition to *Ribā* i.e. usury in general and more particularly the sale of bonds (see *Ribā*). The sale of a thing is only valid however, if it is ritually pure and can give the Muslim a legal profit. Therefore, dogs, pigs, fangs, forbidden musical instruments, grapes, from which wine may be made, etc. cannot be legally "sold"; of course one can transfer his special rights in such articles to another. But such a transaction is not called *Bai* in legal works; it is usually devoted by other terms e.g.: "withdrawing the hand" from some thing, "letting fall" one's right to a thing, "giving rid of" a thing; acquisition in such cases is called "acquisition of the actual control" (*Ḥaḳq*) and the handing over *Tarḥiq* i.e. to put any one in a position to acquire anything.

The mere delivery of the thing sold and of the purchase money is not sufficient legally. A purchase to be binding at law, requires a formal declaration binding the seller (the tender: *Ṣarf*) and a declaration of agreement by the buyer (the acceptance: *Ḥaḳq*). Only with things of very little value do the Mohammedan lawyers regard an exchange without further formalities as valid. The closing of a contract by *Muḥāḥala* or *Muḥāḥala* (i.e. with a sufficient examination of the wares to be sold, either when the purchaser has only "handled" them at immediately after they have been "thrown" to him by the seller), was according to tradition expressly forbidden by the Prophet (cf. *ḥadīth* al-Bukhārī's *Sunna*, *Sunna*, *Ḥaḳ* 62, 63).

Both parties have the right to withdraw from the Bai by merely saying so while they are still on the spot where the bargain was agreed to. The contract is thereby terminated (cf. on this so-called *Khiṣṣa al-Maḥḥṣa* Sachau, *Muhamm. Recht*, p. 386 et seq.).

Bibliography: Besides the chapters on Bai in the various collections on Tradition and books on Fikḥ: L. W. C. van den Berg, *De essentie "do ut des" jure muhammedano* (Leiden Doctoral Dissert., 1865); *Over het contract al-Bai* in het *Muhamm. recht* in *Hijdragen tot de Taal-, land- en volkenk. v. N.-Indië*, 3. Volgr. 19, 109—204 (cf. Verh. rector in *Tijdschr. v. N.-Indië* 1869, 1, 371—385); *De beginselen van het Muḥamm. recht*, 3. ed. 1883, p. 88—110 (cf. C. Sebuck Harington's review in *Ind. Gids*, 1884, 1, 742—755); F. Zinck, *Muhamm. Recht nach schäffischer Lehre* (Berlin, 1897), p. 265—315; Th. W. Juynboll, *Handboek der Islamitische Geschied.* (Leiden, 1910), p. 264—265; A. Syrengier, *Dictionary of the Technical Terms used in the Sciences of the Muhammadans* (Calcutta, 1862), p. 136—138.

(TH. W. JUYNBOLL.)

BATA, properly means the sealing the contract by clasping the hands (*Ḥilāḥ*, see 374) whence it comes to mean the oath of allegiance taken on the land of the caliph as he ascending the throne. This ceremony consists in placing the hand in the open hand of the prince as a sign of homage. The formula for it was given by 'Omān on the day of the Sakfa (Ibn Hishām, p. 1013) "I said: Open thy hand, o Abū Bakr; he opened his hand and I paid him homage". This act symbolizes the handing over of authority (Ibn Khaldūn, *Prolegomena*, Vol. I, p. 171). Among the Muslims it denotes the oath of pledge taken by all those who embrace their beliefs; this word has been confused by their opponents, with *bā* which signifies the Christian Church and they have drawn erroneous conclusions therefrom.

Bibliography: Al-Mawwāl, *al-Ḥikmah al-ḥikmah*, trans. by Octroing, Vol. I, p. 110, note 2; H. de Sacy, *Essai de la religion des Persans*, Vol. II, p. 539; J. Khall et Rouxvalle, *L'Église à Constantin*, in *Les Mélanges de Beyrouth*, Vol. III, p. 532, note 2.

(CL. HUARY.)

BAIBARS I. AL-MALEK AL-ZAHIR KUTUB AL-DIN AL-SALJUKI, the fourth Sulṭān of the Bahrī Mamlūks (see BAHRĪ), was born in Kiptak in 620 (1223), later sold into Damascus, and in 644 (1246) was taken to Egypt by Sulṭān al-Salḥ Aiyūb and appointed commander of a section of his body-guard. He distinguished himself, even in the life-time of Salḥ, for the death of the latter in 647 (1249) his son Tūrk Shāh aroused such discontent among the Mamlūks that they murdered him. Baibars took part in this conspiracy and was raised over by the new Sulṭān Aibeg. When the Sulṭān had one of his accomplices hung however he was forced to flee to Syria and stayed with the Aiyūbid princes sometimes at Damascus and sometimes at Karak till the assassination of Aibeg, when he returned to Cairo and was soon entrusted by the new Sulṭān Kōtuz with the important duty of leading the vanguard in the campaign against the Mongols, who had conquered Syria. Kōtuz became master of Syria by the battle of 'Ain Jalūt, in which Baibars distinguished himself by

his unflinching courage. The Aiyūbid princes were granted the tenure of the lands they had possessed before the appearance of the Mongols. Baibars, on the other hand, who had been expecting Aleppo as the reward of his bravery, had to go empty-handed and resolved to be revenged for this slight. Conspiring with other Emirs he found an opportunity to slay the Sulṭān while hunting on the way back to Egypt. The commanders of the army and 300 other Emirs thereupon elected Salḥ Baibars who had been the murderer of two rulers.

Baibars entered Cairo without opposition towards the end of 658 (1260). He divided the great offices of state among his dependents and for the rest confirmed 300 governors of provinces in their positions, as well as the Aiyūbid rascals. The governor of Damascus set himself up in opposition as Sulṭān but Baibars was able by bribing his dependents so to weaken him that he was finally able to take him prisoner. Many important tasks swelled the Sulḥ and only a highly gifted, unfeeling, determined, untiring ruler could carry them out. The Egyptian Kingdom was surrounded by enemies on all sides; in the north, the Christian king of Armenia, in the west along the coast of Syria, the Crusaders, in the interior the murderous Assassins; in the east the Mongols thirsting for booty and revenge, in the south of Egypt the warlike Nubians, and in the west the conquered Berbers. In addition there was always the danger of another crusade from Europe. At home he feared on the one hand that an ambitious Aiyūbid prince might lay claim to the throne as the last legitimate successor of the Aiyūbid Sulṭān and readily find adherents, while on the other the Salḥ, who had been repressed since the time of Salḥ al-Dīn, were attempting to put an Aiyūbid throne. Baibars soon found an excellent way of giving himself and his successors the appearance of legitimacy. A son of the 'Aḥḥādī, a son of the Caliph al-Nāṣir who had escaped the Mongol holocaust (see Baghdad) suddenly appeared in Damascus and came to Cairo on the invitation of the Sulṭān: after the genuineness of his descent had been tested and confirmed, homage was paid to him as Caliph with great pomp and ceremony; he then granted the Sulṭān, as a partner in the government (Kāsim al-Nawās), dominion over Egypt, Syria and the lands still to be conquered. The Sulṭān had originally intended to restore the Caliph to the throne of Baghdad and was going to place a well-equipped army at his disposal to enable him to conquer Baghdad, his capital, when on the advice of the prince of Shām he thought it better to keep him in Cairo under his eye; he therefore gave him a force insufficient for his campaign against the Mongols and in the last battle the Caliph lost his life. Not a shadow of real power remained to his successor and even his speech on his accession breathed a spirit of complete subservience to the Sulṭān. This remained the case till Sulṭān Salīm took the last of the Caliphs with him to Constantinople. It was of importance to the Muhammadan kingdom to the Egyptian Sulṭāns to pose as the pious protectors of the Caliphs as they could thereby lay claim to a certain pre-eminence in the Muhammadan world. Baibars thus gained a certain influence over the control of Mecca and Medina and was the first to send, as a faithful "servant of the two sanctuaries" a carpet on a *shafḥ* (a litter) to the

done to the present day and gifts of gold annually to the holy places. He was able to get on good terms with most Frankish and Oriental rulers. He made treaties with the Hohenstaufen King Manfred and later with Charles of Anjou as well as with James of Aragon and Alphonso of Castile. He made a friendly alliance with the Byzantine Emperor Michael Palaeologus who had driven out the Crusaders; he was also on friendly terms with the Soldan princes in Asia Minor and the chiefs of Yemen. Not too particular as to his methods, he succeeded in crushing the Ayyubid prince of Karak in Egypt by promising him on oath that he would be safe and then made away with him and his son. By means of unscrupulous intrigues he managed to throw suspicion on the Mamluks in the Mongol service at the court of Hlaïgan, so that some were executed and some imprisoned, if they were not sharp enough to escape in time. In this way he was able to deprive Hlaïgan of his best advisers. He often came into contact with the Mongols in the Euphrates district but they were so occupied with their enemies in Central Asia that they could not bring their full force against him. The power of the kings of Armenia next attracted Baibars' attention; he raised their hands with barbarous cruelty and wrought unparelleled havoc by his devastation and plundering.

The Crusaders appeared to Baibars to be his most dangerous and hateful opponents; but as they were quarrelling with one another they could not unite on one great common policy. Some exasperated the Sultan by pally intrigues and breaches of faith, while others allied themselves with him to revenge themselves on their brothers in the faith.

The reinforcements sent from Europe were insufficient, and the death of Louis IX. left him from his most dangerous Frankish opponent. Baibars was able to break the power of Prince Antioch of Tripoli by depriving him of Antioch, after seven campaigns. He weakened the Templars by taking Safed and Hama; he annihilated the Knights of St. John by capturing their strongest fortress Hlaï al-Akhal. The once so dangerous Mamluks, also called the Assassins, had also to submit to the all-powerful hand of Syria. Their fortresses, Mayyaf, Kafmha, Kalat, Khawrah, Manbij, Ullahya surrendered one after the other. They became the vassals of the Sultan who used their daggers against the lord of Maraktya and Prince Edward, afterwards Edward I of England. He was the first of the Sultans of Egypt to extend his dominion to the south with any permanent result; his generals conquered Nubia and king Melekha became his vassal. The Mamluks in the West were also subdued.

Baibars continued victorious over his enemies. He shrank from nothing to gain his ends. He was sometimes guilty of breaking his word and forging letters to persuade the commanders of hostile fortresses to surrender.

Nevertheless his success was chiefly due to his power of organisation, his quickness and his reckless daring. His whole kingdom was penetrated by a network of spies, which brought news from the seats of the governors to Cairo with incredible swiftness, e. g. from Damascus to Cairo in three days. The Sultan with his cavalry moved equally quickly. He often appeared before a town in Syria whose inhabitants believed

him to be still in Cairo. His boldest feat was a counter-attacking raid with 40 men against the powerful fortress of Hlaï al-Akhal, and the story seems to us almost incredible that Baibars, disguised as a Syrian, took part in an embassy to Boeroun of Tripoli, to get an idea of the strength of this town. He was always endeavoring to fortify his dominions: he began to rebuild the walls and buildings destroyed by the Mongols and placed garrisons in the more important places. It was he who initiated the custom still in vogue of each of the four orthodox sects having its own chief Masjid. In spite of his moral failings he was the most successful and capable of the Mamluk Sultans. He died in 676 (1277). He had previously appointed his eldest son Barak Khân successor in 667 (1269); and had homage paid to him.

Bibliography: *Revue des Historiens orientaux des croisades*, I. (Aba T'Phah), p. 129, 139, 143 ff. seq.; 149 ff. seq.; Makris, *Histoire des Sultans Mamelouks*, trad. par Quatremère; Weil, *Geschichte des Chalifats*, IV. 20—103; Muir, *The Mamluks or Slave Dynasty of Egypt*, pp. 13—42; Ibn Shuhair, *Fawa'id al-Mafayih*, Beirut, 1290 (1882), p. 87 ff. seq., where a full account is given of all his buildings.

(M. SOREXHAUSE.)

BAIBARS, THE ROMANCE OF, an unique among Arabic romances of chivalry as a combination of historic fact, the freest pseudo-historical reconstructions and combinations, purely fantastic imaginations and picaresque adventures. An outline cannot be attempted here, but references will suffice to the descriptions with considerable extracts by Lane in his *Modern Egyptians* (chap. xii) and Dr. Adward's further details in the Berlin Catalogue (vol. 22, pp. 124—144). It is evident that the life and exploits of Baibars as the great restorer of Islam, a gallant and suggestive personality moving in brilliant scenes, had powerfully influenced the succeeding generations and that he narrowly missed — principally through the lack of writers of real creative genius and simplicity of imagination — being surrounded by such a garden of stories as the older parts of the *Arabian Nights* have thrown about Harun al-Rashid. In the *Nights* he found only a subordinate and chronologically late place, and the second form of the "Story of Jular" (Weil, II. 253—312 from a Cetha MS.; see, too, Berlin Cat. 22, p. 146), in which he figures, and the stories told him by his chiefs of police (Berliner text, XI. 321—392 from Habicht's hand vol. of Egyptian origin; see my study of his recension in the *Journal of the Roy. Asiatic Soc.* for July 1909, pp. 688 and 696) show how greatly the story-telling gift had declined. Yet there are good stories in the long romance, but they proved hard to disentangle and tell separately. Until the recent appearance of the whole, only two such stories seem to have been printed, one telling how the Mamluk Ibrahim al-Jawharî journeyed to Rome (Cairo, 1319) the other, how L'ah Timin served Baibars (Cairo, 1321). The whole appeared in fifty parts (Cairo, 1908—1909), the last two of which, however, are given to a supplementary history of Egypt down to the present time, with a sharply Nationalist conclusion. Date and authorship of the cycle are naturally obscure. The great majority of MSS. belong apparently to the xviii. century, although the origin

Kutubkhana al-Hidaya, I, 353). A criticism of this work, entitled *al-Djauhar al-Nafi fi 'l-Radd 'ala 'l-Bahaki* by 'Ali b. 'Uthman b. al-Turkumani (died 747 = 1346) is printed in two volumes, Haidarabad, 1316 (1898). On his conception of prophecy cf. K. Nylander, *Über die Ursprünge des Dattils al-Nabwani* in: *Studien über die Arabische Literatur*, 1891. Of his chief work on Ethics, the *al-Djauhar al-Muqanass fi Sharh al-Mawrid* (on the title cf. Goldziher in the *Revue de l'histoire des Religions*, xvi, 133 ff. 177.) there are MSS. in Cairo (Fikri, I, 324), in the Escorial (H. Derembourg, *Les man. arab. de l'Escorial*, II, 743, 2) and in Leipzig (Vollert, *Katalog der Isl. u. o. s. Hs. der Universitätsbibliothek zu Leipzig*, N^o. 319). Letters to 'Amid al-Mulk b. al-Djauhari, father of the Imam al-Haramain are given by al-Sabki, *Tahqiq*, I, 273 ff. 299; II, 310 ff. 299.

Bibliography: Ibn Khallikan, N^o. 27; *Yaqut*, *Mu'jam*, 801; Sabki, *Tahqiq al-Shajra*, III, 3; Suyuti, *Tuhfat al-Kutub*, xiv, 13; Wüstenfeld, *Geschichtskritiker*, 203; du Noyon, 407; Brockelmann, *Gesch. der arab. Lit.*, I, 363. (C. BROCKELMANN.)

BAHAKI, Abu 'l-Hasan 'Ali b. ZAID, also called Ibn Fawqar, historian. Of his works there has only survived *al-Ta'rikh-i Bahak* (Persian), a history of his native district of Bahak in Khorasan which was completed on the 4th (according to Hieu 5th) Shawwal 563 (12th July 1168); cf. Perle, *Forschungen* (Berlin), p. 516 (N^o. 535); Kien, *Supplement* (London), p. 60 ff. 299; E. Kahl, *Persische Studien*, arabische Literatur, *Turkistanische Publikationsbibliothek*, N^o. 9^a, p. 3 ff. 299. No manuscripts have as yet been discovered of his work in Arabic or universal history mentioned by *al-Khatib* (v, 344), entitled *Makharid al-shajra wa al-shams al-shar'if*; quotations from it are given by Ibn al-Athir (ed. Tornberg, II, 246) and in the *Ta'rikh-i al-Hakim* of Djauhari (cf. Barthold, *Turkistan* etc., II, p. 32). According to Djauhari the work was a continuation (*ishraf*) of the *Ta'rikh-i al-Hakim* of Ibn Miskawayh; it is fairly certain that his title contains an allusion to this work; nevertheless the author himself (in his *Ta'rikh-i Bahak*) describes his work as a continuation of the *Ta'rikh-i Yama'i* of 'Uthb.

Nothing is known either from his own works or from other sources of the career of this author. As to his family, he tells us that his grandfather Sulaiman Kadduk was summoned as *Nadl* and *Muht* (*hazafi wa fawqar dahan*) from Siwar near Bust to Nishapur by Suljan Mahmud of Ghazni and his vizier Abu 'l-Hasan Maimani, and afterwards on giving up his office acquired an estate in the district of Bahak. We further learn that the author's father was born on 1st Shawwal 447 (24th Dec. 1055), on 27th *al-Hijra* II 517 (23rd August 1173) and spent 20 years in Bokhara. The author himself was at the court of Suljan Sandjar in Sfar 543 (25th Jan.—19th July 1145), when the latter received a query (apparently on religious matters) to Arabic and Syriac from the Georgian king Demetrios. Bahaki was commissioned to answer this question in the same two languages and performed this task very successfully (Cod. Mus. Brit. Br. 3587, fol. 94^v—0 ff. 299).

The *Ta'rikh-i Bahak* contains a full account of the geography of the Bahak district, of its

taxation, of various princes and governors, of men born in Bahak, who had distinguished themselves by religious or political activity etc. This small work which is preserved in good manuscripts is really worth editing; as a source for information on the history of culture it has been almost entirely neglected and is not even mentioned in the *Grundriss der Iranischen Philologie*. Some notices from it have been given by W. Barthold in his *Turkistan u. seine umgebenden mächte* as well as in his essay *Zur Geschichte der Saffariden* (*Orientalische Studien, Festschrift an Ehren von Th. Nöldeke*, Vol. I, p. 175). (W. BARTHOLD.)

AL-BAHAKI, Bakim b. Mughannam, Arab author, of whose life nothing is known beyond that he belonged to the circle of Ibn al-Mu'tazz. He wrote the arab book *Kutub al-Mahidin* (Cairo, 1906) during the reign of the Caliph al-Mu'tazz (295—320 = 908—932).

(C. BROCKELMANN.)

BAHAKI, Abu 'l-Faqi Mughannam b. Izzat, Persian historian, author of a history of the Afsharids in more than 30 volumes. Of this work only a small part (end of Vol. v—ix, and the beginning of Vol. x) containing the history of the Seljuks Mas'ud I. (411—433 = 1030—1041) has been preserved. The work is usually quoted as the *Ta'rikh-i Bahaki* and was first edited by Morley under this title in Calcutta (1862) in the *Persian India* and again in Tehran more recently (1307 = 1889—1890). Whether the author himself had given a title to the whole work is not known; in the surviving volumes the preceding part, devoted to the reign of Suljan Mahmud is referred to as the *Ta'rikh-i Tawin* (cf. p. ed. Morley, p. 158) or as the *Makharid-i Mahmid* (p. 176). There are notices (which have not as yet been made known) of the author and his work in the *Ta'rikh-i Bahak* of his countryman Abu 'l-Hasan Bahaki (vi = 11th century) [cf. the article on this historian]. Even Abu 'l-Hasan had only seen various parts of the great work, and not a complete copy. Quotations from the earlier volumes (on Suljan Mahmud) are found as late as the 11th (12th) century in *al-Fahri* Abi (Barthold, *Turkistan*, I, p. 157 ff. 299); no quotations are known as yet from the later volumes (on Mas'ud's successors).

Bahaki himself tells us he was 16 years of age in 402 (1011—1012) and 65 (p. 246) in *al-Hijra* 450, so that he must have been born about 386 = 996. Abu 'l-Hasan gives his birth-place as the village of Harizabad in the district of Bahak. For 19 years he was in the Afsharid chancellery (*dar-i ruzdar*) of the Ghaznawids under his teacher Abu Nadr Mighnas (p. 759) who was in the beginning of the year 431 (autumn 1039) so that he must have been in the service of the state from about 412 (1021—1032). Bahaki was considered too young to be the successor of Abu Nadr; Abu Salih Zaman who was appointed in preference to him, was not well disposed to him and is said to have afterwards done him much harm. Bahaki sent in his resignation but Suljan Mas'ud gracefully declined to accept it. The surrounding circumstances were not as well disposed to him; Bahaki speaks of a misfortune which befell him at this time the consequences of which still suffered from 20 years later (in reality a little less) while writing his work; he

possessing that he was not merely innocent in the matter but, says he was dismissed on account of his youth (p. 754; he was then about 45 years of age). He was at a later period again active in the service of the state; under Alai al-Bukhari (1044-1053) he was at the head of the *diwan* (p. 122). Towards the end of this reign he was, as Abu 'I-Hasan tells us, condemned by the *Qadi* to imprisonment for illegal organizing of *amls* (*amshams*). When the dynasty, a little later, was displaced by Toghrul, the usurper had the officials of his predecessor 'Alai al-Bukhari imprisoned; Bahakt also had to exchange imprisonment by the *Qadi* (chancellor) for detention in a fortress (*qasr* or *qasr*). Toghrul's reign lasted only 37 days; on the fall of the usurper and the restoration of the previous dynasty, all the officials, including Bahakt, were released. According to Abu 'I-Hasan, Bahakt did not leave the civil service till after the death of Sultan Farukhshah in 1051 (1059) and then devoted himself to his literary work, the greater part (to p. 159) of the history that has survived to us was however written under Farukhshah; the author was then in the "course of unemployment" (p. 121) having resigned some time previously. According to Abu 'I-Hasan he died in *Shahr* 470 (21 Aug.—21 Sept. 1077).

The *Tarikh-i Bahakt* is not a history in the strict sense of the word, as a Kingdom or district, but contains the memoirs of a Persian official in the *diwan* of his rulers and their *amls* on the home and foreign affairs (transacted or neglected in this court). The author says (p. 121) that his work is not a "tarikh" in the usual sense of the word in which we only read that "some one killed this one or some one killed that one", all that he *did* see and experienced, is described "in length and breadth" (p. 10 *id est* "in *shaf*"). We therefore have a detailed, first-hand account of life at *the court* in the *Chaghatai* under Mahmud as well as of the methods of government in the Kingdom founded by Sahaktagin *Shah* Muhammad *Shah* as we possess perhaps for no other Oriental Kingdom of the middle ages. The work is also an important source for the history of earlier dynasties, especially of the Samanids, on account of its numerous allusions to the history of earlier times; its utility is somewhat decreased by the absence of an index in Motley's edition. Numerous excerpts are given by Ellis, *History of India*, II. 53-134, and by A. Wicakreni-Karimabad in the introduction to his edition of the *Shah-nama* (Paris, 1887, p. 17-132).

The portion of the work which still survives was composed during the years 1050 and 1051 (1058-1059). It is often *dated* (even by Abu 'I-Hasan Bahakt) that the work began with the beginning of the dynasty. In Bahakt himself expressly gives *dates* (1018-1019, p. 316) as the year with which he began his narrative; it is *clear* on this account that his friend Mahmud Warrak closed his history (about which we know nothing else) with this year. From the whole plan of the work it is incredible that the long period between the beginning of the dynasty and the death of Sultan Mahmud could have been treated of in 4½ volumes. Abu 'I-Hasan says *clearly* besides his historical work, Bahakt also composed a handbook for officials (under the title of *Kitab al-Kutub*) and gives some interesting extracts from this work, which is otherwise quite unknown. (W. BAUTOLD).

BAIKHAN AL-KASAB, a district in South Arabia to the south of the country of the *Kasab* and Upper 'Awili (q. v.), the most important of the lands lying between Yaman and Ifrahman. It was a centre of early Arab culture and has many ruins and numerous inscriptions. The population, the most prominent in all South Arabia, is capable and enterprising, and the ground very fertile because of the numerous springs. Bakhān al-Kasab is inhabited by a tribe, the *Mu'athim* i. e. the two (sons of) Mu'ath, Ahmad and 'Amr from whom the two branches of the tribe, the *Al Ahmad* and the *Al 'Amr*, who live so friendly with one another, take their names. They are allies of the *Haris* and hostile to the *Kasab* and the *Samir* of *Shahr*.

The most important town in Bakhān al-Kasab is *al-Kasab*, also called *Shahr* 'Al-'Alah (after a son of Ahmad b. Mu'ath), the residence of the *Amir* of all the *Mu'athim*, with 400 houses, 73 *hijra* and 5 mosques. A noble family of great antiquity which is mentioned as early as *Hamzan* in his *Qasidat*, still lives in *al-Kasab*. The *Yemen* who are here (translating *gulfan* and *wevees*) have a quarter of their own called *Shirshah al-Valid*, with 50 houses. The trade of *al-Kasab* is very important and a market is held every day at which the products of the country, especially cotton, are offered for sale. Of the other towns in Bakhān al-Kasab we must also mention *al-Far* (with 30 houses and 3 *hijra*) on the left bank of the *Wadi Bahān*, and which are the famous ruins of *Marib* with many inscriptions, and *al-Harab* (with 200 houses and 3 *hijra*) where the *Amir* of all the *Amr* lives.

Of mountains in Bakhān al-Kasab there must be mentioned, besides the two isolated *al-Karim* which crowned the *Wadi Bahān*, the *Shirshah* (2300 *hijra* high in the form of a long ridge), which is mentioned in *Sahān* inscriptions, on the *Wadi Khir* and the *Shirshah*. This mountain which was famous even in antiquity, is still held in great reverence and is a place of pilgrimage for the people of Bakhān, who spend the *Yul'* *Rahim* on the fifth day of the *Arabi* festival with their families (except their women) and sacrifice to the *Shah* deities; on the fourth day they descend and are received by those they have left at the foot of the mountain with shouts of exultation and cries of joy from the women.

Bakhān al-Arafal (also called *Shahr al-Arafal* and *al-Arafal*) is a continuation of Bakhān al-Kasab; it consists of the few quite small territories of *Ushā*, *al-Shah*, *al-Ishā* with the town of *al-Hima* (with 250 houses and 3 *hijra*) and *Arad* (a town of 500 families and 3 *hijra*).

Bibliography: Hamidat *Diwan* (ed. D. H. Müller), p. 94, p. 101; index s. v. Bakhān; H. C. Kay, *Yaman, its Early Historical History* (London, 1893), p. 205, 226; C. Landberg, *Arabia*, v. (Leiden, 1898), I. Beyhan al-Kasab, p. 3-45, II. Beyhan al-Arafal, p. 67-77; H. Maunier, *Notes in Soudanese* (Bonnemann), 1873, p. 310-313. (J. SCHNEIDER).

BATHASTYA, name of a branch of the *Harizim*, called after their founder Abu Bathas (q. v., p. 50).

BAIKAL, a large lake in Siberia; it belongs to the watershed of the *Vendur*. The lake itself seems to have remained unknown to the Muhammadan geographers in the Mongol period.

The lands around Baikal are called *Baikal'skaja* or *Baikal'skaja-Turkija* and the people who live there, the *Baikal's* (the *s* at the end of this word is the Mongol plural ending) by Rashid al-Din (cf. the Persian text in Berzin's edition, *Trat. Firdausi*, *Ulduzganga Archaologičeskije Očerki*, Saint-Petersburg, 1880, p. 180). The first name is apparently still preserved in the name of a river, the *Burgasch*, which flows into the Baikal from the east. In the Turkish inscriptions of Ochiai (sixth century A.D.) the people of this district are called *Bayrak*; whether, as Hirth supposes (*Nordenskiöld's Reisebericht des Tonjatsch*, p. 7) Lake Baikal has taken its name from them is more than questionable. Among the Yakuts at the present day the word Baikal means "sea". The name is also employed as the Turkish and *Bai* (rich lake); this explanation also cannot be supported by any original authorities. In Europe, Baikal has become known by the discovery and conquest of the land by the Russian Cossacks (in the eighteenth century).

(W. BARTHOLO.)

BAIKARĀ, a prince of the house of Tamerlān, grandson of his founder. He was 22 years old at the death of his grandfather (Shāhshāh 802 = February 1403) so he must have been born about 795 (1392-1393). His father Qutub Shāh had predeceased Tamerlān. Baikarā is celebrated by Dawlat Shāh (ed. Brown, p. 374) for his beauty as a second Joseph and for his courage as a second Rustam; he was prince of Balkh for a long period. In the year 817 (1414) he was granted Herat, Hamadan, Nishāpūr and Samarkand by Shāh Rukh; in the following year he rebelled against his brother Iskandar and seized Shiraz but was afterwards overthrown by Rukh Parwana and allowed to go to Prince Kalāi at Kandahar and Germany, he started up a rebellion there too however and was seized by Kalāi in 819 (1416-1417). Shāh Rukh pardoned him again and sent him to India; nothing further is known of him. This Baikarā which is found in *Al-Bihar* does not agree with what Dawlat Shāh tells us; according to the latter (loc. cit.) he went of his own accord from Bukhara to Shāh Rukh, was sent by him to Samarkand and there put to death at the instigation of Ughl-Beg; according to other accounts he was put to death at the court of Shāh Rukh himself (in Herat). The year 819 is given by other authorities also in the year of Baikarā's death. According to Balā (ed. Beveridge, l. 163 b.) the name Baikarā was also borne by a grandson of this prince, the elder brother of Sulaymān; this second Baikarā was for some years Governor of Balkh.

Biography: The history of the events of the first decades of the fifth century is well-known to us from the *Maṣnawī* of 'Alī al-Kāshī Samarqandī [q. v.], following *Al-Bihar*; cf. the extracts (for the years 807-820) in *Quintessence, Notes et Extraits*, Vol. xiv. part. 1. On the original text of *Al-Bihar* Abū presented in a MS. in the Bodleian Library (Eliot 422) cf. W. Barthold in *al-Bihar* (St. Petersburg, 1897), p. 25 et seq. (W. BARTHOLO.)

BAILAMAN, the original place of emigration of the Yakuts known as *al-Bailamān*, is sometimes located in India and sometimes in Yunnan; cf. Schwartz, *Die Wägen der alten Araber* (Leipzig, 1886), p. 135.

BAILO. [See BAIKAR.]

BAINA (A.). Strictly Acc. consists of the substantive *Baina*, *between*, then a preposition meaning "between". — *Baina* *baina* is an adverbial expression, which means "at middle quality, at middle worth"; *al-Hawā* *hān* *baina* *līn* is a sound between *hān* and *līn* semi-vowel (i.e. *AW*) which corresponds to the vowel following the *hān* (cf. *līn*, etc. 214). According to our method of expression this means: when *hān* is between two vowels, the glottal stop is omitted in certain dialects — among the Korāsh and particularly among some of the Ughia (Hān *Yāh*, p. 1303, 4) — but neither in vowel-sequences containing *u* and *ā* nor in traditional vowel-sequences nor was *u* contracted. In other words, this kind of *hān* is not a sound but what we, following Sievers' *Phonetik* (5 Ed., § 403) might call the "imperfectible" or "diphthong" transition from vowel to vowel (but without forming a diphthong). The Arab alphabet, which could not represent two vowels in direct succession, was to blame for this awkward conception. This sort of transition was employed only in the sound sequences *la*, *no* (Sihawī, ed. Derenbourg, l. 189, 1; *al-Zamakhshari*, *Al-Mufaṣṣal*, 2 ed. p. 166, 12); in these cases the transitional sound appeared (*ya*, *wa*) especially when there was a *Takṣīf*.

Biography: Sihawī (ed. Derenbourg), l. 168-176; *al-Zamakhshari*, *Al-Mufaṣṣal* (2 ed.), p. 166-167; Hān *Yāh*, p. 1302-1310; cf. also the Art. *AW*. (A. SILLIGER.)

BAIRAK (Turk.) Banner = Arab. *Ḥawā* = *Bairak* = standard-bearer. For *Bayrak* *Bairak*, see the Article *MEYRAN*.

BAIRAM, an Ottoman-Turkish name which denotes the two great Muslim festivals: *Akshabairam* "the little festival", also called *Shawaraim* "feast of sweets" in account of the custom of making presents of sweetmeats (hence, the festival on the breaking of the fast (*al-iftār*) which lasts three days. The *Bayram*, "the great festival", usually called *firān-bairam*, "feast of the sacrifice", is the *id al-ahḍā* which lasts four days. A *ritihā* *amwāl*, "official reception", is held at the Imperial Palace on each of these two festivals. (C. PHART.)

BAIRAM 'ALI-KHAN, Prince of Maw (1197-1200 = 1782-1785-1785-1786). His father was descended from the *Iranian* branch of the family of Rājā which had ruled in Maw from the time of 'Abdā I; his mother was of the Turkoman tribe the *Sabir*; he himself enjoyed among the Turkomans the reputation of being a warrior of unparalleled bravery. In the war against Mawālī (Shāh Shāh) of Shāhārā he was led by his fearlessness into an ambush and fell fighting; his head was taken to Bāghār and exhibited on the place of execution. His second son Muḥammad Karim succeeded him in Maw; his eldest son Muḥammad Husayn who had devoted himself to learning and obtained the name of being the "Pope of his age" (*al-ḥafīz* *al-ḥafīz*) remained in Mawālī. Cf. Mu 'Alī al-Kāshī Shāhārā, *Historie de l'Asie Centrale* (ed. Schaller), p. 58 et seq.; V. Zakowski, *Kazani* *Staraja Maw* (St. Petersburg, 1894), p. 83 et seq.

A small fortress (about 900 yards long and 600 wide) in the southern part of the range of the *Mount Maw*, bears the name of *Kāshā* *Bairam* 'Alī Khān and has been recognized by V. Zakowski

(*Reconstrual Storage Heron*) as the latest foundation of this site. In a wider sense the name "Bairam 'Alī" is applied to the ruins of the ancient Heron generally so that the name has also been given to the railway-station near the ruins as well as to the imperial estates (*Goudarabān byrān*) lying there.

(W. BARTHELEMY.)

BAIRAM KHĀN, **SHĀN-KHĀN**, whose name is also spelt *Bairām*, the son of Saīd 'Alī Beg, and the fourth in rank in descent from 'Alī Shāh Turkmān. 'Alī Shāh (cf. *Al-Bihar's Akbar*, ed. Erskine, p. 30), belonged to the Baluchite tribe, and held large possessions in Heratistan etc. His son or grandson 'Alī, who seems also to be known as Pir 'Alī, was an ally of Shāh Shāh Baluch of the Black Sheep. When the dynasty of the Black Sheep was overthrown by Tīmūr Lashkāri, 'Alī entered into the service of Abu Saīd, and when that prince was put to death in 1469, he became an officer of his son Sulṭān Mahmūd Mirza. He stayed with him at Herat Shāhman, and there his daughter Farḡa Begam became Sulṭān Mahmūd's wife.

From Herat Saīd 'Alī went to Kābul and then to Shīr, where he was defeated by the king of that country. During his flight, he was seized and put to death by the servants of Sulṭān Husayn of Herat. Saīd 'Alī's son Qāsim 'Alī Beg settled in Badakhshān, which included Kandahar, and became a viceroy of Herat, as also did his son Saīd 'Alī, who, according to Ferishta, died as governor of Herat. Qāsim 'Alī was referred to in *Al-Bihar's Akbar* (ed. Erskine, 350) under the years 903, 905, 910, and also under the year 933 A.H. Bairam was born in Badakhshān, and he must have also been in its service, but he, this could only be in his early youth. He was educated at Herat and appears to have been an excellent student. Afterwards he came to Kābul, and accompanied Humāyūn to Jāhā, and was present at the disastrous battle of Kābul. After that he took refuge with a Hindu Zamindār in Samāhal, which had been Humāyūn's appanage. He was not allowed, however, to remain there, for Shīr Shāh sent for him and endeavoured to induce him to enter his service. Bairam refused, saying in reply to a remark of Shīr Shāh, that as one who was loyal to his master would ever come to disgrace. He and a companion then made their escape, but they were recaptured, and Bairam was only saved by the devotion of his companion, who persuaded the captors that he was Bairam. Bairam fled to Gūjjān where Sulṭān Mahmūd offered him service. But he preferred a desire to go on pilgrimage, and was allowed to go to Sūrat. There he turned back and eventually joined Humāyūn in Sindh. He accompanied his master in his flight to Persia, and distinguished himself at the court of 'Tahmāsp by his address in sports. He was Humāyūn's general in Afghanistan, India, and was no doubt the real cause of Humāyūn's restoration. He won the battle of Māchūn (in the Lashkāri district) in 1555, and it was probably due to him, as much as to Humāyūn, that the humane order was passed which exempted the women and children of the vanquished Afghans from being enslaved. At the time of Humāyūn's sudden death, Bairam was with Akbar in the Panjab. As soon as he received the news, he, at Kābul, proclaimed Akbar as emperor, and caused him to be enthroned (February 1556).

When Turki Beg was diabolically defeated at Delhi by Akbar, Bairam caused him to be put to death, and this severity is justified by Ferishta. Bairam was with Akbar at the battle of Panipat in November 1556, and it was he, we repeat to say, who killed with his own hand the wounded captive, Hīnd of Rerāt. Bairam's conduct in Turki Beg's case, and his minute regulations about Akbar's pleasures (see *Khāst Khān*, I, 134) show that he would not have brooked his word's interference. In fact, he looked upon himself as being in the place of Akbar's father and he had the title of *Khān Shāh* i.e. the Khān-Father.

In 1557 Akbar, in fulfilment of a promise made by his father, gave his cousin Salīm Begam in marriage to Bairam, and the wedding was celebrated with great pomp at Dīlāshāpur. Previous to his marriage with Salīm, Bairam had been married to the daughter of an Indian Musalman, Dīnād Khān of Herat, and she was the mother of Akbar's famous son 'Alī al-Rāyhan. Neither he nor Akbar had any children by Salīm. Bairam's overbearing manners, and the influence of Akbar's nurses, Maham Anūg, led to a breach between guardian and ward. Bairam was first disposed to submit and to surrender his authority, but the conduct of his nurses changed him into resistance. He failed and was magnanimously forgiven by Akbar. He set off on pilgrimage to Mecca but was assassinated at Sultān in Gūjjān by an Afghani in consequence of a blood feud (31 January 1561). His body was afterwards removed by his nephew to Badakhshān.

Bairam was a Shi'ite and it is an evidence of his greatness and a credit to Salīm, that this bigoted Sunni has said so much in his favour. He had a literary turn and his *Qasida* is still in existence. Būshūf and Ferishta have given several extracts from his verses. There are accounts of him in *Shāh-Jahān's* and in *Velāhī* (when chronicling his death), and in the *Adab al-Lughat* by Shāh Nawās Khān (I, 381). It is chiefly from this last that Motham's notice to his translation of the *Ar-Rāz*, p. 215 is taken. There is also a long and interesting account of Bairam in the Hindustani work called the *Harat al-Akbar*, pp. 153-166, by Shams al-Dīn Muhammad Husayn.

(H. HARTMAN.)

BAIRAMIYA, an order of Dervishes, founded by Hādīdī Bairam of Angora. The founder died there in 833 (1429-1430). His grave adjoins the ruins of the temple of *Artemis* and Augustus, the walls of which bear the famous inscription, the *Munusculum Augustum*. The Bairami Order is a branch of the *Nakshbandi*, which is represented in Turkey in Constantinople. It has settlements in Istanbul, Elyaz, Samsun and Karaman.

Bibliography: Gibb, *History of Ottoman Turkey*, I, 209 Ann.; Depont et Coppolani, *Confessions religieuses*, II, 532; Hādīdī Khānī, *Qasida-nawā*, p. 643. (CL. HART.)

BAIRUT (also written *Bairuz*, *Haruz* and pronounced *Harūr*), a town on the Syrian coast, 23° 54' N. L., lying on the Bay of Sidon, at the foot of Mount Lebanon of which the town is the natural commercial centre; it does not, however, belong to the autonomous district of Lebanon but to the headquarters of an independent Wilāyat.

Lisbon is an ancient Phoenician town which is mentioned as early as the Tell el-Amarna tablets (cf. *Zeltener d. Deutschen Philologen-Ver.*, xix, 1907, p. 13 of 119). An independent kingdom about 1450 B. C., next belonging to the Hittites (Syria), the town fell into the hands of the Egyptians in the time of the Medes, from whom it was regained by Antiochus III, the great. The town was destroyed by the Syrian Diadochæ Tryphon in 140 B. C., rebuilt in the time of Augustus by Agrippa, and made a Roman Colony (Colonia Julia Augusta Felix Beryta). In the following centuries Beirut was famous for its academy of Rhetoric, Politics and Law even the earthquake which did much damage to the town in 349 A. D. did not affect the prosperity of its schools. When in 533 another earthquake destroyed the town, it recovered only with difficulty and as full as ever before the advancing Arab hosts under the command of Abd. el-Djalid.

A period of renewed prosperity for Beirut began with Mohammedan rule. It was the first of the Crusades brought soldiers from Persia to people the town and the whole district; he also had the ships built here with which the first naval expedition was undertaken. Beirut was, however — as it now again is — the harbor of Damascus. Intellectual activity was again awakened and a series of scholars and traditionally worked in Beirut; the geographer Yaqut calls it a famous city.

The Crimeans brought ~~the~~ ^{many} violent attacks. Bahktul I of Georgia captured Batumi after a siege of two months on the 27th April 1830. In 1833 it was captured by Saitak al-Din. In 1837 captured by the Crimeans and held till 1839. In the Turkish period we find the town in possession of Janissaries of the name of Mevlai of whom the famous Crimean prince Fevkal al-Din (1595-1634) was prominent in the endeavour to revive culture in the town. The direct Turkish rule - since 1763 - is wholly involved in the ~~area~~ ^{area} of Russian Pasha against Turkey, and the involvement by the allied English, Turkish and Austrian fleets on the 20-24th Sept. 1840 again reduced the town to a state of depopulation.

India since 1850 has experienced a fast, great development, which however has already passed its zenith. The massing of the Christians in Cochin and Lisbon in that year opened a great future of Christians to India, the town became quite Christian in character and the highlanders now form only a third of the population, which is about 120,000. India thereby became not only the biggest town in Syria, next to Damascus, but became the intellectual and commercial centre of the whole Syria-Arabia population. European schools disseminated European education, printing received a great impulse the union with Damascus by railway (since 1893) and the opening of a new harbour (since 1893) facilitated the traffic which consisted in the export of products of agriculture and some weaving of gold and silver work and in the importation of articles of clothing, furniture, wood, linens and leather. Of recent years India has begun to offer serious competition to Beirut.

[illegible]

xvii, 435-436; M. Fiedl. 9, *Ophryotrocha*, *Marine*
Arthropoda, *Marine* *Arthropoda* (1899), 1, 1
p. 146.

HAÏSAN (Hahrew Bey Eshen, Arabic: Sakhper-
day, one of the first towns conquered by the
Arabs, in Western Palestine. A system of dams
and canals, collecting the waters of several large
streams, irrigated and drained the neighbourhood.
To defend the town against the marauds, the
Byzantine garrison broke through the dams and
made real marshes ~~near~~ ^{around} the town, which still exist
in which the Arab cavalry ~~was~~ almost engulfed.
This ~~marsh~~ ^{marsh} was extensive and ~~slightly~~ ^{slightly} opened
its gates, it formed part of the ~~front~~ ^{front} of Jordan,
created by the new masters of Syria. It was the
native town of the Nabish Khalifa b. Nulaw (died
about 112 A. H.) famous for his connection with
the Omayyads and his influence over Chusai II.
It ~~was~~ a flourishing town under the Arabs, it lies
on the verge of a large, fertile plain which com-
prises the plain of Es-Solman with the Libanus.
The valley of Jordan was, as it were, a highway
in which were cultivated the most valuable pro-
ducts, indigo and sugar-cane. To these Haïsan
owed its prosperity. Sugar authors place here the
town of ~~was~~ celebrated Abd 'Ouida bin al-Hijari,
one of the conquerors of Syria. Its palm-trees
were famous — the Haïsan mentions them —
and its wine also which was exported as far as
Hijla. Situated on the route of regular ~~mailing~~ ^{mailing}
out from Damascus or from the Mediterranean
coast it suffered much during the Crusades. Several
battles were fought on the neighbouring
plains. Taken by Godfrey de Bouillon, abandoned
during the war with Saladin, the Crusaders de-
stroyed it in the reign of Uthman. It recovered
with difficulty from this blow. Its state in the
year of 1841 was similar to that at the present day
for he only counted ~~some~~ ^{some} palm-trees there in the
fifteenth century. Haïsan describes it as a
little town. After falling to the level of a miser-
able village it recovered under the Egyptian
occupation (nineteenth century). At the present
day the prosperity of the Haïsan with its beautiful
gardens, abundantly supplied with water, the ~~at~~ ^{at}
the ~~river~~, it has about 3000 inhabitants and is
a fair way to increase in spite of the torrid
heat and the unhealthiness of its climate. Haïsan
has benefited by the making of the railway from
Haifa to Dair.

Redding, 464; Baker (ed. Worcester), p. 486;
 Tatum, p. 277-278; Tinsmith, 464; (ed. Bulfinch),
 p. 41; Mather, 464; (ed. Wright), p. 731;
 Akbar, 464; p. 31; Akbar, II, 80, 1. 80;
 Mather (ed. de la Roche), p. 167-169; Akbar,
 I, 201, 788-789; Ibn al-Jawzi, *Sawad al-*
Safwad, I, 20 (MS. in the Khedival Library); G.
 Stange, *Historical Notes on the Moslems*, p. 420;
 G. A. Smith, *Historical Geography of the Near*
East, pp. 147-148. (II. LAMMERS)

RAISONKHOR, LUNYAZH At-Mhr. was a high noble and grandson of Timur appointed by his father in 1420 (1412) to the office of chief judge at the court. In 1423 (1420) on the death of Kaya-Yaul, he took possession of the throne and was appointed governor of Astrakhan. In 1425 (October 1417), but he never accepted the throne; the astrologers having predicted to him that his realm was five years then forty years, he gave himself up to dissipation and died at Samarkand, 1st Ruzmatal 1327 (with December 1425).

ber 1433) in the age of thirty six, was buried in the mausoleum of Prince Gawahat. An artist and patron of the arts, he was a designer and an illuminator: in the library, which he had founded, 1213 copyists, pupils of Mir 'Ali, followers of the *Nawā'idī* script, were occupied copying manuscripts. His example had a considerable influence on the development of the art of painting in Persia in the period of the Timurids. In 1429 (1425-1426) he caused a critical edition of the *Shahnameh* of Ferdowsi to be undertaken and a preface to be written to this work, the longer of the two which are preserved. The great history of the world by Isfahānī Abū, begun in 826, (1422-1423) is frequently called after him. *Tabriz al-Faṭṭāḥ al-Bayhaqī*.

BAISONGHOR (B. Cl. Hunt, *Calligrapher and Manuscriptist*, p. 97, 306, 324, 330; J. Mohl in *Firdausi, Œuvres de Rumi* (Schötenberg), Vol. I p. xv, note 1; Mühlmann, *Kunstedt al-Bihar*, v, 212, 213; Khondemir, *Ḥusn al-Sayar* III, 140, 3, p. 116, 123, 130; Geiger and Kubin, *Iranische Literatur*, II, p. 140-144, 303-304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

BAISONGHOR, second son of Sultan Mahmūd of Samarkand, grandson of Sultan Abū Sa'īd [p. v.], born in the year 1477 (1478), killed on 10th Muharram 1491 (1491 Aug. 21). In the lifetime of his father he was prince of Gahghar; on the death of the latter in Rabi' I 1490 (30th Dec. 1491-27th Jan. 1492) he was summoned to Samarkand. In 1491 (1492-1493) he was deposed for a brief period by his brother Sultan 'Alī and in 1493 towards the end of Rabi' I (November 1493) finally overthrown by his cousin Bāhor. Bāhor then banished himself to Hissar where he was successful in defeating his brother Mas'ūd and taking the country with the help of the Dog Khawraw Shāh, who came over to his side; he was soon afterwards betrayed by this nameless dog and put to death. Bāhorghor is described by his rival Bāhor as a brave and just prince. He was also famous as a Persian poet under the name 'Add; his Ghazals were so popular in Samarkand that they were to be found in almost every house (*Shāhnameh*, ed. Herzfeld, I, 68 b.).

BAISONGHOR, was also the name of a prince of the Ak-Koyunlu in Persia, son and successor of Sultan Ya'qub; he only reigned for a short period from 898-899 (= 1498-1499) and was overthrown by his cousin Rūstān.

BAIT (A.), House, with the Arabic article, *al-Bait* the House, i.e. the House of Allah = the sanctuary at Mecca, *al-Bait* called *al-Bait al-Haram* (the ancient house) or *al-Bait al-Sharif* (the holy house). Geographical names compounded with *Bait* are frequent, some are given below. — In poetry *Bait* means verse, see *BAḌʿ*.

BAIT AL-DIN. See *BAḌʿ*.

BAIT DJABRIN (Jabalik) or, after a popular etymology: Bait Djabrīn (Jabalik) name, a town in southwestern India. It was one of the neighbouring towns of Moredā, destroyed by the Portuguese (again discovered in Sanskrit) and is first mentioned by Josephus (*Hist. Jew.* IV, 8, 1, where Djabrin is undoubtedly a corruption of the name) and by Ptolemy v. 15, 5 as *Barogabrin* and in the Tabula Peutingeriana as *Barogabrin*. In the Samaritan writings the name appears as

Bait Gubrin. In Roman Imperial times the town received the name of *Blowid-opolis*, but this was soon, as was often the case elsewhere, superseded by the older name. The Roman name appears again among the Christians towards the end of the fifth century but Arab writers know only the name Bait Djabrin and the Christians *Blowidopolis* which was corrupted in Arabic. The name then fairly important, the name of a Bishop, was converted in the time of Abū Bakr by Amir al-ʿArab, who acquired no title there, called *Abū Bakr* was of the freemen. In the following period it suffered much from repeated attacks and devastations. According to the account of Stephen, a monk of Abū Bakr, Constantinople was completely destroyed in 796 during a war between Arab and Armenians. It recovered again, however, for Ya'qub mentions it in 101 as an ancient town inhabited by Christians and a century later it is described by Al-Buhārī as an important city through it had lost much of its former greatness. The Crusaders found it in ruins but built a strong fortress there in 114. Later (1155) it was mentioned for travellers, but in the year 1187 it was conquered with many other towns in Palestine by Saladin and again destroyed. It was afterwards again rebuilt, for it was one of the towns conquered by Saladin's general Bāhor in 1241. An inscription over the principal gateway tells us that the fortress was restored in 1351, the building is now only a village, containing many relics of earlier times.

Bait al-Din, 1477; Thomsen in *Archiv für Kunde*, 1908, 393; P. Thomsen, *Leviathan*, 32, 50; Schlatter in *Zeitschrift für Evangelische Theologie*, 18, 225 ff.; Neuhäuser, *Geographie von Palästina*, 122 ff.; Stephenson, *Acta Samaritana*, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000).

BAIT AL-FAKIH, properly Bait al-Fakih *Uyāt*, i.e. the house of the lawyer Abu 'Uyāt, the name of a town in the Tihama of Yemen, south-west of Hudayda, which first rose to prosperity in the twelfth century when the harbour of Ghadifa (Ghadifa) gradually became silted up and was for some time of importance as the centre of the coffee trade. At the present day the town has about 1000 inhabitants. The lawyer, from whom it takes its name, is the famous saint Ahmad b. Muhammad b. Umar, usually called Abu 'Uyāt who died in 690 (1291). There was at that time a village here called Ghadifa al-Fakih where the saint was buried; his grave was a popular place of pilgrimage (cf. Ibn Sa'ūd, ed. Vass, II, 171) and now it serves the later town of Bait al-Fakih. Sometimes the adjective *al-Fakih* (the lawyer) is added to this name to distinguish it from Bait al-Fakih al-Kabir (great Bait al-Fakih) which lies further to the north in the *zahrā*

district of Baitāh and is properly called Zaidiyya. Niebuhr mentions this town only casually under the name of Sadié (sic) in the district of Jubein, near the old town, ~~now in ruins~~, of al-Mahdān. The old geographers know neither the name Bait al-Fakih nor Zaidiyya so that this town appears to have changed its name in course of time. It is perhaps identical with the al-Mahdān mentioned by them.

Bibliography: Niebuhr, *Beschreibung von Arabien*, 261; ~~ibid.~~, (French Edition) *Travels through Arabie*, 2, 25 et seq.; K. Ritter, *Reisekunde*, 21, 872 et seq.

BAIT LAJIM, the ~~ancient~~ Bethlehem. The Arab geographers describe the town as ~~the~~ birthplace of Jesus, where there are ~~an~~ incomparably beautiful church (the ~~temple~~ built by Constantine), the place where Jesus was born, the grave of David and Solomon (which Christian tradition has provisionally located here, cf. K. Hartmann in *Zeitschr. für deutsche Philologie*, *Verh.*, xxvii, 180 et seq.) and the palm mentioned in the Korān (Sura 19, 25) — a most wonderful tree ~~in these~~ ~~and~~ other palms in the district. The description given by Bishop Arculfus of Bethlehem dates from the earliest period of Arab rule, about 630; the town had then a low wall without towers. On the approach of the Crusaders in 1099 the Saracens laid everything waste except the convent of St. Mary. The Franks rebuilt the town. ~~in~~ In 1187 it was regained with many others by Saladin. In 1244 Bethlehem was devastated by wild hordes from Shawān, hostile to the Christians; and in 1459, the strong fortress was razed to the ground, the town-wall torn down and the buildings, including the convent, destroyed. After this blow the town had a disquieted existence for a long period and it is only in recent centuries that it has somewhat recovered. Bethlehem, where no Jew dared live in Christian times, has always preserved a marked Christian character even in the Muhammadan period. The number of Muhammadans has always been insignificant. In 1831 the Christian population, which has a reputation for being unreluctant since the Muhammadans refused to pay a new tax and shot another rising in 1834. Nazhām Fakih had the Muhammadan quarter pulled down.

Bibliography: Lepsius, *Mit. geogr. und ed. de Goeze*, I, 57 et seq.; Niebuhr, *ibid.*, II, 172; Ibn al-Fakih, *ibid.*, 7, 101; *ibid.* in *Zeitschr. für deutsche Philologie*, *Verh.*, viii, p. 9 of the Arabic text; 'Alt of Herin in Hay le Strango, *Palestine under the Moslems*, 299 et seq.; Yishit (ed. Wartenfeldt), I, 779; P. Thomsen, *Levi sancta*, 39 et seq.; Wilken, *Geographie des Kreuzzugs*, VI, 635; Ibn al-Athir, *Chronicon* (ed. Toubert), II, 361; Rodinson, *Palestine*, II, 379-385; Niebuhr, *Bethlehem in Palestine*, (1849); Goerke, *Jahrb.*, I, 120 et seq.; *Palestine Exploration Fund, Explorer*, III, 28 et seq., 83 et seq.; Palmer in *Zeitschr. für deutsch. Philologie*, *Verh.*, xvi, 50 et seq. (Fr. Ritter.)

BAIT AL-MAKDIS. [See AL-KUDS.]

BAIT AL-MAL means treasury, especially that of the state and is applied not only to the actual building in which the financial business of the state is transacted but also in a figurative sense to the national exchequer as *source*. The beginnings of the institution of a Bait al-Mal

may be traced to the time of Muhammad; for by his time there had arisen the conception of property common to the Muhammadan community. The Caliph 'Umar is traditionally regarded as the official founder. It was he who first drew up *shurūṭ* i. e. laws of payment and instituted a system of accounting; he also recognized that on the gradual transition from the policy of plundering to permanent occupation of the conquered lands it would be impossible for the land to be divided up like portable booty (*ghanima*). These laws were an immense common property (*ṣarf*) the rest from which went to the state treasury. The importance of the *shurūṭ*, which had hitherto been an unknown conception to the Arabs, thereby increased to an enormous extent. Wellhausen (*Arch. Forsch.*, p. 28 et seq.) has shown how the opposition to this new conception of the state led to revolts and finally to the murder of the Caliph 'Uthman. The Bait al-Masāḥib was instituted in contrast to the Bait al-Mal. When political conditions became more stable and the Persian and Byzantine machinery of government was taken over, it naturally followed that the political conception that was in existence before the time of 'Umar and was adopted by him, triumphed and with it the idea of the Bait al-Mal was worked out, in theory and practice. In practice in place of the Bait al-Mal of indefinite times there was instituted the *Diwān al-Dawla* i. e. the complicated machinery which was concerned with the income and expenditure of the various Muhammadan lands. To describe the history of the Bait al-Mal in practice would mean writing the history of the financial policy of all Muhammadan countries. This is impossible here. Like all institutions of the early Muhammadan period however, the theory of the Bait al-Mal gained importance with the development of Muhammadan law. Only those receipts of the *ṣarf* recognized by theory were regarded as legal while all other sources of the state's revenue were considered *maḥrūṭ* i. e. illegal receipts. This distinction carried over into the Turkish period and indeed still exists at the present day.

The Bait al-Mal is controlled by the *ḥakīm* or his representative. The following are the main legal sources of revenue of the state.

1. *Kharāj* (land-tax) and *ḥiṣṣa* or *ḥiṣṣiya* (poll-tax); in each of these the idea of income from the *ṣarf* is apparent; 2. *Zakāt* (alms-tax) also called *ḥaḍr* (tribute) which is derived from agricultural land; since a merchant's *ṣarf* are also liable to *zakāt* according to definite rules, the tax has been legalized as *ḥaḍr*; 3. *Ḍamān* i. e. the bill of the land and receipts that were regarded as similar (e. g. those from mines or Treasures Trove); 4. *Mawāḍif* *ḥaḍr* i. e. the taking of an estate in the *ṣarf* in the absence of other heirs (*ṣarf*); This requires the legal administration of the Bait al-Mal.

These receipts could not, however, be used for any purpose of the state that the authorities wished; the income from no. 2 was earmarked for the poor and needy, the collectors of the tax, the *muḥallif* *ḥaḍr*, the purchase and liberation of slaves, for doctors, those fighting in the holy war and for travellers (Korān, Is. 60). There were also strict rules regarding the application of no. 3, with reference to Korān, viii, 12. Only 3 and 4 are allotted unreservedly to all purposes of the treasury. In practice no one has ever troubled

about these demands of theory and indeed the legal cases have sometimes been applied to very illegal exactions. At any rate Muhammadan rulers have never been so strict and scrupulous with the public moujee as suchness amirados on this point from the early period of Islam would have us believe. It was not till the introduction of European control or of a constitution that this state of affairs improved.

For Bibliography and further information see the above mentioned technical terms.

(C. 11. 11. 11. 11. 11.)

AT-BAIT AL-MUKADDAS, [Not AL-HUDA.]

BAIT RAS (the ~~ancient~~ form found in poetry; locally it is pronounced Bait al-Ras with the emphasis more on ~~the~~ ~~the~~ article, this spelling is also found in the histories of the Crusades), probably the ancient Capitolias, a ruined site of the Byzantine period, an hour's journey to the northwest in which lies an insignificant village, of the Kalnahamas of Hadd (Adhuna) of ~~the~~ same name. Destroyed under the Byzantine Empire, it is mentioned among the towns conquered in the Days of Jordan, of which it afterwards formed part.

It was once praised by the pre-Ishmael poets, such as Nathaniel Hawthorne and Herman Melville and remained in vogue in later times. The true cultivation of the vine has now vanished from the village though it is very favourably situated for this enterprise. The Oxnard Caliph Yacub I is said to have been born there. One of his sons, Yacub II, a famous drinker came to exile here with his favourite Isabella. Of the feast built by him, we think ~~some~~ remains may be found in the ruins which have been taken for those of an ancient church. Isabella died and ~~was~~ buried here. Yacub followed her soon afterwards; his tomb is believed to be in the ruins.

But Kani is also the name of a village named for the wife, near Hahlo.

Hedyscyma sp. n.: Kābulga, Khodiyani, *Flora*
(of Herat), 1917, 19: 10; *Amhar*, *Flora* (of
Sulhara), 1917, 19: 10; *Shindand* (ed. de
Goode), p. 78; *Viertel*, L. 770-77, p. 1463, fig.
11; *ibid.* 185-186; *Takari*, p. 1463; *Schindand*.
Atlas, *Atlas* and *Northern* (Lyon), p. 154-68;
**Ann.*, MS. in the Khedival Library, v. p. 150;
Univ. Hist., *Flora*, p. 189; *Univ. Hist.* (ed.
de Goode), p. 116; *Univ. Amhar*, MS. in At-
Adhar, Cairo.
(H. LAMBERT.)

BALTAH (also *Harpa*, *Ura*) form the direct *forlance*; smith, veterinary surgeon. Although the animal Arabs were fairly advanced in veterinary science from their own experience and practice on herds and cattle breeders, foreign wandering veterinary surgeons, who as the upholding of the name shows came to them from the Byzantine Empire and from Syria, enjoyed a special reputation. Like the wandering wine-merchants these surgeons set up their booths at the great fairs of 'Cham, Min, 'Mudha etc. and extended their art which contained chiefly in blood-letting and attending to wounds. The Hindus appear to have often also applied this skill to human beings, for the ancient Arab poets name the word in the course of medicine.

Blüthen-gephy: S. Fritschel, *Die grandwürchen*
schwebende, p. 263. *Blüthen-gephy*, ab
E. Bachau, p. 15; P. Auerbach, *ab-Haifura* *honda*
Leipz., in *ab-Haifura*, 1 (1898); Salazar, *ent.*

Atilwandi, 3, 15; *al-Azma'ir*, ed. *Atilwandi*,
 3, 8; *Thinnach* in *Atilwandi*, v. 154;
Fazliah, ed. *Atilwandi*, 1. The oldest work
 of the Arabs on horses is by 'Alqab ibn 'Abd
 Allah (died 189 = 402) preserved in nu-
 merous mss. viz. the *Kitab al-Farash wa al-Jaw*
al-Kamil, Brit. Mus. 1305, and the *Kitab al-Afshar*,
 Mss. Mus. 813, Paris, Bibl. Nat., 2415, 281.
 (1. Hmz.)

[1, [Im₂]]

AL-HA'ITH (A.), the "Awakeener" (on the day of the Resurrection) one of the 99 names of Allah.

BAIYINA (A.), Prod. Name of Spec. April

BAIYUMIYA, a religious order, founded
by Sha 'Ali b. al-Bukhar b. Muhammad, born at
Baiyum in Egypt in 1108 (1696). The order be-
longs to the *Qadiriya* its founder, master of
the *Khawassiya*, renewed the ritual of the *Hada-
siya*, in which he gave a more elongating character
and made stricter by more stringent exercises.
There are well-known of this order in Arabia
(Hijaz and Mecca) in the Euphrates and Indian
countries; the mother-Zawiya is in a village near
Salaga. The *adab* of the *Qadiriya* consists in calling
out 99 *Allahs* with an inclination of the head
and crossing of the hands on the breast, followed
by raising the head and clapping the hands.

Bibliography: Dupont et Coppolani, *Conférences religieuses*, p. 836; Lamm, *Modern Egyptians*, i. 334; H. 208. (Cf. HUANT.)

BLANKA. [See MURIEL]

BÄKALAMON. (See AIG BÄLUMON, p. 21.)

BAKAR 'ID (vulg. *BAKHA 'ID*, i. e. cattle festival), the name commonly employed in India for the festival of 'ID at-DUMM in, and

st. BAKARA, "the Cow", Title of Sūta II, recalled in the story related in verses 63--68 of the purificatory offering of the Laxelles, *Nam. zin* and *Pakṛaspaṇa*, 1913, 1.

BĀKARGANJ, or BĀKARGANJE, a district of India, in Eastern Bengal and Assam, situated in the joint delta of the Janges and Brahmaputra. Area: 4,543 sq. m.; population (1901), 2,292,752, of whom 68% are Mahomedans. Their predominance may be inferred from the fact that the local dialect is commonly known as Muhammad. The name is derived from Bāgh Bazar, a market of the Nawab of Murshidabad early in the 18th cent. The headquarters are at Barisal, an important centre of river traffic through the Sunderbans.

Bibliography: *Imperial Gazetteer of India*,
(1. 5. Comm.)

BAHAMRA, a place in 1887 the exact situation of which cannot now be fixed. According to Abu'Ali it belongs to the Tuf (q. v.), the frontier district between Babylonia and Arabia and was 16 parasangs (about 50 miles) from Kufa. Yaqut says it was ~~near~~ ^{near} Kufa then. Wayn, *Historical Dictionary* in the history of the "Arabia" from the decisive battle which took place there between the army of the Caliph al-Muwahhid, commanded by 'Uthman b. 'Umar and his troops of the 'Abd al-Muttalib, 'Abd Allah, in which the latter fell in 145 (762). The Arabian place-name ~~is~~ ^{is} "wine-vault"; cf. the analogous appellation Kharat al-'Arab = "Grape-vine", of a place in Palestine (northwest of Jerusalem).

Bibliography Vahut, *Matigues* (ed. Wilmshelm), i. 158; *Matigues* (ed. B. de Meynard et P. de Courcelle) ii.

The latter, being pleased with him, takes him, under the name of Bakhtiyār, into his service. When he has attained a high position, the jealousy of the viziers is aroused, who, taking advantage of an accident, cause him to lose the king's favour and he and the queen are thrown into prison. To save himself the queen declares that Bakhtiyār has tried to seduce her. For ten days, the ten viziers, one after the other, try to put aside the king to condemn Bakhtiyār to death; the latter however always manages to have the execution put off by telling a story sniting his pretensions. When finally on the eleventh day the execution is definitely in this place, the robber captain, who brought him up, appears and proves to the king that Bakhtiyār is his son. The viziers are then put to death while Bakhtiyār becomes king in place of his father, who abdicates in his favour. — The book is extant in Persian, Uigur, Arabic and Malay versions (there is also a modern version in Farsi). The story was originally written in Persian and the oldest Persian version, which we possess, appears to have been composed about 600 A.D. The Uigur (preserved in a manuscript written in 838 A.D.) as well as the Arabic versions, of 1000 A.D. are found in the Thousand and One Nights, are closely connected with this same story. A much later Persian adaptation (ed. Ouseley) comes from India, where the story was also put into verse in 1210 A.D. The Malay version is also derived from the later Persian.

Bibliography: Chauvin, *Bibliographie des ouvrages arabes*, vol. 25—27 and 78—89; *Contes orientaux, Histoire des dix viziers* (Bakhtiyār Nāmah), traduit par K. Nasser (1893); Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xlv, 97—143; *Notes in the Geschichte der iranischen Philologie*, III, 323—325; G. Koenig, *Histoire des persans au VIIe siècle* (1807); *Al-Farabi* (ed. Vassier), vi, 191 et seq.; *The Bakhtiyār Nāmah or story of Prince Bakhtiyār and his Ten Viziers* from a ms. in the collection of Sir W. Ouseley, 1808 (new edition by W. A. Clouston, 1883). (J. Huxford.)

BAKHTIYĀRĪ, the chief tribe of Luristan, of Iranian origin, partly nomadic and partly sedentary, inhabit the mountains in Southern Persia between Burzujist and Chah-Bahall in the East, the mountains near above Bisf, Shahr and Kani-Masum in the west, the river of Bisf in the north and the river from Kani-Yar to Kani-Masum in the south (layed in the *Journal of the Geogr. Society*, London, xv, 6 et seq.). They fall into two great groups, the Haft-Lang and the Chah-Lang. The tribe of Haft-Lang is to be autochthonous. The Bakhtiyārīs are of middle size and strong physique, have brown complexions with long black hair and aquiline noses (see Khushkhal, *Mémoires sur l'Éthnographie de la Perse*, p. 104). The Almoravid (contracted from Muhammad bin al-Murad) in the district of Kani-Sefid claim a great antiquity and say they are descended from Khamir, one of their tribes bears the name Khamir. By their advance on Tehran, the Bakhtiyārīs gave the Persian revolution powerful support in 1909 (cf. *Asiaticum*, p. 3384).

Bibliography: Fr. Spiegel, *Erasmische Alterthumskunde*, I, 353, 354; *Le Monde Islamique*, viii, 1909, p. 480; R. G. Burnes, *The Persian Revolution* (Cambridge, 1910), p. 206, pp. 298—306. (C. Huxford.)

AL-BĀKĪ, the "Enduring One", one of the names of God (see *ALLĀH*, p. 303).

BĀKĪ, the greatest of Ottoman lyrical poets, properly called Mahmūd Alai al-Bākī, born in Constantinople in 933 (1529-1577) the son of a Mu'adhibi of the Muhammadīya; learned at first the soldier's trade and afterwards studied law to prepare himself for a judicial career. In 962 (1553) Sultan Selim II to whom he had dedicated a congratulatory *ḥaside* on his return from Persia, attached him to the court, where he also enjoyed the imperial favour of Selim II and Murād III. After being successively *ḥāfi* of Mecca and Constantinople and three times filling the office of *ḥāfi* of Amasra and Roumla, he died on the 23 Rabi'ul 1008 (7 Nov. 1600). Remarkable for the purity of his style, Bākī is the most enthusiastic, but not the most exaggerated of the Persianizing school which has dominated Turkish poetry down to the 12th century.

Bibliography: J. von Hammer, *Büchle der gelehrten türkischen Lyriker*, Olman, Vienna, 1825 (contains less than half the complete *Divān*); *Die Gedichte des arabischen Dichters*, ii, p. 360; E. J. W. Wübb, *A History of Ottoman Poetry*, III, 133; *Bākī's Divān*, *Ghazaliyyāt*, ed. by R. Ilvofak (vol. I appeared in 1908); *ed. Bākī's Diwan*, in the *Zentralblatt der Deutsch. Morgenl. Gesellsch.*, xlii, 1888, p. 560 et seq. (C. Huxford.)

BĀKĪ or **GHARĀD** (also trivially called **AL-BĀKĪ**), a cemetery of Medina. The name denotes a field, which was originally covered with a kind of high growing black berry; there were several such Bākī's in Medina. The place was and is situated at the southern end of the town, outside the modern town-wall through which a gateway, Bab al-Bākī, gives admittance to the cemetery (see the map of Medina in *Oriental Annual*, II, 1, p. 73). The first to be buried at Bākī was 'Uthmān b. Ma'nū, the septic member of the Prophet, the latter's daughter, the little Ibrahim, and his wives were also buried here. It gradually became an honour to be granted a last resting-place here among the relatives of Muhammad, the Imāms and Saints. The graves of the famous dead had memorials and domes built over them by their descendants; the dome of Hasan b. 'Alī for example, rose to a considerable height in the *Musallāt* district. When Burckhardt visited the place after the invasion of the Wahhābīs, he found it the most overgrown of all the cemeteries of the East. Like the grave of Hasan at Ghofar and Kufā, al-Bākī was one of the *ḥijāz* places of Medina where the pilgrims were accustomed to pray.

Bibliography: Ibn al-Bakr (ed. de Goeje), p. 195 et seq.; Burckhardt, *Travels* (London, 1839), II, 223—226; Burton, *Travels in al-Madīnah*, *al-Madīnah* (London, 1853), II, 31 et seq.; Wasmuth, *Geschichte der Stadt Medina* (Göttingen, 1860), p. 140 et seq.

(A. J. WARMER.)

AL-BĀKĪLLĀNĪ, also BAKR b. 'Alī b. al-Jarrah, Arab author and dogmatist, a pupil of Abū Ṭālib b. Muḥammad al-Ṭayyib al-Bakr, who was a pupil of Abū Ṭālib al-Ash'arī, died on the 23 Rabi'ul 1013 = 6 June 1013 at Baghdad. He was famous for his polemical writings. He introduced new *ḥikm* into the Kalām from Greek philosophy or perhaps from the dogmatics of the Eastern Church, such as the cosmogony of atoms,

than the Nabian "tribe". Down to the time of the Fatimids the Bakt appears to have been regularly delivered. With the decline of Bakt and the Muhammadan occupation of the upper valley of the Nile, the Bakt ceased, though we have no particulars on this point.

Bibliography: Makrizi, *Khitat*, p. 199 et seq.; Heliodorus, *Periplus* (ed. du Louvre), 227; Quatremère, *Mémoires sur l'Égypte*, II. 42 et seq.; C. H. Becker, *Papyrologien Ägyptisch. für Ägyptol.*, xiii. 241 et seq.

(C. H. BECKER.)

BAKU, in the Arab. geographical BAKU, BAKH and BAKHA, a town on the coast of the Caspian Sea. The explanation of the name, which is nowadays accepted in Baku itself and is probably due to a popular etymology (Bakha "a place where the wind strikes") appears to have arisen at a very late period and the same applies to the story of the founding of the town by Khazar Anshirwan. The assumption, that the naphtha wells of Bakt with their "eternal fire" played an important part in the fire-worship of Persia, likewise rests on no historical foundations: fire-worship was not brought here till the 11th century by Indians and Indian Persians. The naphtha springs are first described by the Arab. geographers, most thoroughly by Mas'udi (*Muruj*, II. 75 et seq.) and Yaqut (s. v. Baku). There were two large springs, one of which yielded yellow or white naphtha (according to Mas'udi, the only spring of this kind known to him in the whole world) and the other black or green, each of the two springs yielded 1000 *dhinn* a day; in the 12th (13th) century Baku estimates the amount of black naphtha obtained daily at 200 *man* (manus). According to the *Darband Nama*, vol. Kazan-Beg, p. 136 et seq., the naphtha springs and the salt deposits of Baku (sown) a Wakt of the inhabitants of Darband. At a later period, an inscription of the year 1005 (1394-1395) shows, they were assigned to the Saljuks at Wakt; Baku is first mentioned as a harbour (*band*) by al-Buhārī (ed. de Goeje, p. 376, 2), but at that time the town is spite of its having much the better harbour was of no importance in comparison with Darband, which was the second largest town in Caucasus. We have practically no information on the history of the town; it is not once mentioned by Tabari nor by Ibn al-Athir. The Russians are said to have advanced as far as the naphtha springs about 300 (913-914). At a later period Baku belonged to the kingdom of the Shirwan Shahs and is mentioned in the 15th (16th) century as the residence of his prince. The Shirwan Shahs lived more frequently than ever at Shamakhi. The earliest chief mosque of Baku was, according to an inscription, built in 471 (1078-1079).

During the Mongol period and afterwards Baku appears to have attained greater importance as a harbour; after this period the Caspian Sea is frequently called "Sea of Baku". The authorities for this period also give no scanty information concerning the town; Hasan Ali Shah Karwini in the 15th (16th) century gives rather more than the other authorities and most information is given by 'Abd al-Rahim al-Bakhti in the 16th (17th) century. According to Hamid Allah Karwini there was at this period still only a village in Baku

with a fort lying high above it; there lived a "Head of the Prince" (*Shamsi Isak Khan*) called Shih-shah (*Shahshah*). Baku speaks of two fortresses, one high-lying, which in his time was almost entirely destroyed, and the other on the sea-shore; the latter was considered unusually strong and could not be taken even by the Mongols. The surface of the sea was then much higher than before so that a large part of the town had been submerged. The district immediately surrounding the town was then as now a marshy desert; the gardens of the inhabitants were at a considerable distance; everything necessary to maintain life was brought from Shirvan and Mughan. Besides naphtha and salt, silk was also produced. In the 16th (17th) century belongs the palace of Shirwan Shah, as well as the two tombs (mausoleums) of the year 860 = 1464-1465 lying near the palace. The palace is now used as a regimental depot and is in an utterly neglected state. In 1901 an ancient cemetery with an epitaph of Nadir Shah (September-October 1415) and other (from the tomb of the latter) inscribed inscriptions were found by accident.

In 906 (1500-1501) Baku was besieged and captured by Shah Ismail, the founder of the modern Persian kingdom, and the treasures of the Shirwan Shah carried off. In 1543 the town had to surrender to the Turks under Osman Pasha, and remained under Turkish rule till 1606. When Persian rule was again restored, Shah Abbas I had the town walls repaired, an inscription of the year 1017 (1608-1609) proves. In July 1721 Baku surrendered, after a brief resistance, to the Russian General Matjushkin, but was given back to the Persians in 1735. After the death of Nadir Shah (1747) the prince of Baku became practically independent. During the fights in Caucasus between Russia and Persia in the latter half of the 18th and early years of the 19th century, Yunus Kuli Khan, the prince of Baku allied himself with one or another of the other. On the 11th February 1806 the keys of the town were to have been given up to the Russian General Feltov Talskijow, but the General was treacherously murdered at his interview with the Khan and his head sent to Tiflis. When in the autumn of the same year Feltov Nizhnikov advanced against Baku, the Khan fled to Persia and the town surrendered without resistance on the 9th October and was finally incorporated in the Russian Empire.

The management of the naphtha-springs was a monopoly of the last ruler of Baku, who obtained a revenue of 40,000 roubles annually from it, according to the account of the Traveller Gmelin. Under Russian rule the springs were proclaimed Crown property; it was not till 1872 that the trade was thrown open and springs sold by public auction. Since that time the trade and thereby the town has received a great impetus, especially since Baku has been connected by railway with Russia on the Black Sea as well as with the interior of Russia. In Ritter's *Geographisch-statistisch-ethnographische Lexikon* (5th edition 1864) Baku is described as a town with only 10,000 inhabitants; even in 1889 in the guide officially published in that year the number is given as only 45,679; now Baku is an up-to-date modern city with over 100,000 inhabitants.

Bibliography: G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 180

Like other places on the southern shores of the peninsula, Balaklava belonged for a long period to the Roman Empire and afterwards to the Byzantines, retaining possession of the Greeks even in the period of the Latin Kingdoms. It was not till the fourteenth century that the Genoese gained a footing here; in 1380 the whole south shore of Kafa (the modern Theodosia) was granted to the Genoese by a treaty with the Tatars; the country near Inkerman and north of it remained in possession of the Tatars. Balaklava was strongly fortified during this period as the southern part of the Genoese possessions; fortifications were also placed on the "Island" mentioned by Strabo, between Balaklava and Inkerman, the remains of which could still be seen in the nineteenth century. Balaklava was, during this period, the seat of a Catholic bishop. In 1473 the Greek inhabitants of Balaklava succeeded in driving the Genoese from their town, and placed themselves under the Greek prince of the town of Theodosia (probably to be sought for near Inkerman). The next year however a Genoese fleet under Carlo Lanolingo appeared before Balaklava; the town was taken by storm but soon afterwards the Genoese force was defeated at Eski-Krim by the Tatars and almost exterminated. In 1475 the land was conquered by the Turks; Balaklava belonged to the kingdom of the Giray from the sixth to the eighteenth century and is mentioned in the time of Salih Giray (1530-1557 = 1532-1550) as the most worthy point of the kingdom (Muhammad Rida, ed. *Kutub-Nuz*, p. 93); the coast lands to the south were incorporated in the Ottoman kingdom and governed by a Turkish Pasha. During the Crimean war, Balaklava is only mentioned as a harbour and does not appear to have had any military importance; the fortifications of the Genoese period were left in ruins. After the union of the Crimea with Russia in 1783, the Tatar population emigrated to Turkey. In their place Greek emigrants from the islands of the Aegean sea, who had attached themselves to the Russians during the war of 1768-1774, were settled here. Till 1860 Balaklava was used by the Russians as a naval station; on the night September 1854, the town was taken by the English and remained the head quarters of the allies during the siege of Sebastopol and is especially famous for the battle there on the 25th October 1854. Though regarded as a town as late as the eighteenth century, Balaklava is now an unimportant place, visited only by visiting craft.

Bibliography: P. Kappan (*Köppen*), *Krimische Skizzen* (St. Petersburg, 1837), p. 210-227 (with plan); V. Soudnerov, *Krimische Skizzen* (St. Petersburg, 1857), see index.

(W. HARTMANN.)

BAL'AM or BAL'AM a. BAL'AM is the form which the name Balan (Balan b. Bal'at) has assumed in Arabic. It is probable, however, that this is a later, post-Muhammadan, transfer of the name and story, and that before Muhammad, Balan had already been assimilated to Arabic with a partial translation of his name as Bal'ama b. Bal'at. See the similar genealogies in *The Book of Kings* (pp. 133 and 166 of ed. of Cairo, 1314); the article in the *Eden an Eden* (xiv, 322) which (without mention of Balan) brings together the roots BL' and L'AM and the white mark on an ass's nose; the remark by Petrus

Alpharabius (*Magia, Liber 2^{us}, capit. 673*), "Bal'ama, qui lingua arabica vocatur Balaman"; and the bibliography in *Encyclopædia, Arab. or. II, 7*. Some commentators find a reference to Balan in *Kur'an* vii, 175. "And come to them the story of him to whom we gave our signs; then he was stripped of them, and the devil overtook him so he became one of those that err. And if we had willed, we had raised him by signs of them, but he turned to the earth and followed his lust. So he was like a dog; if you attack it, it pants, and if you leave it, it pants." According to various traditions given by Tabari (*Ta'arikh*, ix, 36 et seq.) this was a man named Bal'an, or Bal'am, in *al* or *bal*, of the Sons of Ismael or of the City of Giants or of the people of Yemen or of the Camarites (others held that the allusion was to Qaisiyah b. Abi 'I-Salt (cf. Sprenger, *Leben Allah*, i, 78 and, opposed, Schellhess in *Norddeutsche Zeitschrift*, i, 89); others to Abi 'Amr b. al-Nu'man, called the *MA'AM* Qaisiyah, p. 155, and Sprenger, i, 74; iii, 32 et seq.). There are similar uncertainties as to the Signs. Some held that they were the Most Great Name of Allah, He was an Jewelle who deserted to the Giants, whichever he asked, Allah gave to him. Others that they were the prophetic office; he was a prophet who had given up his mission, others that they were only arguments and proofs derived from things past; he may have studied the former books. Long and varying stories about Bal'an are then given by Tabari (cf. also his *Annals*, i, 308 et seq. of *Legenda* ed. i, 226 of Cairo ed.). The *al*, p. 133 et seq.; Pseudo-Bal'at, i, 143 (text of *al*); iii, 5, 80 of Arabic text) based partly on the Kur'anic passage, partly on the Biblical narrative and partly on Rabbinic legend. He is associated with the jinnas al-Hul-poor and Rabababab details are added, suggestive of the Rabbinic exhortation to tell of him whatever call was possible (cf. *Tractate Berachot*, ii, 467 et seq.; but by later Muslim thought, the idea that a prophet could ever be away from the faith became quite impossible. So we find *al* (*al*), ii, 323 et seq. of Cairo ed. of 1308) describing that Bal'an was only a man who had been taught by Allah and knew the religion of Allah and who afterwards lost it for unbelief. A quite different attitude going back to *Volat* b. Mubabib, a found in Ibn Kuthayb's *al* (p. 24; cf. also Pseudo-Bal'at, iii, 34, 75 of Arabic text) according to which Bal'am was one of a company, including also al-Shaikh and al-Shaikh, who followed in Abraham and migrated with him to Syria. Bal'an was also married by him to one of the daughters of Lot. All this may be only a pseudo-Jewish jest at Muslim expense. Finally, Bal'an figures in Pseudo-Bal'at (iii, 141), but apparently through some strange confusion of name, as a philosopher. His view was that the world was seen all eternity and had a controller (*al*), controlling it and other than it in all respects. He accepted also movement (*al*) and that the first movement was repeated in the second movement, because he held that movement went with the world fundamentally, and that the world was from all eternity.

(G. L. MACDONALD.)

BAL'AMI. family name (Nisba) of two ministers (father and son) in the Samanid kingdom. Of the origin of the name two ac-

counts are given in the *Asās al-Awāl* of Sam'ānī according to some the founder of the house is said to have taken a town (otherwise unknown, it seems) of Bal'am in Asia Minor under the Umayyad Maslama b. 'Abd al-Malik while others derive the name from the village of Bal'amūn near Mays. The family is said to have been of Arab origin and to have belonged to the tribe of Kind Tamim.

The father, Abu 'Ubayd Muhammad b. 'Ubayd Allah, is wrongly described by Sam'ānī as the vizier of the Shaddādī Ismā'īl b. Ahmad (died 295 = 907); in the historical notices of the Shaddāds he is first mentioned as vizier to the Umar of Nays b. Ahmad (301 = 331 = 914-943) and appears to have been the ~~successor~~ of this ruler's first minister Abd 'Alī Allah al-Jahizī, in what year he took up office is not stated. The release of 200 rebel fugitives b. 'Alī who had been detained in Rāhī 21 306 (August-September 938) and ~~other~~ prisoners soon afterwards, is attributed to al-Jahizī by Ibn al-Athīr (ed. Tornberg, viii. 66); on the other hand a poem by this Ismā'īl is given by Tha'ālufi (*Yunna*, ii. 5 Son, l. p. 204) in which the poet thanks the vizier Bal'am for his release. In 326 (937-938) Bal'am was deprived of his office (Ibn al-Athīr, viii. 285) and died in the night of the 10th Safar 329 (14th November 940) according to Sam'ānī.

His son Abu 'Alī Muhammad b. Muhammad, called "Emrek Bal'am" by Mukaddasī (ed. de Goeje, p. 338) was appointed vizier by 'Alī al-Mallik b. Nūh (343-350 = 954-961) towards the end of his reign and held the same rank under his ~~successor~~ Mansūr b. Nūh (350-355 = 961-976). His appointment is said to have been due to the influence of Mādīb Alp-Tegin (see this article p. 321); according to an agreement between Alp-Tegin and Bal'am such was to regard the latter as his representative (ed. 76). Bal'am did nothing then without obtaining his friend's advice. After the accession of Mansūr he most have cancelled his appointment with Alp-Tegin for he was able to remain in office after the latter's fall; according to Mukaddasī (loc. cit.) he was deposed, then reappointed vizier. In 352 (963) he composed the famous Persian version of Tabari's *History of the World*, the oldest historical work in modern Persian. According to Gardizi he died in Rayhān 363 (27th Feb. - 27th March 974) while still vizier; on the other hand 'Abū 'Izzat *Yunna*, ed. Itan, with commentary by Manīat, Cairo, 1286, i. 1763 says he was again appointed vizier in 362 (973) in the reign of Nūh bin Mansūr (363-367 = 976-997) and shortly afterwards in the same year, resigned, because he did not feel strong enough to deal with the critical state of affairs (the Shaddāds were then hard pressed by the Turkish *hök-pašas*, into whose power even the capital Baghdad had fallen. The date of his death is not given by 'Othmān; the date 386 (996) given by Rieu (*Catalogue Brit. Mus.*, i. 70) and following him Eiche (*Grundriss der iranischen Philologie*, ii. 355) and Henning (*A Literary History of Persia*, i. 356) is due to a misunderstanding as the text quoted by Rieu (*Notice de Fakhri*, iv. 363) refers to another person, Abu 'Alī Simānī (see this article p. 77).

Nizam al-Mulk (*Siyāset-Nāma*, ed. Dehbeli, p. 150) mentions "the Bal'am" (*Bal'amīyān*) among the most famous examples of Oriental ministers.

The reputation of a great minister seems to be attached particularly to the elder Bal'am (see e.g. Rukhshār, ed. Morley, p. 127), who like his predecessor al-Jahizī and his sovereign Nays b. Ahmad, is regarded as typical of the best period of the Shaddāds. He is extolled by Sam'ānī as an enlightened patron of scholars and poets; he is said to have specially appreciated the poet al-Buhārī and to have preferred him to all other Arab and Persian poets. Buildings by him in Mays and Baghdad are mentioned by al-Buhārī (ed. de Goeje, pp. 260 and 307) who calls him the "glorious vizier" (*al-shaykh al-ghālib*). His memory was kept green in Baghdad for a long period; his descendants were living in Baghdad as late as the time of Sam'ānī (about 550 = 1155). The modern name of the gate "Bāghīk Dīstān" in Baghdad is probably to be referred to this vizier. In the other hand Abu 'Alī Bal'am is ~~not~~ particularly mentioned by Sam'ānī; the historical writers also have no information to give as to his acts as a minister. His name seems to be due partly to his father but particularly to his historical work.

History of Bal'am. The extract from the *Asās al-Awāl* of Sam'ānī is given by Barthold, *Persian Literature to epocha mongolica*, p. 544. He also gives (p. 58) the part referring to the poet al-Buhārī (also given by al-Buhārī, *Yunna*, ed. de Goeje, in the appendix to Part I of the *Asās al-Awāl* of Muhammad 'Awfi, ed. B. G. Shoyun, London-Erlangen, 1906, p. 192, ~~ed.~~ ed. by Henning, *A Literary History of Persia*, i. 356), extracts from the *Zaim al-Shaddāds* of Gardizi (p. 7 of *ed.*, 11 of *ed.*) and *Shaddāds* the notices of Nūh Bal'am in Vol. II 252 of *ed.*, 262 of *ed.* (W. Barthold).

BAL-ANBAR. (See *ANBAR*, p. 349).

BALASAGHUN, a town in Central Asia, whose situation cannot now be exactly determined. In Mukaddasī (ed. de Goeje, pp. 264 and 275) Bal'amī (ed.) in Wāshukān is mentioned among the towns dependent on al-Buhārī (the modern Balkh, east of Chinkent). According to Yāqūt, i. 708 Balasaghun lay on the other side of the *narīghān* (see Daryā) not far from Kāshghar; on the other hand Yāqūt, loc. cit. 835, says that the town of Bal'h (the modern named city of Osh), but far from the neighbourhood of the Asia and ~~the~~ Sir Daryā, (i. e. northwest of Kāsh or Tashkent) was "further from Bal'h (or further from Shāh noon Hāshāghīn". Both statements are taken by Yāqūt from the *Asās al-Awāl* of Sam'ānī; in place of "further than Shāh" the phrase used by Sam'ānī is "where Shāh" (*Yunna*, ed. Fakhri). Ibn al-Athīr (ed. Fakhri, ii. 356) mentions a Turkish people, who migrated from Bal'h 435 (974 Sept. - 24 October 1043); the summer dwellings of these Turks were near the lands of the Bal'hār (of course the Bal'hār on the Volga are here referred to, not the Bal'hār on the Don) and their winter dwellings are far from Balasaghun. The town must be sought for in the western part of the Russian territory now called "Samarkand", probably on the Co. where several small cities may still be seen at the present day. The latitude and longitude given by Abu 'Ubayd (ed. Reland, p. 500) seem to point to the same direction: 91° 35' or 91° 50' east Long. and 47° 40' north Lat., while Tashkent (the modern *Awliya-Ain* on the lower Tashkent) was in 50° 51' east Long. and 41° 25' or 43° 35' north Lat. (ibid., p. 496). These statements

Ardenius (Born, 1873), p. 28-29, 30, 153, 154; F. Wüstenfeld, *Gewandgesch. Tabellen der asiatischen Staaten und Familien* (Göttingen, 1852), Section I.; Yaman tribes, Pt. 2 and *Register zu den genealogischen Tabellen* (Göttingen, 1853) p. 71, 106, 157, 228; H. May, *Die Wanderung der asiatischen Völkerstämme im ersten Jahrtausend n. Chr. in der Zeit der Deutschen Morgenl. Ges.*, vol. 663, die, *Arabien im ersten Jahrtausend, eine ethnographische Skizze*; Z. P. M. G., vol. 571; A. P. Caumont de La Force, *Kaiser von Ptolemaios der Araber nennt Ptolemaios* (Paris, 1847-1848), III, 212.

(1) *Schulze* (1894).

BALI. This, the most important, of the Little Sunda Islands is 195.5 square miles in area, and is a mountainous island of volcanic origin with the volcanoes Gunung Agung (11,000 feet) Batur and Tambora, rising above the sea to the west of Java. Only the western half of the north coast is Bali; the eastern consists of eddy cliffs. The fauna and the rich flora form a transition between the Asiatic and Australian portions of Indonesia; the tiger, the dwarf antelope and two kinds of ape, for example, are found here but the crocodile only appears in the south of the island. The island with the neighbouring island of Lombok forms a "province" under an official of high rank in the civil service, a "resident" whose head quarters are in Sign Radja (Buleleng). In the years 1906 and 1907 the principalities of Klungkung, Badung, Tabanan, Mengwi and Geger were quite subjected by the Dutch, in Karang, Asien and Bangli the prince is still semi-independent; Buleleng and Djembrana were incorporated after the war of 1846-1849.

As to its history, Bali is mentioned by the Chinese historians of the Tang dynasty in the year 647 A.D. and again in 902; the island is later mentioned as a part of the great Hindu kingdom of Majapahit in East Java, which was conquered in 1518 by the Muhammadan princes of Matrak. The Hindus retained their independence in Balabagan in East Java; another nation fled to Bali where their leader set himself up as independent prince of the whole island under the title of Dewa Agung Ketut in Segel (Klungkung). The governors of these places afterwards made themselves independent in their own districts. Balabagan, supported by Bali, remained independent till the Dutch subdued it in the eighteenth century.

The above events account for the fact that the population of the island, estimated at about 500,000 souls, has remained Hinduism with a few Buddhist tribes and that the original autochthon of Bali (Bali) has been strongly mixed with Javanese and the nation calls itself Weng Majapahit; and further that language, alphabet and literature are closely related to those of East Java. Among the numerous foreign elements in the coast districts are many Chinese and Muhammadans of the most diverse origin. Centuries ago a section of the people of Bali, both men and women, allied themselves in marriage with the strangers and adopted Islam; these descendants live together in the interior in separate villages or collections of villages and are now quite prosperous. It also happens that sometimes among the Hindus attempt to escape from the stringent native laws by becoming Muhammadans, in spite of a constant

increase the number of Muhammadans is still relatively small. With the increase in personal security, immigration of foreigners into the country is encouraged; the spread of Islam is also favoured by the transference of Dutch officials with their subordinates.

The agriculture of the island, chiefly the growing of rice in wet fields (*swamp*) is the most highly developed in Indonesia. Rice is the principal food, there are also grown tuberosous plants and all the other foodstuffs of the archipelago; the following were the values of the exports in 1908: copra / 1,250,000, coffee / 640,000, cotton / 200,000, rice / 200,000, cattle / 325,000 etc., in all / 2,700,000. The imports amount to / 1,050,000. The centre of foreign trade is Buleleng the active trade is carried on at markets held regularly supported by the many spinning, weaving, printing and the cult of handicrafts, native industry has maintained a high level; gold and silverwork, the women's art, wood-carving, sculpture and the weaving (by knitting, *ikat*) of beautiful decorated cloths. The people of Bali are relatively far advanced; many of them can read and write.

An example of an Indonesian Hindu civilisation, on the basis of which Islam has been developing in Java for example, for four centuries, that of Bali is very important. The four chief castes of Hinduism are to be found here: Brahmins, Ksatrias, Wajyas and the great mass of the people; these members cannot share another caste, but the right to bear the titles *sri*, *dhya* and *pati* respectively and, if they are women, may use marry into a lower caste. The priesthood is composed of the highest caste, the Brahmins; among these are those initiated to a knowledge of the sacred, chiefly the *Mantra*, literature and the *Yajna* (*Yajna*) are also chosen from the priesthood. Only a few, and not the great number of the subordinate castes, that appear at the *Wishnu* festival of the *Adasta* continent, are to be found in Bali; besides the members of all four castes are also farmers, merchants etc. It is only for the most highly developed that the outer forms of Hinduism have a definite, religious value; the great mass of the people is still entirely influenced in its daily life by its ancient Indonesian traditions, although the gods are known by Hindu names and worshipped in temples; inspired persons (*Sadhu*), Shamans (*Perwara*) and the guardians of temples (*Pangraha*) play an important part in their worship. The Son-gel of the eastern archipelago appears in a various fashion as *Hikara Sari*, the chief deity of Bali. The *persembah* only appear in great religious festivals when the prince of the land is giving a feast, and at ceremonies; they bless consecrated water and weapons, sell amulets, appoint new judges and inspire great reverence.

Hydrogeography: General. Laura, *Der island Bali in der indonesische Archipel* (Amsterdam, 1848); van Swieten, *Koninkrijk Bali* (Den Haag, 1810); Welzel, *Die indonesische Inseln* (Leipzig, 1850); van Vlijmen, *Bali* (Amsterdam, 1873); J. van der Sandt, *Der indonesische Archipel* (Batavia, 1883); H. van der Sandt, *Der indonesische Archipel* (Batavia, 1883); W. O. F. Sijmen, *Bali en Lombok*, 1907, 1909, 1910; in *Tijdschrift voor Indische Taal, Land- en*

Volkenkunde; van Blommestein Wanders: v. 431 vii. 73; xlii. 105; Menap: xlii. 162; van Eck: xviii. 370; xlii. 358; xlii. 161; Liefrink: xlii. 161; xlii. 180; xlii. 23; Schwartz: xlii. 105; de Vroom: xviii. 164; in *Verhandelingen v. d. Batav. Genootschap van Wetenschappen*: Friederich: xlii. xlii; Vroom: xlii. 38; Rademacher: iv. Zöllinger: xlii; in *Tijdschrift voor Ned.-Indië*: van Eck: Jg. 1875 and 1879; *Med. Gids*: v. A. Liefrink. 1886, ii. — *Bali* literature: van Eck, *Bali* *Woordenboek* (Utrecht, 1876); van der Tunk, *Kawi-Bali* *Woordenboek* (Utrecht, 1897); in *Tijdschrift voor Ind. Taal, Land- en Volkenkunde*: de Vroom: xvii. 164; xviii. 208, 310; xli. 169, 323, 403, 530; in *Verhandelingen v. d. Bat. Genootschap*: Brandes: iv.; van Eck: xlii. xlii; Friederich: xlii; in *Nijde, t. d. T. L. en Volkenk.*: van Eck: 1876 and 1883. (A. W. Nieuwenhuis.)

BALIGH (a.) "having attained maturity". [See *matu*.]

BALIK, Turki-Mongol word for "town" (also written *BALIG* *BALIGI*); appears frequently in compound names of towns, such as *Balibalik* ("Five Towns", at the present day *Balikesir* in the *Black Sea* Turkey), *Balibalik* (the "Black Town"), Turki-Mongol name (also frequently used by European travellers in the middle ages as a name of *Pekia* (Canton)), *Balibalik* (on the River *Li*, the modern *Li*) amongst others. As the town of *Balibalik* is mentioned as early as the *Uighur* inscriptions (VIII century A.D.), *Balik*, in the meaning of town, is one of the oldest of Turki words, as is the word *Balik* "fish", which is similarly pronounced and is common to all Turki dialects. (W. BARTHOLO.)

BALIKESIR, *BALIKESIR*, a town in Turkey in Asia, capital of the *Sandjak* of *Karam* in the *Wilayet* of *Khudaendegir*, with 13,118 inhabitants, of whom 9175 are *Muhammadians*, 1266 *Orthodox Greeks* and 1941 *Gregorian Armenians*. Built on the foot of the *Yildiz-dagh*, *Balikesir* is watered in winter by a brook. In summer when this is dried up, water has to be brought from *Balikh*. It was the ancient capital of the *Palatians* of *Karam* and was conquered in 737 (1336) by *Attila* in the time of *Sultan Orkhan*. It has a weekly market and an annual fair, and manufactures a coarse kind of cloth called *ak* [q.v.]. The town has 41 mosques of which some are fairly old. We may further mention an old clock tower, a monastery of the *Balikesir* as well as the grave and some plain tombs of the *Balikesir* *Shahs* *Yusuf*. The *Kara Balikesir* comprises 5 *Nahiyas* and 328 villages with about 90,000 inhabitants. Its chief productions are opium, cotton, cereals and fish, including excellent mackerel called *Yusuf*, and honey, which is famous.

Bibliography: *All Jihad, Hageh* [q.v.] *Legh*, p. 151; *Sillem* 1825, p. 772; V. Cuijter, *Turquie* *Lett.* iv. 262. (A. L. HART.)

BALINUS, in the scientific literature of the Arabs we meet with a name, which is written *Balinas*, *Balinas* *Balinas* and sometimes denotes *Apollonius* of *Tyana* *Balinas* sometimes *Apollonius* of *Pergamon*. It appears most rarely under the current form *Balunus*. To *Apollonius* of *Tyana* it is to be ascribed a book on the "Secret of Creation" by the sage *Balinas* (MS. in Paris) which has previously been given

as *Pliny*; for it is therein stated that the author belonged to *Tyana*, which is clearly to be ascribed to *Tyana* = *Tyana*. A sort of natural history called *Libro de Causis* (MS. in Leiden) and a treatise on astrology, translated by *Abu* *h. Balin*, must also be credited to the philosopher of *Tyana*, as well as a book on the seven books which *Balinas* *Balinas* mention as being by *Balinas*.

But on the whole, *Apollonius* of *Tyana* was little known to the Arabs. On the other hand the works of the great mathematician of *Pergamon* were well-known and diligently studied by Eastern scholars. The author of the *Arithmetica* devotes an interesting notice to him in which he gives a sketch of his famous treatise on cosmic sections. This treatise contained eight books of which the last has been lost with the exception of four propositions. The first four books were translated by *Abu* *h. Balin* of *Hama* (died 270 A.D.), the next three and the four surviving propositions of the last book by *Abu* *h. Balin*. There is a manuscript of these translations in Oxford; the part translated by *Abu* *h. Balin* is to be found in several libraries. Other Arab scholars have studied his *Cosmic Sections* and given versions of it, as *Abu* *h. Balin*, *Abu* *h. Balin* *al-Fahisi*, *Abu* *h. Balin* *al-Fahisi*, *Abu* *h. Balin* *al-Fahisi*, *Abu* *h. Balin* *al-Fahisi*, *Abu* *h. Balin* *al-Fahisi*.

Besides this, his chief work, the *Arithmetica*, is mentioned with other treatises by *Apollonius*; the treatise on the intersections of straight lines or planes in a given ratio (*de sectione determinata*) on which *Abu* *h. Balin* has written an excellent commentary, a treatise on variables, one on tangents and some theorems.

Bibliography: V. H. Sator, *Die Mathematiker und Astronomen der Araber* (Leipzig, 1901); *Nir*, *Die fünfte Buch der Geometrie des Apollonius in der arabischen Übersetzung des Balin* (Leipzig, 1889); *Turk al-Fahisi* (H. CARRA in VAUX).

BALIS, a town in North Syria, on the Euphrates, where the stream turns to the east from its southern course, situated in 35° 40' N. Lat. and 38° 13' East Long. *Uzun*.

The name is the Arabic *Balīs*, which is usually given by classical authors in the form *Balibalis*. The oldest mention of the town appears to be in *Narrations*, who mentions a palace and pleasure-grounds of *Seleucus*, Governor of Syria, here. *Plutarch* gives *Balibalis* in its right place and the *Tobias* *Plutarchus* mentions it as station on the Euphrates road. According to the *Narrations*, about 425 A.D. it belonged to the *Augusta* *Enfanti*, held a garrison of the *Egyptian* *Byzantine* and was under the *Arab* *Syria*. *Stephan* of *Byzantium* mentions it before the time of *Justinian* as a walled city. According to *Procopius*, *Kharaw* (I. *Antiochus*) must have destroyed the town in his devastating campaign into Syria about 540. The fortifications were therefore rebuilt by *Justinian*.

The Arabs call the town *Balis*. It was taken by the Muslim under *Abu* *h. Balin* without fighting but most of its inhabitants emigrated from it. Under *Umayyad* and *Abbasid*, *Balis* was one of the frontier fortresses against the *Byzantines*. *Hafsa* incorporated it in the *Umayyad* *Umayyad*, to which *Kharaw*, *Umayyad*, *Manbilis*, *Antiochia*, *Tarsus*, *Balis* and *Rasaf* *Umayyad* belonged. When in later times the frontier had been advanced nearer Asia

Mina, Balis belonged to the district of Hama, one of the six districts of Syria. In 845 (859) an earthquake visited Balis, which also affected Raḥḥa, Hama, Ras al-Ain, Ufa, Hama, Damascus, the Syrian coast and the Cilician lowlands. In 869 (882-883) Balis was under the suzerainty of Ahmad ibn al-Fida. In 887 (900) it was a military station of the Caliph Mu'tasid in his campaign against Cilicia. After the time of the Hammadid Sal al-Din (313-355 (944-967) Balis began to decline and was visited less frequently than before. Isakhari describes it (309 (921) as a little town and Balis about 621 (1222) as still a village. In the Crusading period, about 1111, Balis was for a while in possession of the Franks under Tancred of Antioch. Benjamin of Tudela visited it in 1163. When he regards Balis as the town of Hama ben Her, we have here a Jewish version of the legend which the Arabs attach to Balis in the Balis. To the Arabs Balis is the town of Balis ibn Hum ibn Yakan ibn Sam ibn Nuh. In this is preserved a memory of the pre-Islamic age of the town. According to Ibn Shaddad, Balis belonged to the Ayyubid of Aleppo, al-Malik al-Zahir, who died in 613 (1216) and after him to the famous brother of Saladin, al-Malik al-Adil Abu Bakr, who built a minaret there with his inscription. He gave it to his son al-Malik al-Zahir ibn al-Adil and after him the Ayyubid and Karwini assert that the Euphrates, which formerly washed the town, has gradually retreated from it so that in his time it was 4 miles distant. At the present day the distance is only about 1 mile and the river appears to be again approaching the town. The change in the direction of the river have hastened the decline of the town. After Karwini, the last notices of the town are Abu al-Fida quotes only older passages. The final destruction of the town was wrought by the armies of Cingis Khan.

Balis lies on the great road which leads from Baghdad or from Mosul via Raḥḥa to Syria. It is the first Syrian town on this road. On account of this prominent situation the geographers saw it as a centre in describing the boundaries of the land. It also lies on the dividing line between two strikingly different climates. The raw climate of the plateau of Aleppo here gives way to the more equable climate of the Euphrates. The heat and fauna change here completely also. Balis is called the harbour of Syria on the Euphrates. In spite of its favourable situation it has never been able to recover from the Mongol invasions.

At the present day Balis bears the name of Balis al-Makana, after the quite modern military and post-station in its neighbourhood. The ruins of the town 5 acres in area lie on a cape of the higher bank that stretches out into the Euphrates-valley. The walls around are still recognizable. One can still recognise three gates for the roads to Aleppo, to Hama and Damascus, and to Baghdad. A deep ditch separates it from the hilly hinterland. On this still stand the ruins of the fortress of the time of Justinian: a praetorium and a strong bastion. This ancient fortification must have been used throughout the whole Muhammadan epoch. The apex of the town is full of fragments of pottery, which lead us to conclude that it once had a flourishing ceramic industry. From its midst rises a high octagonal minaret, named in the time of al-Malik al-Adil Abu Bakr as the inscrip-

tion tells us. The name of the Amir who had charge of the operations and the date have disappeared; the architect calls himself 'Abd al-Jalil. In the walls of the town there still are the remains of a necropolis, mediaeval tomb of a saint with two graves.

Bibliography: Balidhuri, *Futuh* (1830) de Goeje, p. 150 et seq.; Ibn Khouthab (ed. de Goeje), p. 75, 98; Ibn al-Fakih (ed. de Goeje), p. 92, 111; Kaulama (ed. de Goeje), p. 228; Tabari III, 52, 1440, 2028, 2200; Isakhari (ed. de Goeje), p. 13 et seq., 27, 62; Ibn Khawwat (ed. de Goeje), p. 17, 19, 24, 119; Majaddal (ed. de Goeje), p. 54, 134 et seq.; Yakan 4, 477 et seq.; Ibn Shaddad, *Aḥḥad*, St. Petersburg, Akad. Museum, No. 162, in Rosen, *Natura antiquaria*, t. 64 b. top; Karwī al-Din, in *Res. de l'Orient*, *Latin*, IV, 223; C. Ritter, *Erdkunde*, x. passim; Chénier, *Expédition for the Survey of the Rivers Euphrates and Tigris* (London, 1850); V. Clapart, *La Frontière de l'Euphrate* (Paris, 1907); G. le Strange, *Palestine under the Moslems* (London, 1890), p. 417; the same, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 107; M. van Berchem and E. Herzfeld in *Sana-Herfeld*, *Archaeologische Reise in Euphrat- und Tigrisgebiet* (Berlin, 1910-1911), claus. I and II. (Rosen, *Natura*).

BALISH, a unit of money among the Mongols; it is mentioned as early as the time of Chingis Khan; after the break up of the Mongol Kingdom into several independent states, the word appears to have remained in use in China only, where they still reckoned by the *balish* in the 15th (16th) century. It is very difficult to reconcile the various passages from Oriental sources collected by Quatremère (*Histoire des Mongols de la Pierre par Rashid al-Din* p. 320 et seq.); as what is given there one can only add (Bühnemann's notes) (*Tubgash-Näpär*, transl. by Haverly, p. 1116) according to which the *balish* was worth 604½ dirhems. The statement in the *Tarikh-i Wazir* (Ikhogr. ed. Bombay 1269 = 1853, p. 21) that the gold and silver *balish*, each weighed 500 milliball (about 4½ lbs.) is very important (Bühnemann tells us the same thing). According to Wazir, a *balish* in gold was worth 2000 dirhems, in silver 200 dirhems, in paper-money 20 dirhems; in another passage (p. 506) in his account of the embassy of 697-704 (1297-1298-1304-1305) — cf. on this embassy d'Ohsson, *Histoire des Mongols*, IV, 320 et seq.; Elliot, *History of India*, III, 45 et seq. — Wazir estimates the value of *balish* in paper-money at only 6 dirhems. The word *balish* clearly does not here mean a gold coin, but the silver coin weighing 3 *balish* (about 13½ grains) also mentioned by Rashid al-Din (cf. d'Ohsson, *Histoire des Mongols*, IV, 464 on this point).

(W. KARTTUNEN)

BALIYA (A.) In pre-Muhammadan times, a female camel, a mare, or other beast of burden was frequently tethered at the grave of a warrior or noble, and without food or water till it perished. The original reason for this custom must have been the belief that the dead man at his resurrection from the dead would not have a steed at his disposal, unless one were given him at his death, otherwise he would have to go on foot like the common people. Another tradition mentions that the Baliya might also be a cow, a sheep or a goat and that the animal was slain at the grave.

Balkh and were renewed in 661, which necessitated a strengthening of the [unclear] forces. By their own request the Tukharī principalities were turned into Chinese provinces and the princes were appointed governors [unclear] the Chinese. The Sāmānīd kingdom was to be restored under Persia [unclear] of Vāsiṣṭh with the help of the Chinese. But as the Chinese government did not allow the undertaking of the necessary military support, the first revolt of Tukharī Nāṣir was put down in 52 (671). By the year 90 however Kūṭiba b. Muṣṭafā had put an end to this unrest and striving for independence. The insecure state of the country forced the Arabs to place the Buḥārīyā on an equal footing with the *Abd al-Azīz* and even in the various "revolutions" not to proceed against apostates with the full rigour of the Muslim law. Kūṭiba appears to have been the first to pacify the country and to convert it to Islam. But tribal feuds among the Arabs and religious divisions in Islam began to bring new confusion. *ʿAbd al-Raḥmān* (q. v.) Governor of Khūṣṭān united Balkh, which had been destroyed in those wars, as his retreat by the Uzbeks (Kasnak) in 107 (726) and transferred the seat of the government from Merw to Balkh. About 130 A. H. *ʿAbd al-Raḥmān*, commissioned by *ʿAbd al-Muṣṭafā* to stir up rebellion in favour of the *ʿAbd al-Muṣṭafā* and Balkh. How long the native dynasties could retain their position and authority in spite of all the revolutions in the northern frontier lands of Islam, may be seen from 200 A. H. that about the middle of the third (ninth) century, we find a certain *ʿAbd al-Aḥdā* of the princely house of Khūṣṭān, as governor of Balkh (cf. Marquart, *Reisebericht*, p. 300 et seq.) who built a palace, the *Nawāḥīd*, which *Yāqūt* b. *ʿAbd al-Lāṭif*, the founder of the Sāmānīd dynasty, destroyed about 257 (870). The Sāmānīds were succeeded in 387 (1000) by the Samanids in ownership of Balkh. From the description of the town which *Yāqūt* (or rather *Yāqūt*) has left us from this period. Balkh with its clay-walls placed by numerous doors (*Yāqūt* gives 12; *Yāqūt* 2 with their names) cannot have presented a very lively appearance.

The town suffered severely during the wars between the Samanids and the *ʿAbd al-Kāḥ*, in which *ʿAbd al-Kāḥ*, the governor of Balkh, played a part. The ancient regal city received new importance as the temporary residence of *ʿAbd al-Kāḥ* and the great *Maḥmūd* of Ghazni. Soon after the latter's death Balkh fell to the Seljuks in 432 (1040) of whom *Qaghan* was chief. About the middle of the sixth (eleventh) century the Ghaznīs began to contest the possession of Balkh with the Seljuks. Their advance was impeded by the invasion of new hordes of the Oghuzs (*Ghuz-Turks*); but in 594 (1198) the Ghaznī *Nāṣir* *ʿAbd al-Kāḥ* of Ghazni seized the town of Balkh in 603 (1206) it was incorporated in the kingdom of *Maḥmūd* b. *ʿAbd al-Kāḥ*. Finally in 617 (1227) Balkh was devastated by the hordes of *Chingis Khan* and it was abandoned under its conqueror from the blow. How thoroughly destroyed the town was, is shown by the *Yāqūt*'s description of it. After *Chingis Khan*'s death, Balkh and Transoxiana fell to his son *Qaghan* and remained in the latter's family till *Tamerlane* deprived it of its power. Various branches of the *Tamurids* ruled in succession over Balkh from 900 (1500). During the following centuries it

several times formed a bone of contention between the Uzbeks, more particularly the *ʿAbd al-Kāḥ* and the *Maḥmūd* Emperors of India, sometimes it was independent. After the death of the *ʿAbd al-Kāḥ* *Nāṣir* in 1160 (1747), who had incorporated Afghanistan and the adjoining lands in the Persian Empire, Balkh remained continuously in possession of the *ʿAbd al-Kāḥ* till 1223 (1820) when the *ʿAbd al-Kāḥ* seized it in 1223 (1841) it was again gained by Afghanistan, to which it still belongs.

The modern town with its some 500 houses is scarcely a shadow of the ancient Balkh, to which the Arabs gave the name of *ʿAbd al-Kāḥ* or *ʿAbd al-Kāḥ*. It has preserved a certain importance in spite of all its vicissitudes, this is due to the wealth, gained by *ʿAbd al-Kāḥ*, of its plains, watered by the *ʿAbd al-Kāḥ*. The ruins of the city are noteworthy, of which those of the *ʿAbd al-Kāḥ* period, which are mentioned in characteristic fashion with names from the *ʿAbd al-Kāḥ* (cf. *Yāqūt* *Reisebericht*), are better preserved than the Muslim ones. The acropolis of the place survives in the ruins *Maḥmūd* *ʿAbd al-Kāḥ*, to be that of *ʿAbd al-Kāḥ*, which is first mentioned in the sixth century.

Topography: Balkh. Geogr. Anst., 1. 278, 286; 2. 325 et seq.; 3. 301 et seq.; 4. 327 et seq.; 5. 18, 32-34, 116, 210-212; 6. 287 et seq.; *Maḥmūd*, *Reisebericht* (ed. *Yāqūt*, 1. 47 et seq.; *Yāqūt*, 1. 713 et seq.; 2. 217-220; 3. 217-219, 58-61; the historical notices in *Yāqūt*, *ʿAbd al-Kāḥ* and in the *ʿAbd al-Kāḥ* *Reisebericht*, *Yāqūt*, 1. 50-52 and 95-103 *Yāqūt*; G. v. Strömmer, *Reisebericht*, p. 420-423; K. Ritter, *Reisebericht*, 1. 218-227; J. Marquart, *Reisebericht*, many passages, more particularly p. 87-91 *Yāqūt*, *Reisebericht*, p. 256, 280. (K. Marquart.)

BALKHAN, a mountain range in the Caspian Sea, whose the dry stream of the *ʿAbd al-Kāḥ* (supposed to be the ancient bed of the *ʿAbd al-Kāḥ*) flows into the sea. The mountains to the north of the *ʿAbd al-Kāḥ*, rising to a height of 5500 feet, are at the present day called "the Great Balkhan" range; quite separate from them are the "Little Balkhan" (to the south of the *ʿAbd al-Kāḥ*) which are quite close to the *ʿAbd al-Kāḥ*. The Balkhan lay on the Caspian Sea has taken its name from the "Great Balkhan"; in it is the best location on the eastern shores of the Sea north of the Russo-Persian frontier.

On the story of an "ancient Khazars" on the Balkhan cf. above p. 327, article *AMU DARYA*. According to *Yāqūt* (ed. de Goeje, p. 285), there were cows and horses running wild there; he was also told in *ʿAbd al-Kāḥ* and *ʿAbd al-Kāḥ* that the inhabitants of these towns and sometimes to go in the Balkhan and find many eggs there; but on ruins in this district are mentioned in *Yāqūt* and in other sources. About 420 (1030) the *Turkmen* who had immigrated into *ʿAbd al-Kāḥ* from the west retreat into the Balkhan; they made themselves famous in *ʿAbd al-Kāḥ* by their robberies and were therefore driven out by *ʿAbd al-Kāḥ*, the general of the *ʿAbd al-Kāḥ* *Maḥmūd* (cf. *ʿAbd al-Kāḥ*, ed. *Yāqūt*, 1. 267). After *Maḥmūd*'s death, their leaders, *Khal*, *ʿAbd al-Kāḥ* and *Kāḥ* were summoned with their followers to *ʿAbd al-Kāḥ* and taken into his army (*Yāqūt*, ed. *Yāqūt*, p. 71).

After the sixth (eleventh) century we find the Little

barriers of heights, at the mouth of the river-bed (which was at that time filled with water), mentioned, this place does not however ~~seem to~~ have been of any great importance. The ~~name~~ of the mountain is written Abu 'l-Khān by Abu 'l-Jahād, following an unfortunate lemmatization; in his time several Turkoman tribes lived there. When the river Uchui became finally dried up (about 1370) the district of the Balkhān gradually became deserted; in later times we find there only a few Turkomans of the tribe of Vamsip. In the trade with Khiva, the harbour of the peninsula of Muqbilshuk had, at that period as in the middle ages, an incomparably greater importance than the bay of Balkhān.

It was only in connection with the "Oxus question" that attention was again drawn to the bay of Balkhān, when the 1888 law was conceived, by Peter the Great first of all, leading the Oxus back to its ancient channel and thereby making an uninterrupted waterway from India to the Caspian Sea. It was several times proposed in the XVII and XVIII centuries to build a Russian fortress on the bay but the plan was not put into execution till 1869, when not only the district around the bay of Balkhān but also the harbour of Michailovsk lying to the south of it, was occupied from the Caucasus. A railway was built from the latter harbour as far as Kish-Arwent in 1881, thence continued in 1883-1884 to Samarkand and in 1897-1898 as far as Andijon (q. v.); the Balkhān district has thereby become the most important commercial centre on the eastern shores of the Caspian Sea. The starting point of the line was till 1883 Michailovskaja, from 1883 till 1897, Tash-Adu, and since 1897 it has been Krasnovodsk. Since the opening of the Transcaspian Railway line (1903) the "Transcaspian" has lost no longer the same importance as before for through traffic and is only of value for traffic between the Caucasus and Central Asia. These mountains, almost waterless, and bare of almost all vegetation are of no importance for agriculture; the only industry of importance is the obtaining of gypsum from pits about 5 miles from Krasnovodsk.

The name Balkhān (it is said to be derived from the Pers. Balā-Khāna) was brought to Europe by the Turks and applied to the Himmān mountains of the east; this is the origin of the names "Balkan" (for the mountains) and "Balkan Peninsula", usual in modern geography.

(W. DARTMOUTH.)

BALKHASH, next to the Aral (q. v.) the largest inland sea in Central Asia (6143 sq. m.) into which flow the 11 and several smaller rivers. The lake remained unknown to the Muhammadan geographers of the middle ages; the anonymous author of the *Kitāb al-Aḥwāl* (372 = 982-983, cf. J. Marquart, *Osterrussische und ostasiatische Streifzüge*, p. 222) makes the 11 (Il) flow into the Baykal. A description of Balkhash is, so far as is known, only given among Muhammadan authors by Muhammad Ḥaidar, about the middle of the XVIII century (*Tuḥfat al-Kashf*, transl. by E. L. Kers, p. 366). In this book the lake, which then formed the boundary between the land of the Tatars (Tartaria) and the land of the Mongols (Moghulistan) is called Kūḫā-Yāz (="blue lake") and described as a fresh water lake. The dimensions given for its length and breadth are much

exaggerated and Muhammad Ḥaidar also regards the Volga (Il) as flowing out of Lake Balkhash. Of importance is the statement regarding the name of the water; modern geographers have always regarded Balkhash as a salt lake; it was only as a result of explorations carried out in 1903 by the Turkistan Division of the Imperial Russian Geographical Society, that it was finally found to be a freshwater lake. As was pointed out by the leader of the expedition (I. Berg) the existence of a freshwater lake without an outflow in a district where the annual amount of precipitation scarcely amounts to 200 mm. forms a "geographical paradox". What is said on p. 420 of lake Aral is also true of Balkhash: an unmistakable advance of the coast line was first noticed here in the XVII century, and it was on this account that observations of the drying up of the lake were taken in the last decades of the same century; distinct signs of an increase in the volume of water in the lake have been proved here also so that, as over Central Asia generally, we must not presume a permanent exiccation but rather a periodic rise and fall in the surface of the lake. Cf. I. Berg, *Entdeckung eines im Verborgenen liegenden Balkhash-Seen*, 1907. *Verh. d. Imp. Russ. Geogr. Gesellsch.* 4. 354-359, with a very complete map.

The lake was received the Mongol name of Balkhash from the Kalmucks, who ruled the district in the XVII and first half of the XVIII century. The name of "Balkhash", with a description of the lake, very accurately for the period, is given in the map by the Swedish officer J. G. Kunn, who spent 27 years (1716-1733) in the land of the Kalmucks. Cf. *Carte de la Transjurie desirée par le comte Kunn pendant son séjour chez les Kalmucks de 1716-1733*, ed. de la Soc. Imp. Russ. de Géographie, St. Pétersbourg 1882. The Kalmuck tribes who lead a nomadic life in the same country today call the lake Al-Yāz (="White Sea"). The immediate neighbourhood of Balkhash has always been, as it still is, a dreary desert, so that the lake, as far as is known, has never attained any economic importance; neither have its shores ever been peopled by a civilized race. The shores of the Balkhash, which are covered with reeds, are used by the nomads as a winter-settlement; in summer the district around the Balkhash is quite deserted.

(W. DARTMOUTH.)

AL-BALKHĪ, AND ZAHĪ AHMAD b. SAḪĪ, Arab writer on geography, born in Shamshān (in the province of Balkh), was a leader in his native country, at first adopting the principles of the Muḥāyibī-sect and afterwards studying philosophy with al-Kindī. He found a patron in Abū 'Alī al-Jāhīzī, a Sāmānīd minister, but afterwards quarrelled with him. He was invited to Balkh, but had not the courage to cross the Oxus. He died on the 19th Shawwāl 322 = 31st Oct. 934. The *Fihrist* (vol. I, p. 438) gives a list of forty-three works by him, all of which were early lost; Ḥudūdī Khāfī was only acquainted with six of these including a *Summa al-Ḥikmah* which is quoted by Muḥammad and Ḥamdallah Ḥamawī, and the *Kitāb al-Ḥadīth wa-l-Fiqh*, which was wrongly attributed to him at quite an early period (before the XIII century) and was really composed by Muḥammad b. Ṭāhir al-Maḥdī.

Biogr. et p. v. M. J. de Goeje, The Introduction to the Kitāb al-Fihrist, in the Zāhir, d. Deutsch. Morgenl. Gesellsch., xx, 53 et seq.: 1880.

of Persian Baluchistan the whole country is included within the limits of the British Empire in India, but the political status varies considerably, and the following is the official classification.

1. British Baluchistan. This includes districts formerly part of Afghanistan and ceded by the Treaty of Gandamak in 1879. These are Shikharigh, Khat, Dakt, Kesh, Chaman, and Sherard.

2. Territories administered by the Agent to the Governor-General:

- a. directly administered;
- b. native states;
- c. tribal areas.

a. These districts are either leased from the Khan of Kalat or are tribal areas, or territories obtained by rectification of boundaries with Afghanistan. They comprise the political agencies of Zhik, Lash, the eastern part of Quetta, Shikharigh, Khat and Kesh, as well as strips of land along the railways.

These areas are administered in the same manner as British Baluchistan; the whole area aggregating 43,804 sq. miles.

b. The native states are the Kalat Khans and the feudatory states Las Bela and Khair.

c. The tribal areas are the country of the Mar and Bugti tribes, which are governed by their own chiefs under the Governor-General's agent, and not through the Khan of Kalat. The country near the railway in Kachhi, belonging to the Dambel, Khat and Umar tribes, is administered in a similar way.

Las Bela is under its own chief or Jagan, a territorial not a tribal chief, of Indian Kachhi origin. It occupies the south-eastern corner of Baluchistan as far as the South border and the Indian ocean.

The Khan of Kalat occupies the greater part of the country including the hill country of Kalat (east with the Mar tribes divided into Reza and Dabla (upper and lower), all Makran up to the Persian border and the Indian Ocean and Khair on the north. It also includes the plain of Kachhi below the mountains of Kalat, Khair, the territory of the Nawabshah tribe, is feudatory, but administered by its own chief.

The Khan himself is chief of the Kachhi tribe, and is the head of a confederation of Dakt and Dakt and of other tribes which occupy a subordinate position.

Persian Baluchistan originally formed part of the Khan of Kalat, but was gradually conquered by Persia after the rise of the Kadjar dynasty. The frontier was demarcated by an Anglo-Persian Commission in 1870-1872 and finally surveyed in 1895-1896 under Sir T. Holdich. This province is strictly speaking the western portion of Makran, and shows its physical characteristics.

Area. The total area of the territories under British administration is 43,804 sq. miles, of the Mar and Bugti hills 7129. The states of Las Bela and Khair occupy 79,381 sq. miles. The area of the Persian province cannot be completely stated but is certainly not less than 30,000 sq. m.

Climate. The climate is extremely severe with extremes of heat and cold. Makran probably is one of the hottest districts in the world, but the climate is generally dry; on the coast the heat is aggravated by the humidity of the atmosphere. In the cold season dry storms are prevalent especially on the high lands around Quetta

and Kalat. Makran, Khair and the desert tracts near Quetta are always fields of violent winds from the north. The rainfall is everywhere small, being at its highest in the mountainous country of British Baluchistan and the hills north and west of the Kalat plain. The highest record for rainfall (average of five years) is 17½ inches. No other place has as much. In Kalat it is only 8 to 10 inches, at Kalat 5 inches. There are no records for Makran and the Persian province, but it is certain that the rainfall is less than in the eastern mountains. The whole country is very dry, and cultivation is only possible in the irrigated areas in which water is available for irrigation. There is good reason to believe that the process of desiccation is in progress and that cultivation was more extensive at some former time than it is now, but its substantial characteristics seem to have been the same in Alexander's time as they are now.

Population. The census of 1901 extended to 76,977 sq. miles only. This tract contained a population of 810,746, and the excluded tracts Makran, Khair and West Baluchistan are roughly estimated at 249,655 souls (at 5 persons to the square mile). This gives a total for Baluchistan within the boundaries of the Indian Empire of 1,060,401. Persian Baluchistan may be reckoned at about 250,000. There is a large population of Kachhi origin in the Punjab and South together with some tribes in the last named province, the total being 1,017,307 Hindus and 48,980 Muslims. In Baluchistan itself the enumerated population number only 10,4498, but as the population of Makran and Persian Baluchistan is largely Hindu, it may be estimated at 200,000. Even so the Hindu population of Baluchistan is less than half the number of the same race settled in the Indian valley. The Muslims are mainly settled in the Kalat province and number nearly 200,000.

Flora and Fauna. The greater part of the mountain ranges are barren rock, without forests. There are a few limited tracts in the mountains of British Baluchistan where some small forests are found. There are patches of *Pinus deodora* and *Pinus longistylus*, also of *Pinus rigida* on the Sulaiman Range, a forest of olive (*Olea europaea*) on Mount Shikhar, a tract covered with wild pines (*Pinus nigra*) on Mount Khair, and a smaller forest (*Juniperus communis*) on Kalat, but throughout the greater part of the country there is nothing that can be called a forest. The dwarf palm (*Phoenix dactylifera*) is common everywhere up to 5000 ft., and its leaves are much used for roofing and walls, the central stem is eaten as a vegetable and the woody substance is made into tinder. The glaucous (*Elaeagnus*) and the pink (*Myrica*) are often found near the banks, *Acacia* is also found occasionally in the valleys, and *Prosopis juliflora* and *Prosopis* on the hill sides. Some varieties of tamarisk, especially *Tamarix nilotica*, also grow near water, and the shrub (*Veronica*) grows in dry water courses, where also are found occasional willows (*Salix arbuscula*). The yellow flowered pines (*Pinus wallichii*) is not uncommon in some of the valleys.

The date-palm is abundant in parts of Makran, especially Pandjeh and Mashhad. In Pandjeh it is cultivated and unusually fertilized; the dates

are of excellent quality. In Makhal it is apparently white, and the fruit is collected by the nomad population. Fruit trees generally are few. The climate of the uplands produces the finest fruit of every kind as has been proved at Quetta. Generally speaking an attention is given to the cultivation of fruit trees. Arumaceous plants are frequent in the dry hills, and Makran was of old famous for the production of myrrh, asphaltum and sulphur. The latter, now known as 'ghilg', is produced by the 'bell' bush (*Malva malabarica* or *Makhal*).

The animals are mainly of the desert and Indian types throughout Makran and Persian Baluchistan, but in the higher mountains and plains of the north-east they rather belong to the Iranian plateau. The larger mammalian are scarce. The most important are the leopard (*Prion felis*), the wolf (*Canis lupus*), the fox (probably *Vulpes ferrugineus*), the hyena (*E. Striped*), the badger (*Martes foina*), the black bear (*Ursus schrenckii*), the black bear of India, the gaur (*Bos taurus*), the wild sheep (*Ovis montanus*), the wild goat (*Capra sibirica*), and two wild goats viz. the ibex (*Capra sibirica*) and the mouflon — locally called — (*Capra sibirica*), the former of which is found on the borders of Sind and in Makran and the latter in the Sulaiman Mts. The wild ass or ghor is probably identical with that of Persia and the Indian valley (*Equus hemionus*). The cattle are the same as of India, sheep are both short-tailed and long-tailed, the buffalo is also of the Indian type; the camel or dromedary is the usual beast of burden, the two-humped camel being unknown except as an imported curiosity. Horses are much bred and are of good quality, spirited and hardy, with a strain of Arab blood. The Baluch generally ride the horses only.

Whites and porcupines are common on the coast. Among the larger birds the lammergeier of the mountains (*Cypripus barbatus*) is the most remarkable. Common raptors, hawks and falcons are also found. Among game-birds there are several species of sand-grouse (*Pteropus*), the francolin, the black partridge, three species of quail and the common quail. The lesser bustard (*Ovis montanus*) is found in the better parts in winter, and in summer migrates to the colder parts of the plateau. The flamingo is common on the coast, and several varieties of ducks and geese make their appearance in the winter.

Reptiles (*Lacerta palustris*) are found on the eastern side of the country. The fish of the Indus, and in the absence of the Indus and Sulaiman, but are unknown further west. Snakes are numerous, the commonest poisonous snake being the cobra (*Naja naja*). Cobras are also found in many places especially in the province of British Baluchistan.

Sea-fish abound on the Makran coast. The island of Makran was too small to admit of any abundance of freshwater fish, but mullets (*Murres*) are found wherever there is a sufficient flow of water.

ETHNOGRAPHY.

The population of Baluchistan may be broadly classified, according to the system based on anthropometry adopted in the Indian census of 1901, as belonging to the Turko-Iranian group. They are generally tall, the average height in various

tribes ranging from 5 ft. 5 in. to 5 ft. 7 in. (150 cm. to 170 cm.); broad-headedness prevails, the average index being 84 or 85; noses are long and prominent, hair and beard abundant, lips and eyes generally black with occasional blue or grey eyes and brown hair, complexion light brown but darker on the coast. These characteristics apply more especially to the Baluch and to some extent to the Pashtun. The Afghans in this province have a strong resemblance to the Baluch, but have been dealt with under the head Afghanistan. The Indian elements also are to some extent modified by Indian characteristics such as narrower heads, and shorter noses.

Counting the Afghans of British Baluchistan the population falls under the heads of Baluch, Pashtun, Indian and Persian.

The Indian element consists of the 1,200 of Lakshis and the Jungs who are mixed up with Baluch in Makhal, probably also the Mals and other tribes of low social position in Makhal should be included under this head. There are also a certain number of Hindu (mostly descendants of more modern immigrants from India).

The Persian or Turfuk element consists mainly of the Dakhans or Ghalibans of the Makhal and Quetta plateau. The large and warlike tribe known as Nosakhans of Khashi is also asserted to be of Persian origin, but it is doubtful whether there is any distinction between them and the Baluch.

The Baluch proper are divided into two groups which are separated from each other by the central area of Makhal. That of the north-east occupies the plain of Katel and the hills to the north of it which merge into the Sulaiman Mts. In these mountains they spread to the north as far as the 31° and below the mountains extend towards the Indus. A large number inhabit the plain of the southern Punjab and northern Sind, especially the districts of Dera Ghazi Khan and Jacobabad. The Baluch of Makhal and Persian Baluchistan, lying on the west of the Indian tribes, form the other group.

The Baluch are not so scattered but occupy a compact block of country around Makhal, mostly lying very high, and stretching from Quetta to the north to Lakshis to the south, thus completely separating the north-western from the Makhal Baluch.

The Baluch probably, as will be shown below, entered Makhal from Khashi and Sind about the period of the Saffarid invasion of Persia, and soon spread as far as the Indian frontier, from which time the country began to be known as the land of the Baluch, Baluchistan. The name was unknown to earlier writers. The term Baluch has sometimes been loosely employed to include all residents in the country; thus Nasir Khan the Baluch chief who rose to power in the 18th century is generally alluded to in history as a Baluch.

The nature of the early inhabitants can only be surmised, but they were probably really of Indian stock. The earliest name for the country of which we have any knowledge is the Mals of the Behistan inscription, the Mals of Herodotus (or the Country of the Malyians), which was included in the 14th century. The Malyians are elsewhere associated by Herodotus with the Uras and Parthians who were stated like the Saffarids. The frontier between India and Persia is

shown by Ptolemy to be to leave the eastern part of Baluchistan in India, and Arrian's account of Ora and its inhabitants, the Oristai, who lived on the river Arachos, now the Parosi, shows that they were Indians, as are the inhabitants of Las-Bela at the present day. West of them, the inland valleys were occupied by the Gadrusai, from whom the country was called Gadrus or Gedrosia, and the maritime territory by the Ichthyophagi. Baluchistan was represented by the Medae and other coast-tribes. Gedrosia remained the recognised name of the country through the classical period; we do not meet with Makra or Makla again, but it evidently survived in popular use, for the first Arab invaders in the 7th century of the Hijra found its name to be Makra, the modern Makran. (Possibly the correct reading should rather be Makuran, and this is the modern Baluch pronunciation). The last syllable -ra is conjectured by Walsworth Sykes to be the Skr. *araya*, a waste, (which is found also in the Kham of Kach). Various places along the coast have been identified by Holme, Moehler and others with places mentioned by the Greek historians which are

Las Makra — Malma (Arrian).
Purgh, Pampur — Pura (Arrian).
Gadmir — Garna, Indus.
Kaimut — Kalma.
Aulal Island — Nosala.

In Pura we see no doubt the Indian *pura*, a city, but the names given us a rule-futile no certain guide as to whether an Indian or Iranian language was at that time spoken by the population. The Gadrusai have been identified by Moehler with the Baluch, but there seems no philological justification for this. An original - might give rise either to a modern *k* or *g* or *gh* (as in the case of Gwadar) but an original *gh* could hardly be represented by a modern *k*. There is besides good ground for believing that the Baluch are immigrants of much later date. Hofflich thinks the name of the Gadrusai is to be found in the modern Baluch a clan of Las-Bela, but the Gadar as shown by the recent census are an insignificant clan of Indian origin, numbering more than 2000 persons, and it seems impossible to identify them with a wide spread name like the Gadrusai.

The *Ujaz* of the lower Indus comprise both *Ujaz* and *Rajpoots*, and the same rule applies to Las-Bela where descendants of former ruling races like the Sumra and Sumra of Sindh, and the Langah of Multan are found. At the time of the first appearance of the Arabs they found the whole of Baluchistan in possession of the *Ujaz* (Zaj).

Mas'udi indeed brings them as far west as Kerman, but in general they are alluded to as occupying Makran. The Baluch at that time are described by Mas'udi and Ispahani as occupying the mountains of Kerman and are associated with the *Ujaz* (who are *Ujaz* or *Rajpoots* or *Rajpoots*), but al-Buhārī and Isfahani only mention the *Kaj*. It seems therefore possible that the Baluch, although they were certainly in Kerman, when these chroniclers wrote, had not arrived there as early as 23 A.H. when the first Arab invasion took place. Their earliest location seems to have been near the shores of the Caspian sea, and we learn from Firdausi that Nawshirwan made war against them.

They are associated in this story with the name of Gilan. Moehler (*Journal of the Asiatic Society*, 1865, p. 31) says that Firdausi relates that "Nawshirwan punished them in Makran", and from this agrees that the Baluch must have been in Makran at least a hundred years before the Muhammadan conquest, but a reference to Firdausi's text shows that there was no mention of Makran.

All these early legends recorded by Firdausi, and the exploits of Nawshirwan which are usually historical, show that the associations of the Baluch up to the time of the Arab conquest were chiefly with Northern Persia, but that they were considered to belong to Iran and not to Turan. The name Baluch is frequently coupled in the *Sikandarnama* with *Kaj* but also often occurs alone, and in many cases it is not found in the older MSS., from which fact it may be argued that the association of the two tribes, which existed when Firdausi wrote, did not exist in the legends on which he drew. The southward migration in Kerman and the movement into Sindh and Makran and thence to the Sindh frontier may be connected with various incursions from Central Asia commencing with that of the Sogdians or White Huns in Nawshirwan's time. In the fourth century of the Hijra the Baluch were certainly established in the Kerman mountains side by side with the *Kaj* or *Kaj*, and had also spread into Sindh, while Makran was still mainly in the hands of the *Ujaz* or *Ujaz*. The Baluch had a but population of planters and reared the dromedary of the East, which lies between Kerman and Khurasan. They were consequently frequently attacked by the neighbouring powers such as the Hephthalite *Ajaj* or *Ajaj*, who destroyed great numbers of them, and by Mas'udi son of Mahmud Ghaznavi, who defeated them near Isfahan. All their wars, culminating in the Sogdian invasion and occupation of Kerman and Sindh, doubtless drove the mass of the Baluch tribes southwards and eastwards into Makran, and they soon spread up to the Indian border. They are first heard of in Sindh about 1150 A.D. (the middle of the 13th century A.D.). They seem to have been at this time in possession of the highlands of Kalat now held by the Brahui, and the further migration of a great part of the race into the plains of the Indus valley may be attributed, in part at least, to the development of British power. Another cause was no doubt the decay of all central government in India, which followed on Timur's invasions. This tempted adventures of all classes: the Afghan Lodi, the Emperor Babur and the Arghuns, who found themselves unable to hold Kandahar, were among them. The Baluch tribes participated in the Arghuns' invasion of Sindh, sometimes fighting for them and sometimes against them, and also spread under their leaders Mir Coker Rind and Mir Sadrul Mulk into the kingdom of the Langah *Rajpoots* at Multan and up the valleys of the Indus, Beas and Ganges as far north as Lahore. The Baluch seem to have absorbed and assimilated some tribes of Indian origin during their stay in Makran and on the Sindh border, and probably some Arab families may have risen to positions of influence among them, but there is no sufficient ground for supposing that any considerable body of Baluch is of Arab blood, nor that the Rinds are in this respect different from the rest of the Baluch. The theory

The name *Itai* means hero or warrior, and it seems unnecessary, with Moeller, to seek the origin of this tribe in the Uti of Herodotus. Hughes Buller would with more probability derive the name *Itai* from the Orontal or Haratal of Arrian. He finds in Makrân's tradition that the *Itai* are an old local race, and if they are like the *Uddai*, of Baluch origin, their association with this tribe in the invasion of India would be explained. *Itai* may perhaps be connected with the place name *Dik* of Persian Baluchistan. *Itai* is probably also a nickname meaning grave-digger or grave-urner. It is a word of purely Baluch formation, and Moeller's derivation from 'Georgian' seems far-fetched and without historical justification.

The *Brakhi* although a less important race than the *Baloch*, if *Baluchistan* as a whole is considered, form the most numerous and strongest body in the *Khat* of *Kalāt*, to which they are almost entirely confined. They are spread over the highlands of *Kalāt* from *Quetta* as far south as the border of *Las Bela*. Some tribes winter in the plains of *Kalāt*. Physically the *Brakhi* are of the same general type as the *Baloch*, but differ to some extent in features. Their noses are less upturned and broader, and their face is of a coarser type. Many are of a broader and thicker build, but there are also many of the pure *Baloch* type.

The tribes form a confederacy under the leadership of the *Khan* of *Kalāt* and are divided into two large groups, the *Barakhi* or upper and the *Shahkhan* or lower *Brakhi*. This confederacy is of modern origin and comprises some tribes such as the *Khat* and *Shahkhan* of *Kalāt* which are purely *Baloch*. Nearly all the tribes composing it are however now considered to be *Brakhi*, but many of them are of *Afghan*, *Baloch* or *Indian* origin. Mr. Hughes Buller on the authority of the *Ex-Khan* of *Kalāt* states that the true *Brakhi* who form the nucleus of the whole race are the following:

Kamran, divided into *Ajmadani* (The *Khat*'s clan) and *Mazari*;
Mirani;
Chaghal;
Shahkhan;
Kalander (or *Kalander*).

These, like the *Baloch*, claim to come from *Uddai*, that is *Aleppo* in *Syria*. It is probable that they really are immigrants from the west, and it is possible that they should be identified with the *Kor* who were associated with the *Baloch* in *Karman* before they moved into *Makrân*. The name *Kor* means simply 'mountain', and *Itai* stated that they were a sort of *Kor*. It will be seen below that there is still an important tribe of *Kor* among the *Brakhi*, and the name by which all *Brakhi* are known in *Las Bela* is *Kor-gal* or 'men of *Kor* speech'. There seems therefore some ground for supposing that this original core of the *Brakhi* were consisted of immigrants of Iranian blood akin to the *Kor* of Western *Persia*.

The next group given by the *Khan* consists of the tribes believed to be of *Baloch* origin, and to have been in the country before the arrival of the *Brakhi*. These are the

Angul (the *Garrani* clan of this tribe speak *Baloch*);
Lugay (probably originally a *Barakhi* clan);
Lari;

then follow tribes said to be *Afghani*, viz. the
Kalander;
Sarpari;
Shahkhan (sometimes said to be *Baloch*);
then tribes said to have come from *Persia*, viz. the
Kor;
Mamandi (or *Mahmudi*);
and those said to be of *Uddai* origin, viz. the
Bikandji;
Mangal;
Sajid;
Zehi.

The last in the list are supposed to be the old inhabitants of the country before either *Baloch* or *Brakhi* entered it, but are distinct from the *Uddai*; these are the

Mahmudi;
Neari.

In addition to the distinction of blood between the tribes there are also internal distinctions within each tribe. In most tribes there are certain sections claiming to form the original tribe and others said to be accretions from outside.

The *Brakhi* language, as will be seen below, is of *Dravidian* origin, and may be supposed to be the language of the aboriginal tribes found on the *Kalāt* highlands before either the *Baloch* tribes (speaking *Baloch*) or the *Brakhi* tribes (speaking a tongue known then as *Kor-gal*) arrived. This language seems to have been adopted by the immigrants who settled on the plateau, the *Brakhi* tribes, the *Barakhi* of the *Baloch* who had settled there before them, and the sections of the *Tardu* *Afghani* who joined with them in expelling the *Baloch*. Some of the original inhabitants were absorbed among the newcomers and some, whether *Dravidian* or *Uddai*, kept up an independent tribal organization. The whole were bound together by a common language, the old language of the country, and form the modern *Brakhi* race. This seems to be the most probable history of the formation of this complex organization.

The name *Brakhi* is evidently modern, and, as Hughes Buller suggests, is probably a *grihya* name like most of the tribal names. It is a derivative from *Brakhi* a popular word of *Iranian*. The derivation from *Brakhi* on the mountains is impossible. This hybrid word is supposed to be made up of the *Persian* *Brakhi* with the *Uddai* *gal* mountain, but such a formation is unknown. The adjective *Brakhi* and *gal* contain a term often applied to *Afghani*, the *Persian* equivalent to which would be *Kor* or *Korandi*.

The *Brakhi* are a branch of the *Tardu* or *Eastern Persian* race so widely spread in South *Afghanistan*. They are found mainly on the *Kalāt* plateau. They speak *Persian* and are occupied in agriculture. They are a settled race living in permanent villages, from which they get their name of *Uddai* or village. In distinction from the nomadic *Brakhi*, they hold a subordinate position under the *Brakhi*.

The populations of *Indian* origin may be classified as follows:

the *Kor* of *Las Bela*;
the *Khat* of *Makrân* and *Persian* *tribes*;
the *Khat* of *Kalāt*;
the *Khat*.

Lari. The tribes of *Las Bela* were formerly classed as *Nur* or *Lari*, but according to

Mughes (Kohli) this seems to me now to be excepted as a contemptuous term for the menial classes: it appears to be derived from the Sanskrit *balah* which formerly signified 'weak' on the Sindhi frontier but now lost. (There is however a class still bearing the name among the Borders of the Sulaiman Range). The word *Lasi* is now used for all the tribes of Las; the greater part of which are Khatpat and Ljaji tribes akin to those of the Indus valley.

The leading tribes, which are probably of Khatpat origin are the
Daher, to which the Ljaji or ruler of Las belongs;

Kandhar, the most numerous tribe;
Lajwahi;
Gara, connected with the Sams of Sindh;
Shahji, a mixed tribe;
Sitar, a partly Brahui tribe;
Gogri.

Of a lower social position are the
Bakhar;
Gadre;
Mak.

There are several or subject races, of dark complexion and broad noses, many of them showing negroid features. The Mak are the folk of population living near the sea, and spread also along the Makran coast.

The language of the Las generally is Dialect (or Dialect) that is the language (gall) of the Ljaji. It is a form of Sindhi; but the Sams tribe speak Sindhi, and some of the Mak speak Makran.

The Ljaji of Makran. These seem to be akin to the tribes of Sindh. They are scattered throughout the province and are subordinate to the Mak — the ruling class. The Ljaji, called Zaji by the Arab chroniclers, held the whole country up to Kerman at the time of the first Arab invasion in the first century of the Hijra. There can be little doubt that some of the leading clans have been absorbed among the Mak, and now speak Mak and are not to be distinguished from other Mak by their appearance. The Ljaji tribe for instance are probably akin to the Mak Dohi, and some administrators may be supposed to be tribes whose names are derived from localities in Makran and Persian Baluchistan, such as Bolide, Qish-Kawr and Kulzor in the former from which the names of the Mak, Qish-Kawr and Kulzor tribes are derived; and Mughaz, Lashar and Munk in the latter from which come the names of the Mughaz, Lashar and Munk tribes. The derivation of Khatpat from Khat is doubtful, the *k* is the Indian cerebral, and is not accounted for by this explanation. Possibly Khatpat may be connected with Khat, as in Sindhi dialects initial *k* passes into *h*. In all such cases, where a tribe was so thoroughly identified with a locality as to take its name from it, it is at least probable that some local elements were absorbed. The Mak tribes were however sufficiently numerous and powerful to impose their language on the whole of Makran, and it is only in Las, where the Ljaji and Khatpat remained comparatively pure, that an Indian dialect maintained itself.

The Ljaji of Kandhar. Here the Ljaji and leading population are contiguous to and practically identical with their kinsmen of the Indus

valley, from whom they are separated by no natural barrier. They are in a subordinate position to Baluch and Baluch overlords, and pay them a share of the crops. The term Ljaji here is in the South Pashtun compounds tribes of Khatpat origin such as the Samra, as well as true Ljaji. Other important clans are the Khatpat (also Khatpat) and the Akra. The name Ljaji (with the Indian cerebral) has sometimes been confused with the Makri word *gri* (with dental *r*) which means a small herd only, independent of race or tribe. Among these tribes also the language is Indian, the dialect being akin to the Lahndi of the West Pashtun.

The Khatpat. It is certain that the whole of the triangular block of hill country now occupied by the Mak and Bugti was in the possession of Indian tribes before the Baluch invasion. They were gradually destroyed or absorbed by the tribes from the north and the Afghans from the south, and such names as Shahji among the Mak, Khatpat among the Bugti and Maripat among the Afghans to the north indicate that fragments of these tribes remain among Baluch and Afghans. The Khatpat, however between Afghans and Baluch have preserved their identity and their peculiar Indian dialect (of the Sindhi type) to the present day. The process of assimilation was in progress, and the Khatpat would probably have been absorbed or converted into a Baluch tribe in a few generations if the advent of British rule had not saved them. There is even now a good deal of mixture among them; in organization they are like a Baluch tribe, and certain sections are perhaps of Baluch blood, although the Khatpat, who speak Baluch, are probably the remains of an old tribe which had been annihilated and afterwards destroyed by Mak and Ljaji. The Khatpat, who are absorbed by Baluch and others to be Afghans, are probably really Indian. The Khatpat name means a tiger in Lahndi, and there is no proof of the identity of the tribe with the Khatpat. The medial *h* might have become *g* in Indian words, but scarcely *k*. It is probable therefore that both Khatpat and Baluch are really of similar origin to the Khatpat among whom they live. A Khatpat tribe, the Ljaji, speaking a language like Khatpat, occupies the valley of Orag in the Sulaiman Mts.

Patronymics. It was noticed above that the military Baluch terminations — and sometimes gives way to — *mi* and *ji*. We find a similar mixture among the Baluch who make use of the Baluch *mi*, the Afghan *mi*, and the Sindhi *ji* for the subdivisions of their tribes, — and being much more usual than among the Baluch. The Afghan *ji* is not used. It seems impossible to draw any trustworthy deductions as to race from these terminations which are nearly modern. Similar terminations are found among the Ljaji tribes.

Social organization. The modern tribe both among Baluch and Khatpat is an aggregation of clans around a central nucleus. These clans seem to be the original elements into which the population was divided, and the names of the oldest clans, the 'baloch' of the old ballads, are seldom among Baluch but as tribal names at the present day, but are frequently found among the component clans. The whole tribe (tribe) is under the rule of a chief or *Amir*, whose authority is generally respected, and under him each

heretics who had great influence in northern Sindh, Kutch and Multan in the 1st and 2nd centuries of the Hijra and were attacked at Multan by Muhammad of Ghazni and represented in the present day by the Kalami tribes of Kutch who are claimed among Baluch, but are not considered to be of Baluch origin. They are believed to possess magical powers of healing the sick. Similar powers are attributed to the Kohit who are believed to be of Salyid origin. The story in the *Zair-e-Majma'i* (about 1600 A.D.) derives their name from the tree called *Kohit*, which their ancestor is said to have ridden like a horse. (The Kohit is the *Prosopis Spicigera*). The real origin of the name is probably from a place name, as Kohit is applied to many valleys where this tree is abundant. Certain tribes also possess levitical claims to whom similar magical powers are attributed, as the Naikhan clan among the Bagpla.

Certain racial customs have almost the force of religious observances. Men Baluch for instance will not touch fish, and the principal clan among the Kacchi Baluch object to animal's flesh. The Leharis will not touch the *lams* or *Shay* a milky mixed plant generally eaten by hillmen. All Baluch consider it a disgrace to cut the hair or beard except to perform the *namaz*, or clipping of the mountainous rural among Sunnis. Eggs are often considered objectionable, the reason assigned being that they cannot be killed in the orthodox fashion. Signs and omens are much observed and the usual method of inquiry is to examine the blood-vessels in the shoulder-blade of a newly killed sheep. A similar practice was followed by the Maghulu in the time of Feroz Khan.

Of all virtues that of hospitality and affording shelter to refugees is the most prized, and is considered one of the first duties of a man to punish conjugal infidelity by the death of the woman and her parents, a fertile cause of blood feuds.

Religious poetry is by no means uncommon. The poets are ordinary Baluch, not Mullis nor persons with any special religious character. The plain doctrines of Islam, the delights of heaven and the torments of hell are set forth in simple and vivid language.

Sufyids or reformed Salyids though common among the Afghans are not numerous in Baluchistan proper. There are a few fanatical classes of Sufyids who appear to be of Kacchi blood, but most of the so-called Sufyids of Las-Bela are descended from converts from Hinduism.

Education. There is little education except in the schools at important centres such as Quetta and Sibi established by Government in recent years, and these schools are used more by the immigrant than the indigenous population. Some of chiefs and persons of importance generally learn Persian or Urdu. Otherwise few Baluch and Pashtun receive any education in Baluchistan proper, but in Quetta, Quetta Khan and North Sindh education has made greater progress. Religious schools are hardly to be said to exist. The Afghan districts depend on the schools at Kandahar and Peshawar. As a rule the Mullas in Baluchistan are drawn from the subordinate classes, Pathan or Tajik.

Language and Literature. The Afghan population of British Baluchistan speak the South-western or Kandahari variety of the Pashto language, which has been dealt with under Afgha-

nistan. In the remainder of the country including the Khuzai of Kalat, Persian Baluchistan and the Baluch districts of the Punjab and Sindh the languages are Baluchi, Pashto, Persian and *Gudgah* (or *Shughali*).

Baluchi is an Iranian tongue belonging in the main to the East Iranian branch, although in some points it shows greater affinity with the Old Persian than with the Avesta.

The language is divided into two very distinct dialects.

1. The northern dialect spoken by the tribes of Kacchi and the adjacent hills, the Sulaiman Mts., and parts of the lower *Chitral* Khan Districts in the Punjab and the Jacobabad District in Upper Sindh. It extends occasionally to the Indus, and even among the Mazari to the left bank of that river. It is also made use of by some of the *Barikani* Herbari.

2. The Makrani, or southern dialect which is spoken in Makran and Persian Baluchistan, and also by the family of the *Khan* of Kalat. It is possible that the dialect spoken in Kacchi, the northern dialect and by the Baluch of Sindh should be classified as a distinct dialect from either of the above but sufficient information regarding it is not forthcoming.

Within the above dialects there are also minor differences: the northern falls into a northern group with fuller grammatical forms and a southern group in which phonetic decay has made more progress. Makrani Baluch has eastern and western varieties, the western being more affected by modern Persian.

Southern and Makrani Baluchi differ considerably in pronunciation, but are mutually intelligible.

The following are the distinctive points in Baluchi when compared with other Iranian languages:

1. the vowel system is on the whole well maintained;
2. the distinction between *z* and *t*, between *z* and *h* is persistent, and *h* is in Modern Persian. There is however a strong tendency for *h* to become *t*, *t*. This is more common in the southern than in the Makrani dialect.

Changes considered the following the principal points in the consonant-system which denote the nativity and originality of Baluchi:

1. the preservation of medial and final *z* which are weakened to *h* in Modern Persian;
2. the preservation of medial and final *z*, which often is weakened to *z*, *h* in Modern Persian;
3. the hardening of spirants such as *h*, *f*, *z* into *t*, *p*, *z* (This is more distinctive of Makrani than of North Bal in which this process is confined to initials which are aspirated and become *th*, *ph*, *zh*);
4. original *h* (M. Pers. *h*) becomes *z* (sometimes in N. Bal. *h*);
5. original *z* becomes *g* (or *z* before *z* vowels);
6. original *z* and *h* are kept separate, and not confounded as common *z* as in M. Pers.

There are also other minor points.

The chief phonetic points of difference between the two dialects are the following:

1. the tendency to aspirate and continuant *z*, *t*, *z*, *p* is confined to N. Bal.;
2. the termination *-og* which is so common in Makrani is *-ag* in N. Bal.;
3. medial and final letters in Makrani have a tendency to become the corresponding spirants in N. Bal., thus *z* becomes *h*, *z* becomes *z*, *z* be-

comes *a*, *i* becomes *ā*, *f* becomes *ḥ*, *ḥ* becomes *h*, *ā* becomes *ā*. These transformations make North Baloch a softer and more harmonious dialect than Makrani.

The Balochi vocabulary has borrowed a large number of foreign words, the proportion of which varies in the different dialects. The principal loans are from Persian and Sindhi (or dialects related to Sindhi). The Persian words are very common, but are more so in western Makran than elsewhere. In the same way, while a certain number of Sindhi words are universally used, the proportion is larger in N. Bal. Arabic words appear to be not direct loans, but through the medium of Persian. These are the principal sources from which the foreign vocabulary is derived. A few words come from Dravid, and in modern times Urdu has furnished a few. Pushto has hardly had any effect.

Balochi has no written literature, but possesses a great body of popular poetry, including a number of heroic ballads dealing with the wars and migrations of the 15th-17th centuries, other more modern ballads and romantic tales, didactic and religious poems and love songs. These poems and a number of prose tales and legends have been reduced to writing by modern students. The whole of the poetic material hitherto made available and the greater part of the prose is in the N. Bal. dialect and but little has so far been published in Makrani.

Dravid. Brahui is now recognized as belonging to the Dravidian family of central and southern India. The structure of the language leaves no room for doubt on this point, which was established by Truniger in 1880 and is recognized by Grierson in the recent *Linguistic Survey of India*. The doubts which were entertained on this point were due chiefly to the fact that the vocabulary is overlaid with a mass of Persian, Balochi and Sindhi words, and that the grammar has also been affected occasionally by forms borrowed from Balochi. Instances of the latter process are not however as numerous as has been imagined. In some cases the borrowing has been on the side of Balochi. The affinity of Brahui with the group of Dravidian languages rather than with the Mundā languages of Central India is probably the original language of the tribes recognized as the old Balochi stock who are believed to have been driven out of the Indus valley into the hill country before the appearance of the Baloch or of the other tribes now classed as Brahui. Some of these tribes have not adopted the Balochi language as noted above. In the present day the Brahui speakers occupy a compact block of country separating the northern from the Makrani plain, and touching also on the Ljaghat and Sindhi dialects of Kacchi and Las-Bela, and in the north meeting Pushto in the neighbourhood of Quetta and Sibt.

There is no literature, the language never having been written in modern times. A good many tales and one or two poems are found in the text books of the language compiled by Allah-Bakhsh and Mayer.

Persian. The Brahui cultivators make use of the Persian language, in a form probably very much the same as that used by the Lashis of Southern Afghanistan, but no special study has been made of the dialect.

Lari. The greater number of the Labakhts

of Las-Bela speak dialects which are known as *Ljaghat* or *Ljaghat*, that is the language of the Ljag. These are dialects of Sindhi and may be considered as belonging to the Lari or southern branch of the language.

Dialects of Kacchi. With these may be classed the dialects spoken by the mixed population of Kacchi, Ljag, Hindu traders and some scattered Baloch, Pusht and Afghan who are detached from the main body of the tribes. These belong to the Sindhi or northern Sindhi and are in some respects more like the southern dialect of the Lakhud or Western Ljaghat known as *Ljaghat*. The Baloch name for it is *Ljaghat*, another form of the word used for Lari.

Khetrani. With this language must be classed that spoken by the Khetrans, which although geographically nearer to the Ljag of the Lakhud has some features more in accordance with Sindhi.

HISTORY.

Kerman was conquered in 23 H. by 'Abd Allah under the orders of the Khalifa Umar, and he found the mountains of that province occupied by savage tribes called by some *Kali* or *Koi* and by others *Kardu*, with whom are coupled the *Kali* or *Kali* by certain chroniclers. The conquest did not go beyond the frontiers of Kerman where the *Kali* or *Ljag*, who occupied the whole of Makran, were encountered. But no Arab army actually traversed Makran until later.

Al-Baladhuri states that the Caliph 'Umar sent an explorer to the confines of Hind to obtain information regarding the land, and his route must have been through Makran. He reported that the country was barren and the inhabitants were, so that a small army would be destroyed, while a large one would die of starvation, and that was no doubt the reason why the conquest was so long deferred. In the time of Mu'awiyah, about 44 (664) the towns of Makran were occupied, war made against the *Mak* of the coast, and captivities were pushed up to the Sindhi frontier. Certain unidentified districts named *Nukh* and *Khan* were also occupied, and *Kandah* (the modern Kandahar). *Nukh* probably was the hill country of Kaler, of which *Kaplas* was the capital. Al-Baladhuri says that at this time the people of *Nukh* were *Mak*. In the time of 'Umar, there was fighting in Makran between Arab Gnomes, when Sa'ad b. A'adani was killed by the sons of al-Harith the 'Alsi, who were afterwards driven into Sindhi by 'Umar b. al-Khattab in 705. It is to these 'Alsi that al-Baladhuri attributes the origin of the kind dialects, allied to above *Kandah* (or *Kandah*), generally identified with *Gandhara*, is also said to have been taken at this time. Muhammad son of Qasim was then despatched by 'Umar to his celebrated invasion of Sindhi in 89 (707). This would have been impossible unless Makran had been first subdued, for the overland routes to India through the passes of Afghanistan were not yet open to the Muhammadan invaders, and they had not made any attempts at expeditions by sea. We find that Muhammad b. Qasim spent some time in Makran before advancing farther and took the towns of *Qasim* and *Qasim* which are generally identified with *Kasim* or *Kasim* and *Aras* or *Aras*. From *Aras* he advanced into Sindhi and

alluded to. The correct form of these names is very doubtful. *Kanashūr* or *Kanashān* is certainly a corrupt form, and it is possible we should read *كاش* *Kāsh* *Panashūr*, as the fertile *Panashūr* valley is a position which must have been occupied by the invaders. *Amashēl* is perhaps the most probable form of the name of this latter town, which was the last halting-place before *Sindh* was entered, and the syllable *bel* suggests the name of *Belā* the capital of *Lambāla*. The form *Amashēl* might be represented by the modern *Amara*, but the distance (from *Kashōl*) is too great. *𐎠𐎡𐎢𐎣* could read *Adhis-bel* for *Arma-bel* we might *𐎠𐎡𐎢𐎣* be the *Adhyavahita* or *Atyavahakela* of *Huen Tsang*, which also seems to correspond with *Belā*. The author of the *Cosmographia*, who was a native of *Sindh*, describes *Indo* (a king of *Sindh* before the Arab conquest) took *Amashēl* which he found occupied by *Indo-His* (in accordance with what *Huen Tsang* says), and then advanced through *Makhan* (which corresponds to *Panashūr*) and finally fixed the boundary between *Makhan* and *Kashān*. *Kashābel* although, as *Raverty* points out, it is stated in the *Harshana* to be only five *Parasangs* from *Kashān*, is shown in the map given by the same authority (also reproduced by *Raverty* in the *Journal of the R. G. S. of Bengal*, 1892, p. 222) as distant from *Kashān*, and all authorities agree in placing it in the desert country of *Nudiyā* of which *Bel* was the capital. This was undoubtedly the plain of *Kachh*, and *Kashān* was the capital of the *Kachhi* plateau, generally *𐎠𐎡𐎢𐎣* *Tūran*.

From these accounts we may gather that Mukau was probably slightly better watered and more populous than the present one, but still it had a fair population in a desert and inhospitable country, and it does not appear probable that it ever supported large towns or a dense population. The Arabs write the name of this province Mukau, but the name of the present day call it Makau and this was perhaps introduced by the Arab writers. Marco Polo (A. D. 1295) writes it Kinnouat, i. e. Kadi-Makran, the first syllable being the province of Kadi, Kadi = K22. In modern times it is often called K22-Makran.

The Arabian influence was probably maintained on the coast through the sea trade, which necessitated a hold upon the ports, but inland it no doubt decayed in the central ~~part~~ for Government weakness, and during the following centuries ~~we~~ have very little information regarding it. Dehodes of Ghazni ~~we~~ doubt extended his power from Multan over the plain of Nadliya which extended through northern Sind and Kachhi to the foot of the Hindu, and he also held the ~~plateau~~ plateau, for we are informed in the *Tukhar*: *Wajid* that Kander was subject to him. The population of Kachhi (Nadliya), Kati (Taran) and Makran compared to be mainly Indian, and we may suppose that in Taran and the adjacent parts of Sind the Dravidian tribes continued to hold their own.

Meanwhile the Badji tribes and their neighbors the Kér continued to occupy the mountains of Karaman, whence the Badji raided far and wide, and crossed the I. R. desert into Khorassan, and even spread into Siberia. A-Badji who died 379 (892) and Tabari circa 327 (932) only

mention the Kōē or Kōy, but Maxmill ultra 322 (1943) and Ippakiri circa 320 (1951) give the name of both Kōē and Balōē, as do the later authorities such as Idhar and Yaku. Idhar, about 543 (1851) says that the Kōē mountains were inhabited by a wild race like the Kurda, and that the Balōē were to the north and west of them, were prosperous, owners of cattle, and did not infect the towns as much as their neighbours. Yaku also confirms this statement, and quotes an Arabic poem about this country which says 'What wild regions we have traversed, occupied by Zang, Kurda and malicious Kōy'. The Kōy are described as claiming Arab descent and also as being inclined to the Shi'a tenets. The Balōē, he says, were formerly the most terrible of all these races, but had been destroyed by Agha al-Dasta Ibrahīm (338-378 = 980-1012): it may be added that Agha al-Bakla of the same family lost his head when fighting against Kōē and Balōē Ippakiri mentions that even in his time two provinces of Sindh were known as Balōē country, and soon afterwards their plantations in the 1st interval Talaba and Khaba brought the anger of Mahmūd Ghaznavī down upon them, and in his own time he expelled them, who defeated them near Khāba. They became masters in Sindh about this time and it seems probable that the Ghāni al-Din of Sindh of their legends is the Malik Shams al-Din of Sultan descent, who is recorded in the *Tabakāt-i Nāṣirī* to have been an oppressive ruler. He died in 559 (1164). The Balōē are said in the legends to have been expelled from Sindh in his successor's time. Certain it is that a great peasant movement of the Balōē was begun about this period. They seem to have abandoned Korman altogether, and moved to a region into Makran, which became and has remained a Balōē country ever since, many of the more recent Balōē tribes and the remnants of the Arab settlers being probably absorbed among them during the next three hundred years. The movement from Korman corresponds with the occupation of Patala by the Behlūls and it may be surmised that the Balōē found that strong governments like those of the Behlūls and Ghaznavīs rendered it impossible for them to live by plunder as they had hitherto done. (Houtman, *Maxwell et al. notes relative à l'histoire de Sindhistan*, I. 5-77. Many of them doubtless pressed on towards the Sindhi border, and thence began to raid from the annual barrier. About the middle of the thirteenth century to the time of the Sāmā kings of Sindh Khattī, Mula tr. and Wānā, we find Balōē Sindh allied with Sāmā and Ghaznavī dynasties.

In the year 818 (1421) the Khwarizm King of Ghazni, Balak al-Din Manglart after his defeat on the Indus by Chengiz Khan made his way into Sindh, and thence into Makran, and traversed the country from 820 to meet sinking his way into Persia about 823 (1423); but Balak 823 was seldom visited by the armies of invasions. The Mongols and Chengiz Khan, the Turkish followers of Timur, the Aghlans, and later all followed more northern routes and the Baluch themselves, when they are last heard 823 from Makran, avoided the coast route by Hel, and after occupying the plateau and perhaps to some extent confining with its Dravidian inhabitants, poured down through the Bolan, Mullah and Nati gorges into Karachi. Tradition represents that the Turkish

this period took Kalsat-Nikra from the Hindu, and that the descent into the plains was caused by this force. It seems probable that in reality the Nikra and Muhammad, the old Dravidian stock, had held the Hindu country from early times. The old name of Kalsat-Nikra is a name to denote that they were its oldest inhabitants. In the disturbed period following the Saka and Magh invasion other refugees than the Baluch seem to have found their way to this plateau from the west, among them probably the Khor or Korda who had lived side by side with the Baluch in the Kerman mountains. This is the most probable origin of the non-Dravidian Brahmins, with whom some Baluch and Afghan clans continued to form the Hindu confederacy. The process must have been a gradual one, as the adoption of the old Dravidian language proves. The great mass of the Baluch no doubt found these occupants of the highlands too strong to disturb and pressed eastwards into the Indus valley in search of fresh fertile lands to occupy. Something very like a national migration took place, but Indian Baluch remained in Sindh to make it predominantly a Baluch country ever since. The Baluch are out of the course of the invasion. Its population consequently remained Indian. The Baluch were true colonists, who settled in tribes where they found themselves strong enough, without but not exterminating the aboriginal Dasya. They had no central organization, but each tribe was under its own chief, although temporary confederations under the chief of the Rind or of the Lashari were occasionally formed. It can be judged from the early history. This organization prevented the establishment of any permanent kingdom, each tribe fought for itself, and they often fought against each other. Their invasion of India therefore, although it has profoundly affected the population of the Indus valley, has been almost unnoticed in history, while invasions like those of Chengiz Khan, Timur and Nadir Shah, which have left no trace on the population, all a commonplace place in the historical drama.

The first tribes of which we have any record are the Rind under Mir Cakar and the Lashari under Mir Salar who appeared at the court of Humayun at Kabul, at Kandahar. The Lashari are still known as a Musalman Rajput tribe in Baluchistan, South Punjab, and after the break up of the Sikh Rajastan they formed a small kingdom at Multan. Humayun the second of these kings ruled from 1574 to 1608 (1567 to 1597). During his reign Salar with his followers came to his court and obtained *khil'at*, an emblem of military service. Other Baluch followed, among them Mir Cakar and his Rind who came from Sindh (now generally called Sibi, but Sibi by Baluch). Great rivalry followed, and according to the Baluch there was war between Rind and Nadir. These were killed, and Cakar left Sibi because of his war with the Lashari under Sewahram, and with the Turki under Zana. In their legends the memory is perpetuated among Baluch of their migrations and of their dealing with the Hindu invasions (invasions of India by the Aryans) of Hama, the Hindu King (the Zana of the legends) and his son Shah Beg. The history of this invasion shows that Shah Beg himself had Baluch fighting on his side, but others fought against him on the

side of Lashari-Nadira, and that his son Hama who succeeded him in 1530-1531, fought against the Rind and made an expedition against the Rind and Magh (a branch of the Lashari) in Kandahar. Also that when he attacked the Lashari at Kandahar and Mahan he found their army mainly composed of Rind, Nadir and other Baluch (1531-1532). Meanwhile the Rind and their had spread up the Indus and Ghazni valleys. India sent them as far south as India and Kandahar, in 1539, and later on, when Humayun was driven out by Sher Shah, the three sons of Sher Shah, Ismail Khan, Ismail Khan, and Ghazni Khan met Sher Shah at Kandahar, and he continued their power of South India in the fertile lands along the Indus. The two sons of Ismail Khan and Ismail Khan (and also Ismail Khan, now destroyed by the Lashari) were founded by these three Ismail Khan's descendants, the Mirza Nawab, were local rulers of Ismail Khan, and maintained their power there under the Empire of Delhi and also under Nadir Shah and Ahmad Shah Durrani till they were supplanted by the Kalhor of Sindh in 1709. The Rind who accompanied the Nadir founded a principality in Ismail Khan which after two hundred years fell before the Afghans, and the Lashari (a branch of the Lashari) became chiefs of Multan in the middle of the early part of the 18th century. The present location of the Baluch tribes of the Punjab and Sindh has been alluded to in Part II. The traditional legends still current among the Baluch represent that they joined the emperor Humayun (who is known as Humayun Chaghatay, i.e. Humayun) in his reconquest of India from the Afghans. There is no historical corroboration of this, but the *Tarikh-i-Humayun* shows that Mir Cakar and the Rind as well as Mir Khan and his son had been at war with Sher Shah Sur, who had expelled them of Multan, and therefore it is probable that they would have joined Humayun. Cakar and the Rind retained their lands in the central Punjab, and Cakar's tomb still exists at Sarhanga in the Montgomery District. Humayun had been taken captive by Baluch on his first journey into Persia but was well treated by them, and helped on his way. After his conquest of Kabul from Kamran Humayun bestowed the provinces of Sibi and Multan on a Baluch chief named Lashari. His relations with them were therefore good, and it seems probable that the great extent of land which they were able to retain in the Central and Southern Punjab is evidence that they continued in favour after the re-establishment of the Moghul Empire. It is most unlikely therefore that the traditional tradition is altogether fictitious.

The great migration of the Baluch once left the central body, which began to be known as Rind, in a comparatively strong position, and the Kandahar chief gradually rose to prominence. No doubt the adherence of certain friendly elements especially the Afghan Baluch, strengthened them greatly. In the middle of the 17th century Mir Ahmad Khan descended the Indus and took Kandahar from the Persian Afghans of Sibi. Mir Samundar Khan who followed him is said to have held Kandahar. He was certainly at war with the Kalhor of Sindh, but the capture of Kandahar is doubtful. His successor Mir 'Ali Akbar was a vigorous chief whose name is still famous among both Baluch and

1612. In pursuit of his war against the Kalhoras he utterly laid waste the province of Kachhi then held by them and extended his power to the west also through Makran and Kcc. It was during his rule that the Ghilzai invasion of Persia took place, and Mahmud the Ghilzai chief had many battles in his army when he invaded Kandahar. Afterwards when Ashtab had been defeated by Nadir Shah in 1143 (1730), he was attacked by Nadir in his attempt to reach Kandahar and slain with all his followers in or near Sistan. This perhaps accounts for the favour with which Nadir Shah regarded the British Khans, for after his Indian conquests he awarded them the lands now held in Kachhi which he took from the Kalhoras. 'Abd Allah Khan is said by the Baloches of the Loralai to have invaded that country with his son Mubashhat Khan, and sacked the town of Ujampur. He was ultimately killed in fighting against the Kalhoras at a battle between Wharler and Miri. He was succeeded by his son Mubashhat Khan, who with his brother Nafir Khan had been a hostage at Nadir Shah's court. He was an oppressive ruler but did service with Nadir Shah which kept him in favour. After Nadir Shah's death Mubashhat Khan raised the Kandahar province, and Ahmad Shah Durran as soon as his power was established invaded the Sarawan province, and carried away the Khan's brother Nafir Khan as a hostage. Before long Nafir himself joined the Khan and was invested with the title of Nafir-Nigat. Mubashhat Khan appears to have been killed or kept a prisoner by Ahmad Shah till his death. Nafir Khan accepted the Durran King as his suzerain. He established his authority firmly throughout Makran and Kcc, and returned from an expedition to the Persian frontier by the route through Herat and Kishan. Ahmad Shah bestowed on him the districts of Herat and Musang. He also extended his power over Las-Bela, whose chiefs, known still by the Kaljipi name of Lajun (formerly Lajun) in Sind and still found in Kachhar, admitted his authority, and he obtained the cession of Kachhar from the Kalhoras. Towards the Indus he also held the territory of Turand and Dajil, a tract in the southern Punjab irrigated by the Kachi river which issues from the Sulaiman Mts. of Turand. His great work was the organisation of the Arabians into the two main groups of Sarawan and Ghilzai, and the appointment of the Rabban chief to be head of the northern and the Zibri chief of the southern group. The organisation was on the principle of military service. Each tribe was to supply a contingent to the Khan, and also to the head of its own group. This service was accepted in place of revenue or tribute, and the Khan also distributed among the tribes the land which he had lately acquired in Kachhi and elsewhere. Such a system depended for its success on the character and popularity of the Khan. It succeeded under Nafir Khan, but rapidly fell to pieces under his weaker successors.

Nafir Khan became so powerful that he defied the authority of his suzerain Ahmad Shah who thereupon in 1171 (1758) invaded his territories and inflicted a defeat on him in Musang. Nafir Khan retired into his fort of Kalat and was there besieged by Ahmad Shah. It is stated by Elphinstone that the Durran chiefs were by no means anxious for success, as they did not wish Ahmad

Shah's power to increase. The army also suffered severely before Kalat, and after forty days Ahmad Shah agreed to accept Nafir Khan's nominal submission. Nafir Khan retained independence in his own dominions, but agreed to render military service to Ahmad Shah. This condition he observed faithfully, and he accompanied Ahmad Shah during his wars in Khorasan in 1173 (1759) and afterwards during his wars in India. On the former occasion his troops were mainly instrumental in winning the victory, and he showed the greatest personal heroism. Pottinger who travelled through Baluchistan only fourteen years after his death gives him the highest character for bravery, justice and patience, and a strict regard for truth, as well as liberality without which an ruler can hold his own among Baloches and Afghans.

Nafir Khan died in 1200 (1793) and was succeeded by his son Mahmud Khan, then a child. Nafir Khan's grandson of Mubashhat Khan who had already given trouble to Nafir Khan's life, now again broke out, but was defeated with the aid of Zamana Khan the Durran King. Mahmud Khan however was unable to retain the extensive dominions of his father, Kcc, the western part of Makran was lost, and the Talpur Baluch Amirs of Sind, who had expelled the last of the Kalhoras rulers from that country, recovered possession of Kachhar. The Khan's half-brothers Muzaffar Khan and Rahim Khan whose energy might have upheld his authority in Sind were both killed in a feud. Mahmud Khan died himself in 1221, and was succeeded by his son Mirza Khan, who showed more vigour than his father, and recovered possession of Kcc. but was soon involved in hostilities with Ahmad Yar son of Bahram Khan, who after various vicissitudes was captured and put to death at Kalat. Mirza Khan was very much under the influence of a Ghilzai adventurer named Ibad Muhammad, and discontent among the Arab chief led to an attempt to supplant the Khan. This did not succeed, but his position was much shaken, and some of the tribes such as the Mangr and Durrani of Ghilzai threw off his authority altogether. The province of Herat and Dajil was lost, and annexed by the Sikh ruler Ranjith Singh. Another trouble was brought upon Mirza Khan by the misadventures of Shah Shuja' al-Mulk whose attempt on Kandahar in 1239 (1824) ended in failure. He fled to Kalat, and Mirza Khan gave him shelter and protection, and embroiled him with the Bakhtiar Sardars of Kandahar. He was also distracted by quarrels between his favourites, ending in the death of Ibad Muhammad, the successor of Muhammad Huzari. This man was instrumental in entraining Mirza Khan with Lieut. Leitch, who had come to Kalat as British agent when the expedition to restore Shah Shuja' al-Mulk was undertaken in 1251 (1836). The intrigues of Muhammad Huzari and his colleagues had the effect of convincing the British authorities of the treachery of Mirza Khan, and a force under Gen. Willshire was sent against Kalat. The strongly situated fort was stormed and Mirza Khan himself killed. Kachhar, Sind and Musang were taken from Kalat and added to the kingdom of the restored Durran King. Thus Mirza Khan was badly recompensed for his hospitality to Shah Shuja' al-Mulk in 1834.

The young son of Mirza Khan was set aside,

and Shah-Nawaz Khan a descendant of Mohakhan Khan was made Khan. The deposed son, a youth of fourteen, took refuge first in Pandjgur with the Gikhis and afterwards with Asad Khan chief of the Nawabzais of Khatkhata, and a number of the Sarawan tribes had siege to Kalat where the British Agent Lieut. Lowndes and Memon the traveller were with Shah-Nawaz Khan. Ultimately the town was surrendered and Shah-Nawaz abdicated in favour of Mihal Khan's son (now known as Nazyr Khan II). Lieut. Lowndes was imprisoned and Memon after a time was sent to the British Agent at Quetta. Lowndes was murdered by the Brahui after their defeat at Ishkhan in Dec. 1840. Kalat was again occupied, and Nazyr Khan II was finally recognised by the British Government as Khan at the end of 1841. He held to his engagements through the events of 1842 and 1843, the abandonment of Afghanistan and reversion of Sindh to the Indian empire. The position and influence of the Khans of Kalat had been much shaken by this time. The Brahui tribes were rebellious and discontented, and after the loss of Harat-Lodhi, the Baluch and Baghi, and the tribes of the Sulaiman because practically independent, and plundered the plains of the Desajet, Northern Sindh and Katchhi impartially. To the west the Hujar Government of Persia encroached on Khet and western Makran. Katchhi, Sindh and Makran had been restored to the Khan by the treaty of 1841 by which he submitted the sovereignty of the United king Shah Shuja ul-Mulk, but after the recovery of power in Afghanistan by the Sikhanis, they were retained by the Khan without any admission of the Amir's authority. A tract around Shi however still acknowledged Kalat rule.

The advance of the frontiers of the British empire in India by the annexation of Sindh in 1843 and the Panjgur in 1849 altered the position with regard to the border tribes, whose incursions were curbed by the fortification first of the cantonment of Jacobabad on the Katchhi border, and afterwards by the military posts along the foot of the Sulaiman mountains. Sir Charles Napier invaded the Baghi hills in 1845, and in 1847 General Jacob inflicted on them a severe defeat in the plains, but no attempts were at first made to exercise any regular authority over these tribes. By a treaty signed in 1871 (1854) the Khan accepted a position of subordination to the British Government and bound himself to repress all outrages. He had not however the power to enforce the observance of this condition, and it gradually became evident that some further extension of British power was inevitable. In order to assert his power against the tribes he tried to form a permanent military force and relied on the advice of a Wazir of Arabic origin. Such measures were intensely unpopular, and led to perpetual trouble with the tribes. Mir Nazyr Khan died in 1874 (1857), and without suspicion of poison, and was succeeded by his younger brother Mir Khwairiz Khan. The Mirzogas (or Chambadats) Mir Muhammad was suspected in connection with the late Khan's death, and kept the young Khan practically as a prisoner in the Mir's fort of Kalat, and there they were attacked by the Brahuis with the aid of Lashkars and Asad Khan of Khatkhata. A temporary arrangement was come to through British influence and the Shughlan Wazir Muhammad became the Khan's principal adviser, but the trouble

continued for several years. A successful expedition was, with the assistance of Major Gurney, the British Agent, made against the Mirs in 1859, but no permanent step was put to their raids. In 1863 the Khan was defeated by a Brahui chief, and fled to Sindh; his cousin Samad Khan took his place but was assassinated next year, when Khwairiz Khan recovered Kalat with the assistance of the Khatkhata tribes. Under such circumstances nothing like a settled government existed in the country. In 1866 the Khan of Lashkars revolted by the Brahui chiefs broke into rebellion, but was defeated and finally banished; he was interned in British India for a time. In 1872 the troubles became still more serious. Upstir at the foot of the Bolan Pass, Mugh, the chief town of Katchhi, and Gandhra were taken by the rebel Mirs, and Mugh was seized by a relative of the called Khan. Mugh was also in rebellion, and the Khan had no authority left to him. This brought about more decided intervention, and Capt. Sandeman, who had attained great influence among the Mirs, Baghis, Makrans and other Baluch tribes connected with the Panjgur, was sent to Kalat at the end of 1875, and by means of tact and personal influence, and the assistance of an honest and able Baluch chief, the late Sir Miran Bakhsh Khan Marri, succeeded after many difficulties in arranging all the disputes between the Khan and the chiefs at Mugh by the end of 1878. A treaty was concluded at Jacobabad where the Khan met the Viceroy of India Lord Lytton in October 1876. The result of this treaty was to make Kalat a protected state; the rights of the tribal chiefs were recognised and the Government of India reserved the right of intervention to secure good government. Sandeman became first Agent to the Governor General, with his headquarters at Quetta. The post at Quetta on a plateau nearly 6000 ft. high at the head of the Bolan Pass became a military station, and is now a very strong position. In the war with Afghanistan 1878-80 the Bolan Pass was used freely and without interruption by troops moving from India towards Kandahar. The treaty of Gandamak between the Amir Ya'qub and the Indian Government transferred the districts of Sindh and Pushtun up to the Khwairiz Amud Mir, to British India. These districts formed the nucleus of the new Province of British Baluchistan. A railway was commenced from the Indian valley to the Pushtun plateau by the Harat Pass in 1879, and, though work was stopped for a time in 1880 owing to an outbreak of the Miri tribe after the battle of Maimandi, it was completed after several years' work, the first and at present the only railway which connects from the low land of the Indian plain to the Indian plateau. There was excitement also among other tribes which entered some minor military operations, and by C. Macgregor led an expedition into the Miri hills.

The incorporation of Shi and Pushtun in the Indian Empire led to the further extension of British authority through the valley of Fud Co. and, 1881 and 1882, being between Pushtun (otherwise Pughan) and the old Indian Frontier along the Sulaiman Mts. Ultimately the whole of this country was incorporated in the Indian Empire, generally with the consent of the population, and the Military Stations of Turbat and Fort Sandeman were formed to take the place to some extent of

the old sultans of Dera Ghazi Khan, Rajpoot and Jangshahi. Quetta when commenced by rail with the Indian system became a military centre of more importance. The remaining history of Baluchistan up to the present day is one of increasing efficiency in administration, a growth of peace and prosperity among the tribes whether those near the Pandjsh frontier, those of Makran, the Nawabwats of Khairat or the state of Las-Bela. Sir N. Sandeman, the founder of modern Baluchistan died at Las-Bela in 1892 and is buried there. The Khan of Kalat, Mir Khoshdad Khan was deposed by the Government of India in 1893 on account of a savage and murderous outbreak, and was succeeded by Mir Mahmud Khan, the present Khan.

The boundary between the state of Kalat and Persia was laid down by a boundary commission appointed by the British and Persian Governments in 1872. This was revised and confirmed by the further commission provided over by Sir T. Holdich in 1893-5, in which disputes between the Persian tribes and the Nawabwats of Khairat were settled, and at the same time another commission under Capt. Max Mahon laid down the boundary between Afghanistan South of the Helmand and Baluchistan. The peak of Malik Syah Koh at the north-west corner of Sistan has been fixed as the meeting point of Persia, Afghanistan and Baluchistan. The northern strip of desert country between Khairat and the Afghanistan border, known as Caghaz and western Sindjaran does not form part of the Khan of Kalat but is immediately under the British authorities. Through it runs the caravan route from Quetta to Shikoh and Kermuk. The railway has been continued as far as Nushki where this route starts. Khairat, like Las-Bela is not directly under the Khan of Kalat, but is administered by its own chief, who admits the Khan's suzerainty. All disputes are subject to decision by the agent at Quetta.

The Baluch tribes of the Sulaiman Mts. East and north of the Murts and Ruyge are not under the Baluchistan Government, but are managed like those of the western plains of the Pandjsh by the Deputy Commissioner of Dera Ghazi Khan under the local Governor of the Pandjsh. In the same way the tribes of northern Sindh are managed through the Government of Sindh. In most cases the tribes are governed through their own chiefs, in whom a good deal of authority is allowed by the British Government.

The Talpur tribe who established a short-lived rule in Sindh were an offshoot of the Jangshahi Baluch tribe of Dera Ghazi Khan. The Ance of Sindh against whom war was declared in 1843 were members of this family. After the annexation of Sindh one of these Ance, Mir Ali Murad of Khairpur, was allowed to retain his dominions, and the state of Khairpur still exists, the only feudal state of British India which is under a prince of Baluch nationality.

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BALTA LIMANI, a bay on the European shore of the Bosphorus between Beyrudi-Ka and Kinnik Bazar, is called after Balta-Qaghan Sultanku-Bey, the first admiral of the Turkish fleet, who equipped the fleet of 420 ships here, which co-operated in 1457 (1453) at the siege of Constantinople; it is the ancient Philadelp. Bayrak-Pasha's old palace stands here. The commercial treaty with France of 1838, the Treaty of the Five Powers of 1841 and the agreement of 1849 relative to the principalities of the Danube were all concluded here.

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BALTAQI, "Ass-beaver", the name given, in the older organisation of the Ottoman court, to a body of palace-guard, consisting of 400 men under the command of the *Asiatic*, and especially entrusted with the duty of guarding the prince and princesses of the blood as well as the Imperial Harem. They wore a peaked bonnet of brown-coloured felt, called *balta* and were quartered in the *Baki-Sera*. They accompanied the Harem to the wars, marching beside the vehicles conveying it and camping around its tents; they were armed with halberds, whence their name. Their commander bore the title of *Baltaqian-Khagan*. He transmitted the Sultan's orders to the Grand Viceroy and at the ceremony of *Manit* assisted the preachers to descend from the pulpit. — The *Balta-Baqi* were a corps of 120 men attached to the service of the chancery (*Khatt-i-Mah*); taking their orders from the *Saltuk-Khagan*; their bonnet, not quite so peaked, was distinguished from that of the *Balta* by two strips of woollen

cloth which hung down over their cheeks (*balta*) whence their name. — In the building of the *Saltuk* gate at Constantinople may be seen a huge club which was carried as high by *Saltuk-Pahlawan*, one of the champions of the *Baki-Sera*.

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BALUCHISTAN, or **LITTLE TURK**, a mountainous tract on the N. W. frontier of India, subordinate to the native state of Kashmir; area and pop. unknown. It contains some of the highest mountains and largest glaciers in the world, and includes part of the upper channel of the Indus, on which Skardu, the capital, is situated. The inhabitants, though Tibetan by race and language, were long ago converted to the Shi'a sect of Islam. Their hereditary chiefs are known as *Khans* or *Chakras*, who trace their descent to 'Ali Buz, who conquered Ladakh and founded Skardu about the end of the xvth cent. They were subjected to Kashmir in 1840. Owing to pressure of population on the soil, which is said to average 1400 per sq. m. of cultivation, the Baluch emigrate in search of labour as far as the plains of India.

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BALYÖS (by metathesis, from the low Latin *Balio* Lat. *Agulus*), *Bano*, the title of the representative of the Venetian Republic at the Sublime Porte. After the capture of Constantinople by the Turks, Ibrahim Alibey was decapitated on the surrender of Islam; negotiations were then entered into for the resumption of relations and the sending of a new *Balyö* with the same rights and duties as under the Eastern Roman Emperors. Bartolommeo Merello was the first agent in this capacity in 1456. The agent was changed every two years but as he had to await the arrival of his successor his mission in practice lasted three years. By the terms of the agreement, entered at the beginning of the reign of Sultan Süleiman (1520 = 1520) the *Balyö* could not be imprisoned for debt, he administered the estates of his countrymen and made out to them the passes without which no merchant could journey into the interior of the Ottoman Kingdom.

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BAM (Arab. *Dammah*, a district and town in the province of Kerman, Iran, about 120 miles S. E. of Kerman on the western edge of the great *Baki* desert *Daghi* I. I.

In medieval times Kerman consisted of five districts: *Bardah*, *Stigjan*, *Bam*, *Kerman* and *Ujra*. Bam has long been a commercial centre of some importance, for the road from Shiraz through Kerman to Badkhan or through Makran to Minagha in Sind linked here, whence it is often mentioned in old road-books. Bam has also been a fortified place since early times and it was used as a place of detention by Zafar Ya'qub b. al-Laili in his campaign against the *Tajiks* of

Bhorokha (n 259 (673) A *centro* (1000) b. Haddan, ruler of Sukkur, who had been annihilated by 'Amir b. al-Lakh, and was lord of the province of *Shir* in the time of al-Mahdi al-Hilali, came from Bam, Isakhil and the *Khawar* give a more detailed account of them (in the *10th* — *11th* century). It had then three chief mosques, one called al-Kharidil with the *al-Mahdi* in the town besides the palace of Mansur b. Khurda, son of Karad, a second in the cotton merchants' bazaar (*al-Mahdi*), and the third in the market. The cotton industry flourished in Bam, in particular *karadil* (*karadil*), which was cotton and *karadil* (cotton) in *karadil* were introduced and exported to Khurda, *karadil* and *karadil*. *al-Mahdi* gives a more information and also mentions the four gates of the fortress by name. The fortress was situated in the centre of the town and included a part of the bazaar. A small river and aqueduct supplied the town with water. The houses were built of mud. Of the baths, one in the *al-Mahdi* was famous. The surrounding villages also were dependent on the cotton trade. In the *11th* (11th) century the fortress of Bam is mentioned again by al-Mas'udi.

In the beginning of the 12th century Bam was again a strong fortress which appears to have been built in the time of Nadir Shah. Being a town on the Afghan frontier it was the object of frequent attacks. In 1793 it was the scene of the capture of Lail 'Ali Shah, the last of the Zand dynasty. The victorious Agha Muhammad Shah ordered a pyramid of skulls to be erected here; it was still standing when Khamis saw it but removed by order of Fath 'Ali Khan.

The modern town may be better described as an agglomeration of houses and extensive gardens than as a town. It lies on the both sides of the river *Shir* and is surrounded by *karadil* and *karadil*. Its products are cotton, kenna, indigo and wheat, which are exported to *karadil*. The number of its inhabitants is estimated at 3000–4000 souls. The fortress is at the foot of which lay the older town *karadil* miles to the east outside the modern town: it is an oblong of 400 x 500 yards surrounded by walls without towers and a dry ditch. It was a strongly fortified citadel with a high watch-tower.

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BAMBARA (Bambara), the, a negro people in the French Sudan. The Bambara country is bounded on the north by the land occupied by Moors, in the south by the Manding country and in the east by *Hamid*. It lies between 12° and 14° N. Lat. and 4° and 6° W. Long. of Greenwich. Its boundaries are approximately: to the north, a line drawn from Kallabang to *Hamid*; to the south, the upper course of the Senegal from *Hamid* to *Hamid*, the *Hamid* to its confluence with the *Hamid* and lastly the *Hamid*

from *Hamid* to *Hamid*. The Bambara are best found sometimes in very large bodies as in *Hamid* (5000 inhabitants), sometimes in groups scattered among a population of different race (*Hamid*, *Hamid* etc.). They also extend beyond the boundaries of the Bambara country proper and have planted colonies in the *Hamid* country on the shores of the *Hamid* and the *Hamid*. Mixed with the *Hamid* they form the population of *Hamid* south of the *Hamid*, where they have retained their own language and customs.

The Bambara belong to the *Hamid* stock of which they are the most important branch. They themselves do not use the name *Hamid* which is given them by Europeans; according to *Hamid* it is synonymous with the Arabic *Hamid* "unbeliever". They call themselves *Hamid* or *Hamid*, from the root *Hamid* "unbeliever", the animal which is their *Hamid* or *Hamid*, a custom which is also found in other branches of the *Hamid* stock. In physique they closely resemble the other branches of the *Hamid* except that of them the original type has been somewhat modified by crossing with foreign elements, especially with the *Hamid*. The colour of their skin varies from deep black to chestnut brown. They are powerfully built and are usually tattooed with three parallel lines, barred with a line from, running from the corners of the eye to the corners of the mouth. They are brave and hospitable. They readily change their place of abode and since the French conquest they have spread throughout the whole Sudan as soldiers, servants, and artisans. Their industry and economy have earned them the title of "Antiquaries in *Hamid*". Although they have for centuries preferred warfare to any other occupation, leading the practice of trade in the *Hamid* and *Hamid* who live amongst them, they are nevertheless industrious. As agriculturists they take advantage of the rainy season, from July to October, to cultivate millet, sorghum, maize, indigo, tobacco, and *Hamid* etc. etc. etc. they weave cotton, work in iron and make powder. Before the arrival of Europeans they were unacquainted with the use of money and paid for their purchases in cowrie shells and *Hamid* of salt. They are sedentary and live in villages, each of which consists of several *Hamid* or groups of *Hamid* surrounded by an earthen wall. Their houses of *Hamid* earth are usually rectangular and surrounded by a terrace. At the entrance to the village are public houses called *Hamid* which are used as places of assembly and justice by the inhabitants.

The social organization of the Bambara is still very primitive. The family is under the absolute authority of the father. The children are his slaves till they attain puberty: girls are given in marriage by their parents without being consulted, and remain the slaves of their husbands. Polygamy is allowed and divorce common. An inheritance descends from brother to brother. In former times the population was divided into three castes: 1. the *Hamid*, warriors or *Hamid* (literally "bearers of *Hamid*"); 2. citizens or *Hamid*; 3. slaves. At the present day the royal families, *Hamid*, *Hamid* and *Hamid* are at the head of the social hierarchy: next come the *Hamid* or *Hamid*, the *Hamid* or leather-workers, the *Hamid* or *Hamid* and finally *Hamid* slaves. The village is under the authority of a chief entrusted with the administration of justice according to a code of custom

law which is transmitted from father to son. The villages sometimes combine into groups but the bond of union is very weak and these confederations never last long unless it is a question of defending themselves against a common enemy as was the case at the time of the Toucouleur invasions. Union and a spirit of rivalry have almost always been wanting among the Bambara. The states which they have founded have soon entered into conflict with one another or fallen to pieces from internal dissensions.

The language of the Bambara is called *Samankusa*; it belongs to the Mande group of languages and is related to the languages of the Malinke, Soninke and Diula. The *Samankusa* differs most of all these from the original type. It is especially characterized by its extreme conciseness and by the corruption of its words through successive contraction. There is no declension among the substantives and in the verb no distinction of voice, mood, or person (Nash, *Recherches sur le Samankusa*, introd. p. xxi). The Arabic alphabet is used for writing, which is however little practised. There is, strictly speaking, no literature but only the traditions which scarcely last for a week than the *Samankusa* form epics, as well as fables, legends, and narratives intermingled with songs and dances, in which the Bambara take great delight.

The Bambara form the autochthonous element of the French Sudan. With the exception of some insignificant sections living in Kaarta they have retained the propinquity of Islam and remained pagans. Their religious beliefs are those of primitive peoples. Each family has its own *toron* or totem, a *toron* animal which the members of the family must not kill nor eat nor even look at intempestively. Ancestors protect their descendants. The dead are buried in the entrance to the house and are deposited on the interior walls in coloured designs (clouds, stars, geometrical figures), sometimes even in relief. Sacrifices are made to them; perhaps in former times they used to sacrifice captives on the graves of their chiefs. Festivals or *houre* play a very considerable part in their life. Every family, every village has its own which is carefully preserved in a sacred building. The festival is often a time to which animals such as sheep, dogs, and hens are sacrificed or millet and fruits brought. These sacred times are now more surrounded by drinkery in which a sorcerer resides. The sorcerers, recruited mainly from the south coast, and organized in secret societies of which little is as yet known, are very much feared. They foretell the future by examining the entrails of sacrificed animals; by juggling and by weird practices, such as encircling themselves through the villages, clothed in gossamer and wearing calabashes pierced with holes on the head, they keep the inhabitants in constant terror and wield a tremendous influence over them. Among other customs of the Bambara may be mentioned circumcision which is performed when boys attain the age of puberty and which has the character of a period of initiation, and the celebration of festivals, some of which may have been borrowed from the Muhammadans but others of which, such as the festival of the end of harvest, are much more ancient in origin.

From the want of written sources the history of the Bambara is very little known. Apparently

they were numbered among the small peoples of the empire of Mali or Melle and certainly took advantage of the fall of this empire in the 13th century to declare their independence. Ahmad Diala indeed, according to the *Annuaire* which was one of the rulers of the empire of Melle, a kingdom peopled by the Bambaras, the Samankusa and the Samankusa. A century later, about 1030, perhaps to escape the propinquity of Islam they moved to the upper Niger. Kalidou Kumbata, one of their chiefs made himself master of the land inhabited by the Samankusa and formed a vast kingdom on both banks of the Niger. He divided it amongst his six sons, who thus became sovereigns of independent kingdoms, often at war with one another. In the beginning of the 15th century one of his grandsons, Kita, again united the lands of the Bambara under his sway. He reigned thirty years and was succeeded by his eldest son, who founded Segou-Sikoro. The development of the kingdom of Segou was arrested for some years by civil wars (1748-1754) but its progress was resumed in the reign of Ngala (1754-1787). After getting rid of his rivals, this chief succeeded in overcoming the Fulbe of Kaarta after an eight years' war, captured his predecessor on the Fulbe kingdom of Minna and made his word law from Bambara to Timbuktu. During the first half of the 18th century the kings of Segou, Mamang (1747-1808) and Dabara (1808-1830) were again very powerful. They maintained the Bambaras of Kouma and conquered the Mande and Fula to pay them tribute.

Another Bambara kingdom had been established in Kaarta in the 15th century by Sakha, son of Kalidou Kumbata. In the 17th century this state passed into the power of a new dynasty founded by Sele Maissa who reigned at Niuru about 1734. His son, Sime Kumbata, was ruling this town in 1766 when Mungo Park passed the river. His successors maintained their independence in Kaarta till the middle of the 18th century.

The kingdoms of Segou and Niuru were destroyed by the conquering Toucouleur al-Hajj Umar (q. v.). Kaarta was conquered in 1850. Two years later, Ali Bata, king of Segou, who had made an alliance with the Maasina to resist the Toucouleur invasion, also was conquered by al-Hajj Umar. Umar entered Segou on the 10th March 1860 and there installed his eldest son as king. The Bambara however were by no means ready to acknowledge the rule of the Toucouleur. They rebelled in various places against al-Hajj Umar and his son Ahmad. The people of Niuru in particular were successful in regaining their independence. They cut the Toucouleur empire up into two great divisions and cut off communication between Kaarta and Segou. This state of affairs remained till the French troops took possession of Segou and destroyed the power of the Toucouleur (1890-1891). The land occupied by the Bambara then passed under the rule of the French who have since been endeavouring to establish law and order there.

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of the *Khazars* and stretched to the north east as far as the borders of Kāshghar. Like the other lands of the Ghōzids, this kingdom also was incorporated in the kingdom of Mōhammed Shāh of Kāshghar in the beginning of the 13th century; Bāmiyān was granted with Ghazna and other lands to Jalāl al-Dīn the eldest son of the Khwarizmshāh (Nasir, ed. Houtar, text p. 23; trasil, p. 44). In 1219 Bāmiyān was again separated from Tokharistan and united with the countries south of the Hindu-Kush. Soon afterwards (1218 = 1221) followed the destruction of the town by the Mongols. Murgha, a grandson of Gīngis Khān fell at the siege of the town; in revenge for this death the conquerors razed the town to the ground and exterminated its inhabitants, the place retaining the name Mo-bāli (evil town) or according to Rāhid al-Dīn Mo-Kar-gān (evil fortress) and was still uninhabited 40 years later in the 1260s of the historian Juvaini. The town built on a hill and destroyed by Gīngis Khān is apparently identical with the ruins now called 'Galgala'. These ruins are situated on a hill in the southern ridge, opposite the rock with two idols.

The modern Bāmiyān lies a few miles to the west of the ruined town and is no longer of any political importance; it is usually described by recent travellers as a "considerable village". For the last few centuries Bāmiyān has always been combined with Herāt and Ghazna; like these towns it belonged down to the 15th = 16th century to the empire of the Moghols and afterwards to the newly founded Afghan kingdom. According to 'Abd al-Kādir Rūdharī (ed. Scheller, p. 4 et seq.) 100,000 rupees were yearly levied on Bāmiyān for the rulers of Afghanistan in the beginning of the 18th century; the Indian traveller Manthi Mahān Lal (*Journal of a Tour through the Punjab*, Calcutta, 1835, p. 32) reckons the receipts from customs alone at 70,000 rupees. The main authority informs us that the inhabitants of Bāmiyān speak two languages, Persian and Pushtu (Afghan). The population of the valley mostly belongs to the Hazara stock.

Etymology: The Chinese and Arab names have been collected by J. Marquart, *Sanskrit, Berlin, 1901* (see Index). Le Strange, *The Lands of the Eastern Caliphate* (Cambridge 1905) p. 418 is to be used with caution; what Mukaddasī, p. 303 et seq. tells us about Ghazna is there erroneously applied to Bāmiyān. On the history of the Ghōzids see Bāmiyān ed. Fakhri Nājiri (ed. Nassau Leech), p. 101 et seq.; id. (transl. Raverty), p. 421 et seq. On the Mongol conquest see the text of Juvaini (*Zafar-nāma* Khawāss) in Scheller, *Central-Asiatische Forsch.* II. 142 et seq.; the text of Rāhid al-Dīn (*Qāṣṣat al-Mamlūkāt*) in Bercey, *Travels*, ed. Lep. Roux, *Arch. Asiat.* VII, iv, text, p. 116; id. 'Othman, *Siyaat al-Musafir*, I. 294 et seq.; J. Milne, *Southern Asia*, a sketch of the *Chirāghyān* Ann-Darj, St. Petersburg, 1879 (see Index) has collected the names by modern travellers.

(W. BARNHART.)

BAMPUR, a district and town in the centre of Persian Baluchistan, the seat of a governor, who is under the Governor-General of Herāt. In the older literature it is only mentioned by Mukaddasī 52 (wrongly Barbat

Balbat) and in the *Asfhar-nāma* it lies at the intersection of several trade routes, from Shīrāz or Kermān (town) to Balkh, Baluchistan and India, and from the harbours of Lāhōr, Gwādar, Gwādar to Sindh. Till about 1750 it belonged to Persia, later under Nadir Shāh to the Afghans. After the death of Nadir Shāh he placed himself under Ahmad Shāh Durrān of Afghanistan and became independent after the latter's death; he died in 1795. Baluchistan then broke up into various divisions each with its own chief. In the reign of Muhammad Shah (1834-1844) Persia again attempted to acquire the sovereignty. When a chief of Bampur attempted a rebellion in Kāshghar he was captured by the Persians. In 1849 a rising again took place after which Bampur itself was taken by the Persians. Since that time it has been held by Persia under Persian governors.

The town itself is rather a *qasr* of soldiers with their families than a town. It has a fort on a hill 100 ft high which protects the cultivated valley of the stream of Bampur from the advance of the warlike tribes of the desert. The fort is substantially built with walls of brick. The river valley is covered with gardens and date groves belonging to Baluch, which present a striking contrast to the white barren plain of Bampur. This land is crown property and produces corn and dates. A small station of Persian infantry, artillery, and cavalry, is stationed in the fort while a standing militia of Baluch is encamped in the neighbourhood.

Botany: *Asfhar-nāma*, p. 330; *Eastern Persia*, by W. John Lovell Smith and Goldsmid, p. 76, 203, 206; G. N. Curzon, *Persia and the Persians* (London 1892), II, 267 f. (H. H. H. H. H.).

BAN (n. and v. from the Indian *Bāṇ*). According to Abu Hanifa and Dioscorides the tree is like the Oriental tamarind, tall and slender, with soft wood and supple green branches. Ancient writers tell us that the tree was principally to be found in Arabia Felix; at the present day it is identified with the *Moringa aptera* (Sikou-largue), indigenous from Upper Egypt to India, the seeds of which yield the finest of all vegetable oils; it was highly prized even in antiquity and was well known to the Romans as *glans asperocarpa* and to the Greeks as *βήλας μωρφοειδής* (Moringoides). The bright, green, bean-like fruit (*ḥabḥ al-bān*, *ḥabḥ al-bān*, *ḥabḥ al-bān*) was crushed in a mortar, strained and then put in a press. The oil obtained in this way was considered an effective remedy against various diseases (convulsions, leprosy) in traditional Arab medicine; a mixture of the seed (not ground) taken in honey and water was used as an emollient and cathartic, in another treatment it was given with vinegar and water to horses as a remedy for colic. In addition to its use in medicine the oil of the tree was much used in cosmetics.

Botany: *Asfhar-nāma*, ed. Deligmann, I, p. 44; *Asfhar-nāma* in *Her. Stud.* ed. J. Marquart, I, 20, p. 193 and 399; *Ann al-Baluch*, ed. Leach, N. 226 and N. 252; *Ann al-Baluch*, trans. J. Marquart, Tome II, p. 145, p. 145. (J. HALL.)

BANĀKIT, a town in Central Asia, on the right bank of the Sir-Darya, and far from the mouth of the "river of Bāṇ" i. e. the

modern Angren (properly Abengerân). The name is written Binkath in Mukhammad (cf. de Goeje, p. 277, 1); this form is doubtless more correct than that given by Yāqūt (l. 745), for the name like many others such as Akhalkath, Binkath, Tinkath, is evidently compounded with *kat* (= 'village', *ḡāyat*, cf. l. 747). In later times the name is also written Binkat and Binkam. In Mukhammad's description of the town (l. 6) we are only told that it had no walls and that the Friday mosque stood on the market-place; there seems to be no other description of the town in any of the sources that have as yet come to light. In 883 = 1220 the town had ~~no~~ surrendered after a three days' siege by a small division (3000 men) ~~of~~ a Mongol army; cf. *Yüeh-shi*, *Historie des Mongols*, l. 224, and the ~~note~~ of Yüeh-shi (the only authority for this siege) in Schafer, *Chien-shi-chi* *Vermerk*, li. 115. In Tü-hu's time the town was ~~ruined~~; it was rebuilt by his orders in 794 (Apr. 2001, 1392) and named Shih-ching-tsia after his son Shih-ching (Zafar-Nâmâh, Indian edition, il. 836). In this connection it is related that the town had been destroyed by Chingis-Khân and remained in ruins till the time of Timur; Yüeh-shi however says nothing about any such destruction; the state, in which the town was towards the end of the 15th = 16th century, was perhaps brought about by some later event. At the present day Shih-ching-tsia is in ruins, and nothing is known of the date of its final destruction; in *reference* ~~to~~ the 'Yüeh-shi' ~~note~~ perhaps, Shih-ching-tsia is frequently, including the *note* (= 15th) century, mentioned as a strong fortress. The site of the ruins (now called Shih-ching) was fixed by Russian explorers in 1876. Cf. Le Stourgeon, *The South of the Eastern Caucasus*, p. 488, where ~~the~~ date of the destruction ~~of~~ the town is wrongly given (W. BARTHOLOMEW).

BAKĀKITI, *Barakī* (1317-1338) AND SĀDĀT-
DĀWUD A. MUHAMMAD, Persian poet and
historian (died 730 = 1329-1330). According
to his own statement he was appointed "king's
poet" (*shah-dar-shair*), by Qutb al-Din, Mongol
ruler of Persia, in the year 701 (1301-1302); one
of his poems is given by Dabulnāsh (ed. by Mac-
art. 237). His history shows the *shah shams al-
shair* *fi as-sawād al-ahdā* or *Qandā* and
was composed in 717 (1317-1318) in the reign
of Khān Abū Sa'īd (q. v., p. 107); the preface is
dated 25th Shawwāl of this year (31st Dec. 1317).
With the exception of some short notes on events
of later years the work only gives the contents
of the *shams al-shair* of Rashīd al-Dīn in a
brief form, with the material in a different ar-
rangement and of independent value. Blochet (*Inter-
vention et influence des Mongols par Fakh al-Dīn
Rashīd al-Dīn* (Ceylan-London, 1920, p. 68) corre-
ctly states that the Chinese sources for the
shams al-shair are not given in Rashīd
al-Dīn but only in Hsuanhsin; the text of Rashīd
al-Dīn, in which they are given was published
in 1886 by Baron V. Rosen (*Collection scientifique
de l'Institut de langue orientale du ministère
des affaires étrangères*, III. *Manuscrit Persan*,
St. Petersburg, 1886, p. 100 sq.). Hsuanhsin's
work is divided into three sections; the 8th part
which contains the history of China was edited in
Peking and Lodi in 1677 by A. Müller with the
commentary of Abdullāh Ibrahimī *Shihīrī*
Sinensis; Quinterón has since given that the

external combs, not from the *Alnus incana* (L.)
of Michx. but from Banksia's *var. alba* (L.)
Histography: Quinzema, *Histoire des*
Minéraux de la France. par M. de Lamoignon (Paris,
1836), p. lxxv. et seq. and 435; M. de Lamoignon,
Les Minéraux de la France et leur usage (Paris,
1836), vol. iii. (London, 1837), p. 55 et seq.;
Blond, *Catalogue des Min.*, 1. 79 et seq.

BANAT, a frontier province of Hungary, which only received this name after the Peace of Passarowitz (1718), without having ever been ruled by a Ban, more correctly Temeszar Hannu, so-called after 1799 town of Temesvár, which was under Turkish rule 1552—1746.

BAND () meaning "hand", "tunnel" and signifying anything used for tying, binding or closing; it is applied, *hence also*, to the barrage constructed across a valley from one hill to the other and converting the upper part of the valley into a lake used as a reservoir. There are for example the *band-kut* near Shikra built by the Huzars, the 'Aqul *band-kut* near Ferozshahpur, the *band-kut* built under the Safaris, which supplies the town of Naghro with water and the *band* of the forest of Kachro, to the north of Coomashigro built to secure the water supply of the city. There are nine in number, amongst them being the great *band* and the little *band* fedded by two smaller ones, the waters from which supply the *band* (dam) built by Anandhena Coomana and repaired by Ghuman II. to the north of Feroz-Pore in the *band-kut* built in 1706 by Nurgash II.; to the north of Naghro-Kot is the ancient and the modern *band* of Sultan Mahmud I. built in 1731 and restored by 'Abd al-Khalid I in 1784 and the *band* of the Wabla, built by Mahmud's mother

Dist-band, "hand on the fore-arm" is a bracelet; *gordun-band* is exactly equivalent to the English "wrist-let".

Redwood "furchend" is the veil worn by Per-
mian women, of white cotton plaited with holes
like a stove and held behind the head above the
luder which covers the whole body.

Boat's Shanty is a nautical melody. — For further particulars see the diatonics.

Hilfsschriften. Edm. G. Henne, *4 Years among the Armenians*, p. 180; R. Wulff, *Peygah in Persia*, trad. Braugale, p. 16 (carte des provinces); Ch. Andriewy, *Constantinople et le Bosphore de Thénax*, p. 416; F. de Tschitschakof, *Le Bosphore de Constantinople*, p. 49; [Roussel], *De Paris à Constantinople* [Guides Inoué], p. 368; Knabe Luchner, *Illustration de l'Orient* [de], 2^e éd., 1873, p. 398; Polak, *Persien*, Vol. 1, p. 161. (Cf. HUGAL.)

BANDÁ, a town and district of India, in Bundelkhand. United Provinces. Area of district: 3,600 sq. m.; pop. (1901): 531,058, of whom only 6½% are Muhammadans. The town ~~near~~ the Kan district, has a pop. (1901) of 22,565. At the beginning of the 19th cent., it was the capital of Shams-ü Daulah, grandson of Badli Khan, the Mughals' friend, by a Muhammadan woman. The late Nawab of Banda, 'Ali Bahadur, rebelled in the Marhwa of 1857, and the family now receives a pension from the British Government.

Bibliography: District Gazetteer of the United Provinces, xxi (Allahabad, 1909).
(J. S. Cotton.)

BANDA ISLANDS. This group of islands is formed by the peaks of a submarine volcanic mountain which rises up from the bottom of the sea (which is here about 2200 fathoms in depth) south of the island of Ceram in the east of the Malay Archipelago; it consists of three inhabited islands: Lintang, Banda Neira, and the volcano of Gunung Api (2000 feet high) with seven not so sparsely inhabited islands: Pulo Kun, P. Ai, P. Pisang, P. Bantikapal, P. Krakab, P. Manukan and P. Kiseigoin. Since the middle ages these islands have attracted the attention of Europeans, not by their size (about 15 square miles), but by their chief product, the nutmeg, immediately after their occupation of Malacca in 1511, the Portuguese sent out under Antonio d'Almeida to the Banda Islands and began commercial relations which still existed when the Dutch arrived there under J. van Heemskerck and W. van Warwijck in 1599 and the English soon afterwards. The population, mainly Mohammedan, of Banda Islands then numbered about 15,000 souls, who were living in independent settlements and organized on a patriarchal basis. The enemy of the Europeans, competing with one another in commerce, who mixed themselves up with the interminable feuds of the Bandanese were fatal to the latter for in order to secure for themselves the monopoly of the nutmeg trade, the Dutch made themselves masters of Banda Islands in 1620. During those years the natives of the islands, much decreased in number, had taken refuge in the neighbouring islands; those who remained were ultimately transported to Batavia, only a portion of them being afterwards brought back. The two islands on which the nutmeg is cultivated, Lintang and Banda Neira, were divided into farms (Perken) and these were allotted to immigrants (Kempnans) who were to grow this spice with the help of slaves from the adjacent islands: it could however only be sold at a fixed price to the "Nederlandsche Oostindische Compagnie". This monopoly remained under one firm or another till 1864, although the nutmeg tree had also been cultivated in other islands of the Archipelago since the end of the XVII century: after that year the occupiers (Perkeniers) were allowed to acquire their plantations from the government free from restrictions and this transference was completed in 1873.

These Christian descendants of mixed blood from early European immigrants form, with the Dutch officials, the aristocracy of the country and live in the capital Neira (Europeans 627, Chinese 99, Arabs 300, natives 3651) in the magnificent residence which belongs to the residency of Ambon. The Chinese unscrupulous families, many of whom have been settled on the islands for a long time, and enterprising Arab merchants (often contractors for Japanese labourers) belong to the lower level of society. The most prosperous inhabitants form the "burgers" and are some Christian and some Mohammedan, who have been settled there for centuries: the "burgers" therefore have arisen out of immigrant elements. In their daily life the "burgers" are all dressed in similar fashion, only the Mohammedans shave the hair of their heads and wear a local cloth, at festivals the Christians are dressed in European fashion and the Mohammedans in Malay.

The lowest stratum of society consists of Mohammedans and pagans, the latter immigrants from

the neighbouring islands (e.g. Timor), the former descendants of the slaves who were set free in 1830, of political exiles etc. The Mohammedan population is being considerably increased by the Javanese who work on the nutmeg plantations as contract-labourers. The number of inhabitants is about 6500. The chief export is nutmeg; the products such as rice, sugar, coffee, cattle and European luxuries and wearing apparel are imported. There is no industry worthy of mention. In earlier years these glorious islands were very unhealthy for Europeans but through better hygienic they are now among the healthiest in the Archipelago.

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BANDAR. [See BANDA.]

BANDJARMASIN is at the present day the name of a town on the right of the river Barito in the south of the island of Borneo; in early times however the name was better known as that of a Mohammedan kingdom which stretched along the west, north, and east coasts. The district east of the mouth of the Barito was its centre. According to a Malay Ma, Javanese Hindu settled in the Nagara valley at the end of the XIV century and to later Malay the Sultans claimed descent from Maharriz, Suria Nata, a prince of Medjapatt. In the vicinity of Samarang and in Kotel (on the east coast), there have been found numerous Hindu remains of the same age as those of Western Java i.e. the fifth century of our era. In Book 23 of the history of the Ming Dynasty (1368-1644) a comparatively detailed account is given of Bandjarmasin as a commercial centre and of the neighbouring Kesudjrah. With the help of the Mohammedan kingdom of Hanoi in Central Java, Sultan Suria Nata ascended the throne as first Mohammedan Sultan in the beginning of the XVII century and removed the capital from Nagara to Marapaur, both of which lie on tributaries of the same course of the Barito. Tribute was paid by the coast countries; the Kesudjrah and other Nagara tribes in the interior asserted their independence and remained pagan. From the latter the Bandjarese obtained war, cotton, honey-stones

rise to a height of 2200 feet in the south and like the alluvial plains are almost entirely covered with thick bush and underwood of modern growth though the primordial forest still survives in a few parts. The hills and lowland agree with those of Malacca and Sumatra: large mammals like the tiger, elephant and orang utan are not found however. Its history begins with the discovery of tin and it is to this metal that the island owes its whole importance. After the beginning of the 17th century the Sultan of Palembang, ex-owners of Banka, began to work the tin-mines with natives and Chinese they are now worked by the Dutch government.

With a few small islands Banka forms a residency with Munak as capital. The administrative division into nine districts is based on the working of the mines. Under the Dutch resident, settled in Munak, the administrators are the chief of a district; under these there stands a *asisten* (to Munak and Blingg) or *beantun* as head of the Chinese and a *asisten* as head of the Mohammedans.

The population of Banka is about 115,000 souls, in addition to the Dutch officials (17 souls) and military consists of 7000 aboriginal elements: the native Malay population (120,000) and the foreigners (Chinese 145,225, Arabs 261 etc.). The Malays are Mohammedans with the exception of a few pagans, who live in the interior, and the majority of the Orang Batak, a higher people who live on the coasts or in their islands. Islam is continuously spreading among the latter, Christian missions have been unable to make headway on Banka either among the Chinese or the natives.

The Malay population (Orang Batak) consists of a little developed, mild, unassuming racial men, who were formerly not sedentary but were forced by the Dutch government, in the middle of the 17th century, to settle in villages on the roads connecting the chief towns of the districts. Here they derive a miserable livelihood from agriculture on dry fields (*ladang*); in recent years the government has again been trying to teach them cattle-rearing and the cultivation of tropical fruits (cocoa). Each village has a Mohammedan house of prayer and a *pasia*, the mosque Mohammedan customs as to marriages and deaths, in consequence of their poverty the annual number of Mohammedans however very small (8—50) it has been especially noted of the Bantamans, in how high a degree they are still guided by antique beliefs in their daily life in accordance with their primitive Indonesian development their village constitution is patriarchal, trade among them is quite insignificant; their industries are only confined to their own needs and their trading alone is worthy of mention. They spend much time in fishing and hunting wild cats and deer.

The Arabs, being merchants and seafarers, are chiefly settled in Munak, which is the centre of foreign trade though they are also to be found in Blingg and the chief towns of other districts.

The Chinese population consists of the few place of Hakka and other Chinese who are connected with the mines as labourers, traders or contractors, and ultimately return home again. They work the mines allotted to them by the Dutch engineers in Pangai, who have to deliver the tin up to the Dutch government at a fixed price. Secondly there is a large number of Chinese

of mixed blood, born of native women, who are settled in Banka and live by trading, industry, mining, pig-breeding and a little agriculture. Their children are educated in 20 Chinese schools. As the natives it must only supply their own requirements in the necessities of life, rice, fish, cattle, and weaving materials also must be imported; the total imports amount to £ 120,000 and the exports to £ 26,000 of which £ 23,500 is pepper.

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(A. W. Nieuwenhuis.)

BANKIPUR, the western suburb of the city of Patna, situated to 25° 37' N. and 85° 9' E., on the right bank of the Ganges. The Public Library of this town contains one of the largest collections of Arabic and Persian MSS. in India, to the number of upwards of 8000; it owes its origin to Mansur Mohammad Bahadur Khan (died 1876), who was a diligent collector of rare manuscripts.

Bibliography: *Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipur* (Calcutta, 1908).

BANNU, a town and district of India, in the N. W. Frontier Province. Area of district 1870 sq. mi.; pop. (1901) 226,770, of whom nearly 90% are Mohammedans. It consists of a basin, watered by the Korran and Tockil rivers, and clothed above in by mountains. More than half of the inhabitants are Pathans, speaking Pushtu, the chief tribes being Marwatis, Hanakis, and Wazirs. The crops are wheat, grain, maize, and millet, grown by irrigation from poly tanks. Procu for frontier roads, the district has never been disturbed since British occupation. The town of Bannu, formerly called Edwardesabad, was founded by Sir Herbert Edwards in 1848; pop. 1901 including cantonment, 14,291. It is the centre of an important medical mission for the frontier tribes.

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BANTAM or BANTEN is the name of the eastern residence of Java; it was also the name of an earlier Mohammedan kingdom in this district, the capital of which Bantam still retains on the north coast, being in fact the capital of the province which covers an area of 143 peng. square miles and is divided into five municipal municipalities, Merang, Anger, Pandeglang, Loranjan and Tockil and in 1901 had a population of 89,500 souls including 597 Europeans, 3155 Chinese, 82 Arabs, 75 other foreigners from outside Java, and 491,542 Sundanese and Javanese. The northern half is mainly low country,

the southern covered by the chalk hills of T. Kramong. In the center are the volcanoes Karang and Pulosan, on the eastern border the Blatim. The smelter are but except the northwest and the west and the east of the south coast. In the north the deep bay of Marau, opening to inland, used to form a good harbor. Little was known of Marau before the beginning of 19th century. It then belonged to the Hindu kingdom of Padjadjaran in West Java in which the most important harbor was Sunda Kelapa. After the Javanese and Malaya. The Hindu kingdom of Mataram Sleu and Mataram found in Central Marau on the volcanoes of Karang and Pulosan afford ample evidence of the widespread influence of Hinduism. Soon after 1525 Marau was conquered by the Muslim rulers of Mataram in Central Java and Sunda Kelapa soon after. Marau then became the great commercial port of West Java whither Chinese and other merchants of the Indies, since Malacca had become a Portuguese possession in 1511, brought the wares of the archipelago. Marau was also the first harbor in the archipelago to be visited by the Dutch in 1606.

At about 1400 A.D. the Sultan of Malacca, Hassan-Uddin, a son of the Sumatran King of Chelbon, is said to have been the first Muhammadan prince; he conquered South Sumatra, and was succeeded by the middle of the 15th century by Mangrai Yasa, whose son Muhammad built the great Mosque of Malacca. On the decline of the Muhammadan kingdom of Demak, Batavia became independent early in the XVIIth century and its prince, the title of Sultan, to West Java (his power was gradually extended to the north and east and in the process they came in contact with the Kingdom of Mataram in Central Java which had subdued Pionak. The consequence was the spread of Islam in West Java and the establishment of Javaise from North Mataram under the Sundanese there; West Borneo also was for a time subject to Mataram.

In 1619 the Dutch Governor General J. P. Kouck conquered Jakatra, and Batavia was founded there as a commercial emporium and centre of the colonial possessions of the Dutch East India Company. This insured the warfare among the neighbouring states which was practically continuous except ~~for~~ brief intervals after treaties of peace. The boundaries of the present district were defined in 1699; Sultan Abu Nuh had to ~~cede~~ cede it, for him very disadvantageous, treaty in 1684 and the power of the ~~Dutch~~ Kingdom ~~was~~ steadily declined from that day forward till it disappeared because a dependency of the Netherlands. The main provinces were that certain quantity of pepper had to be delivered to the Dutch trading Company at a definite price and all claims had to be abandoned in certain districts. The successfull of the Company had to be recognised in 1752, and in 1813, when the English ruled in Java, they abolished the Salukato altogether. But it was not until soon after the establishment of the Salukato's faculty in 1832 and the introduction of a regular government whereby some restrictions could be placed on the exploitation of the people by the nobles and priesthood that peace was finally restored among this relatively feudal people (especially the Javanese section).

In consequence of these events the Soudanese
leave the population of Abyssinia; in the north

However they are largely mixed with Japanese, whose language is predominant there and there are also settlements of Laponians from South Sumatra. At the present day the only adherents to Hinduism are the Bidjawa, a small tribe in the desert Highlands of Latak; the remaining inhabitants of this residency are all zealous Mohammedans, whose customs, especially family law, have been more strongly influenced by the regulations of Islam than has been the case in Central Java for example. They engage only in agriculture (growing rice). Commerce and industry are very little developed and the trade with other ships from Suva and Batavia in South Sumatra is of very little importance. Copra and Arechee hyppocis are exported. As the land does not provide sufficient subsistence for its thick population, many men find temporary employment in Batavia and other places.

The town of Bantam is now only a small trading-place with a native population without foreigners. Most of the larger buildings of earlier times have fallen to pieces or quite disappeared. The former mosque alone, with detached minaret is in a good state of preservation (there is also a mosque in Kapani and in Kamanjatan). A baly well which is said to be connected with the Samudra well in Moora, is beside it. The steady decline in the depth of the bay of Bantam causes great inconvenience in navigation. The town of Kamanjatan which has risen at the northeast has therefore attracted much of the traffic to itself. A railway connects it with Serang and Anger in the west and through to the coast.

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[1900]. [S. W. NIKOWANINIA.]

BANU 'I-ASFAH, (See Asfah).
BANU ISRA'IL, the children of Israel, title
of Suf. viii.

BÄRM, the only Mohammedan State in Bundelkhand, Central India, lying between 25° 34' and 26° 10' N. and 79° 45' and 80° 3' E., with an area of about 122 square miles. The population in 1901 was 10,730, of whom only 2,413 were Mohammedans. The state is descended from Ibrāhīm al-Mulk (Shah al-Din, the grandson of Nizam al-Mulk, sultan of the Sultanid, 1730-1781). He obtained a grant of 52 (Hindoo) villages, hence the name of the State; villages from the Marathas Peshwa in 1784. During the Mutiny of 1857, Nawab Mohammed Hamid al-Daula

and his son were instrumental in saving the lives of several Europeans at great risk to themselves.

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cutta, 1904), V, 41-44; *Imperial Gazetteer*
of India, L. v.

al-BARĀ' a. 'Ain, a Muslim general. With his contemporary 'Abd Allāh b. 'Umar b. al-Khaṭṭāb and several others he was returned back by Muhammad on the departure for Meccah because he was too young; he took part however in many other battles under the Prophet. When the latter sent Khulad b. al-Walid into Yaman to demand the adoption of Islam by an Arab tribe, al-Barā' also took part in the expedition during the reign of 'Umar; he was sent by the governor of Kufa, al-Mughirah b. Shu'bah with Muqatil b. Zayd against Ḳarīm. The district of al-Barā' was first conquered. The people of Ḳarīm called in the help of the Ḥabash, but had to give in soon after and the Ḥabash were forced to pay tribute. al-Barā' then advanced against Gilān, al-Habsh and al-Jailman and conquered Zandīyah. He also fought in the Battle of the Camel, at Shiffin and at Makkawan under 'Alī. al-Barā', after being some time in Kufa, went to Medina and died there in the time of Mu'awiyah b. al-Zuhayr.

Bibliography: *Ill. S. N.*, 4v. Part 2, No. 47, p. 40; *Talbot*, l. 1358, 1731 et seq.; *Ill. et Abstr. Chem.*, 11. Teil, Tübingen, 18. 100, 187; 11. 67, 11. 278; *du. l'ed. de Guelin*, l. 171 et seq.; *Baldschmidt (Ed. de Guelin)* 117 et seq.; *Cuvier*, *Annuaire des Sciences*, see Index.

[K. V. ZETTERSTROM]

AL-BARA, in Arabic, a companion of Muhammad. Among the seventy-five personalities appeared at the 'Hajjat' in the summer of 632 at the pilgrims' festival to enter into the 'Umrah' with the Prophet, the aged al-BARA b. MA'RUZ of KHAZIM was one of the most important and when Muhammad declared he wished to make a compact with them that they should protect him as they would their wives and children, al-BARA raised his hand, promised him protection in the name of all present and sealed the compact. In the same assembly, the so-called second 'Alyha, twelve men were chosen as preliminary representatives ('Ukaba') of the new community in Yathrib, and on this occasion al-BARA was appointed chief of the 'Ukaba Salimiyah. He is also famous in the history of Islam, for having changed the direction of praying from before Muhammad's turning towards the sanctuary at Mecca. When Muhammad reproved him, saying that Jerusalem was the true Kaba, he obeyed him, but was afterwards ordered that his corpse should be turned towards Mecca. He died in Medina in 638, a month before Muhammad's arrival there, after bequeathing to the Prophet one third of his estate.

Neitographie: Ibn Sa'd, III. Pan 3, 146
et seq.; Ibn Hisham (ed. Wattenfeld), I. 292
et seq.; Tabari, I. 275; et seq.; Ibn al-Athir,
Chronica (ed. Torrey), I. 76-77; Ibn al-
Ghathaf, I. 173 et seq.; Müller, Die Isma-
eliten und Abendl., I. 29; Casanovi, Annali
dell' Islam, vol. I. (R. V. ZENTGRAF.)

BĀRĀ WAFĀT is the Indian name of the 12th day of the Rabi' al-awwal. It is a compound word of *bārā*, "twelve", and *Wafāt*, "death". It is observed as a holy day in commemo-

ception of the death of the prophet Mohammed, his life and teachings are on that day generally observed in private houses and mosques throughout India, and is a great day of rejoicing in the Moslems of the whole world, who consider it as the ~~same~~ time as the day of his birth. For more details see Art. Moslems.

Histioglyphis: Herkula, Oskan-Iskhan
(ed. 1832) 233 et seq.; Garin de Tary, *L'Al-*
lunisme (2d ed.) 236 et seq.; Sell, *Für sich* of
Islam (2d ed.) 243 et seq.

(31. Нислук: Немају.)

BARA'A (a.) means "discharge", "discretion", "confession", etc. In Syrian Arabic it means "privilege, passport" or "diploma"; thus the bishop approved by the Ottoman Government receives a *bara'a* of investiture, that is permission to exercise his office.

The word appears in an important passage of the Koran, at the beginning of Surah ii, where the Prophet commands his followers to make pilgrimages and proclaims that a hajj should be observed during the holy months. This passage is not expounded with absolute clearness and its interpretation gives some trouble. On a first reading the most simple explanation appears to be that Mohammedans should give one another information during the sacred months devoted to the pilgrimage to Mecca. This is not however the meaning intended by the most authoritative commentators. Zamakhshari explains that a hajj had been made with the pagans of Mecca and other Arabs and that they broke it with the exception of the Kindi Druze and the Hajar Kinnan; the Prophet then announced to the believers the following revelation from God "You are free from any obligation to the heathen who have broken this pledge". Mas'udi (*Conte de Charlemagne*, p. 360) ~~also~~ paraphrases this important passage: "Abu Bakr al-Siddiq was entrusted to him (Muhammad) with the command of the pilgrimage and Sam. ~~was~~ was revealed on the Prophet at the same time. He did the first seven years consecrated by Ali b. Abi Talib, ordering him to proclaim them before the Moslems when they would be assembled at Mecca. "Let them know", he said, "that no infidelities shall ~~be~~ be pardoned, that after this year an infidel shall make the pilgrimage, that no one shall again be asked round the Ka'ba, and that whoever has a compact with the Prophet shall take note of the period named ~~to~~ it, allow four months from the day of ~~making~~ making for each man to return to reality, after which there shall be no obligation ~~making~~ with the idolaters nor any compact made with them." These events are referred by tradition to the ninth year of the Hijra.

Nildegrayer, v. Nildeke-Schmully, Gersikid.
to der Ordnung, 201 ed. p. 222.

(H) (A) (B) (C) (D) (E) (F) (G) (H) (I) (J)

BARABA, a steppe in Western Siberia, between 52° and 57° N. lat., is bounded on the west and east by the ranges of hills on the headwaters of the Irtysh and Ob (544). The impact of the numerous ~~small~~ ^{small} rivers of this steppe is the East. The ground is as a rule marshy, so that traffic is rendered very difficult in the wet season, but not generally unfeasible; the Russian villages on the border districts of the steppe are described as being particularly prosperous. The native Tatar (Turkic) population is called Barabatai by the

Russians; in the 17th century they were driven into the inferior parts of the steppes; since then their numbers have been decreasing. According to statistics collected by Radloff in 1865, there were then only 4633 "Baraba-Tatars". In the most part Tatars was not adopted by them till the 18th century. Radloff saw some old ones who remembered their fathers' the Altians offered heathen sacrifices; they did not like the Muhammadans. Specimens of the popular literature of the Baraba-Tatars have been collected by Radloff. Hunting and fishing as well as agriculture are practised by both Russians and Tatars. The yield from the fisheries and from the fur trade has considerably increased in the last century, the latter in particular, in the time of Mikhailovskiy's command and the wolf were only fur-yielding animal to be found here.

The Turkish population emigrated into the lands probably in the Mongol period in connection with the foundation of the "Siberian Kingdom". From the conquest of this kingdom in the time of Peter the Great this steppe formed the boundary between Russia and the Calmucks. The frontier territory between the Calmucks of Tatars (the Turkish) and Tatars (some of them) was then known as "District of Baraba" (*Barabinskaya pokh.*); the native population spoke Calmuck in addition to their native Turk and paid tribute to the Russians and Calmucks and later to the Russians only. In the 18th century a considerable number of settlers from European Russia were settled in Baraba.

Bibliography: A. v. Mikhailovskiy, *Die Barabier*, with map (*Monatsschrift für die Kunde des Semiten*), vii. Series, Vol. xiv. (1870), n. 9; W. Radloff, *Das Südsibirien*, 2nd ed., Leipzig, 1893, I. 241 ff. esp.; do., *Proben der Volksliteratur der türkischen Stämme des Sibiriens*, I. 1 ff. also preface, p. xli; *Zapiski Imp. Russk. Geogr. Obsh.*, 4th. ser., Vol. x. Part 1, p. 44 (account of the journey of the Russian envoy N. S. Nikolai Spafal in the year 1875). (W. LAMBERT.)

BARABRA (*Barabara*) is the plural of *Baraba* and in Egypt denotes the Nubians or as they are now usually called, Bebera. Their home is the upper valley of the Nile from the neighbourhood of Assuan to Dongola. The visitor in any portion of this district is struck by the small number of men met with; and were only women, children and old men. The fertile area is not large but the population is numerous, as men go to Egypt where they find employment as domestic servants, cooks, coachmen, doorknopers, running footmen, and in suchlike posts. After a few years they return home with their savings. The Bebera are a goodly race of men, versatile and reliable and soon master Arabic as a European language also; in speaking Arabic however they cannot conceal their origin and this explains their name *Barabara* i.e. *Barbariana*, particularly in their pronunciation of Arabic. Their mother tongue is Nubian, the connection of which with the languages of the Sudan has now been proved. It is at present the object of scientific investigation. In Cairo and Alexandria the Bebera make up a guildlike organization according to their callings and are in general very clean. Their religion is Islam; as to Magdian they are Muslims. Their complexion is also shown in the fact that

they, for the most part, belong to a certain branch of the Farah al-Khamisa, a branch of the Egyptian Agnathia, their present head is the Sheikh al-Mirghani, after which the order in Cairo is also called Mirghaniya. As their tendency for company is strong, they live together as a rule; whence the Egyptian proverb, said of a heavy rainfall: *maghrir al-mirghani 'kharid al-mirghani*. On their food and capacious history see the article *MIRGHANI*.

Bibliography: A. von Kremer, *Ägypten*, 100 ff. esp.; Schwelbitch in *Reisener, Egypt*, 6th edition, p. 211; Sacrele Spira, *As Arabie Anglaise*, *Vocabulaire*, with voc.; see also the article *ARABY*. (H. LAMBERT.)

BARADÂ, a famous river of Damascus, often mentioned in modern poetry; the older poets, even those of the Umayyad period, mention it more rarely. Its real source, as the Arab geographers well know, is in Antilebanon, immediately below the watershed, west of Zahlan; it traverses with many windings the fertile plain to the south of this district, forms the watershed of Tekhaya and plunges into the deep ravine of Sah West Qunada, the ancient Abila. The waters of the abundant spring 'Am Fida double its volume and support luxuriant orchards on its banks. Then an entering the plain of Damascus it breaks through a wall for itself which has been artificially enlarged. Then it is divided into five arms or main channels — they are called *quadr* — 1. on the right, uppermost, *Yard* (probably widened by the Caliph Yaqub II. Thawar, on the left *Hariga* or *Harig* (in form affected by poetry) and *Harawat*, the middle arm preserving the name *Baradâ*. Aqueduct (about 670) only mentions "ancient IV. *Rumina*", the *Nahr Yard* having been made after his death.

After this division into five branches the *Baradâ* takes a magnificent delta form and around Damascus, spreading fertility and freshness everywhere. The rich oasis of Ghiza owes its existence to it; in Damascus it fills the tanks which are found on every house. Below the town it collects its forces again and about 24 miles below Damascus is lost in the lake of 'Ataria, on the verge of the Syrian desert. A double confusion with the *Arwad* and with one of the tributaries of the *Yarmuk* has probably led the usually so careful *Maqaddasi* to say that one of the arms of the *Baradâ* flows into the *Jordan*, a mistake easily arising from the fact that *Baradâ* is the name both of the source of the *Jordan* and of one of the canals of the *Baradâ*. A village named *Baradâ* is mentioned by *Yaqub* in the east of Aleppo; it is probably the *Baradâ* in the *Diwan al-Sim'ani*.

Bibliography: *Maqaddasi* *Diwan al-Sim'ani*, 2nd. ed. (Hirschfeld), 211, 20; *Yaqub*, I. 556—558; *Maqaddasi* (ed. de Goeje), 114; *Maqaddasi* (ed. Mohr), 193; A. von Kremer, *Ägypten*, von *Damascus*, II. 28, 34; *Al-Bihar* 4; *Le Paradi oriental* (Raynoud), II. 320; *Bihar*, *Gazette*, 1875, 299; *Le Caire*, *Revue*, 1876, 376.

(H. LAMBERT.)
BARADÂN, a town in the Taurus. According to the Arab geographers it was situated 4 parasangs (= about 16 miles) north of Hama on the main road to Hama and at some distance from the east bank of the Tigris, a little above the confluence of the *Nahr al-Khali* and the

alive reading, retentive memory and the charm of his conversation, he became a favourite companion of Sultan Mahmud Tughlak (725-752 = 1324-1351). He was an intimate friend of the poets Amir Khusrau and Husayn Dihlavi, and like them built a spiritual disciple of the saint Nizam al-Din Awliya (q. v.). Barani did not commence the writing of his history until he was upwards of 70 years old and completed only 12 out of the 101 sections that he proposed to devote to the reign of Firoz Shah. Though he writes in terms of high praise of this prince, he does not appear to have enjoyed his favour, as he died in great poverty, — probably shortly after the date (758) to which he brought his history. He was buried near the shrine of Nizam al-Din Awliya, though local legend indicates a tomb in Feroz (the modern Bulandshahr) as being his.

Bibliography: *Tarikh-i Firuzshahi*, ed. Sayyid Ahmad Khan (Hind. Soc.); *Shams-i Shahr-i Ahi*, *Tarikh-i Firuzshahi* (Hind. Soc.), 29 sq.; Nassau Lees, *Materials for the History of India* (*Journal of the Royal Asiatic Soc.*), N. S. III (1868), 441 sq.; Hieu, *Catalogue of Persian MSS. in the British Museum*, 333, 919; Elliot-Ross, III, 93-96.

BARANTA. A Central Asian Turki word of uncertain etymology (it does not seem to appear in other dialects), which is applied to the predatory raids of Turkish nomads. The importance of this peculiar feature of nomad life as well as the conditions of warfare (*Yuzas*) necessitated thereby has been most fully described by W. Radloff (*Das Sibirien*, 2nd ed., Leipzig, 1893, I, 309 sq. and *Asiatische Ethik*, Part I, St. Petersburg, 1894, p. 111 sq.). As long as there was no strong governing authority in the steppes, as long as the force of legal decisions depended only on the personal authority of the judge and the goodwill of the parties concerned, the nomads had frequently no other means of redress than carrying out the law themselves. The whole tribe held responsible for the trespasses of an individual or group of members of the tribe, the tribe whose rights have been infringed, revenge itself out on the guilty ones themselves but on other members of the same tribe were accountable to it; the victims of such a "Baranta" consider themselves justified in retaliating on whatever section of the "Barantachi" they please and so on. Such feuds may last for decades without the general prosperity of the tribe being prejudiced by these continual "Aktendzism". Radloff observes that it is just "in the most troubled times that the nomads increase in numbers and riches". As a regular system of administering justice finds no place in nomadic life and there can be no organized provision against unforeseen natural calamities, the *Yuzas* is often the only means whereby "a cattle-breeding people entirely dependent on nature can compensate for winter calamities". Under the rule of a regular system of government like the Russian, where individuals are not allowed to take the law into their own hands, it is becoming more and more difficult for the Turki tribes to remain faithful to their nomadic life, and to retain their prosperity. (W. RADLOFF.)

BARATHA. The name of a place prominent in pre-Islamic times within the area covered in later times by Baghdad, with which it was not only later almost entirely absorbed (see also the

article *Baghdad*). It lay a short distance from the little town of Muhawwah (to the southeast of it), just below the point where the Salih Khalidaya, the small canal which waters the commercial quarter of Karkh, left the great navigable Tigris Canal. This suburb was only separated from Baghdad proper, on the southern part of the western half of the town, by a cemetery and palm-gardens. The mosque of Barath was long celebrated as a Shi'a sanctuary, because according to a tradition, which is not corroborated elsewhere, the Caliph 'Ali prayed on its site and bathed near it, when he was on the campaign against the Khazars (37 = 658). Another account places the place where he bathed in the old market quarter of the town (*al-Basaj*) which lay between the *Barath* gate of the Round Town of al-Mansur and the bank of the Tigris. A place where 'Ali prayed was also pointed out there. Under pressure from the orthodox party, the Caliph al-Mansur (206-933) had the Shi'a sanctuary to Barath razed to the ground and a Sunni mosque was built on its place during the reign of his son-at-law, Hafi and al-Mu'izz. In al-Buhārī's time (the middle of the 4th = 10th century) the latter was one of the three great Friday-mosques of the caliph's quarter of the town. When Yāqūt wrote (623 = 1206), Barath, like most of the west side of Baghdad, was already deserted and only a few fragments of the walls remained of the mosque there. The main Barath is *Armanī* (Baranī) and means "the outer", cf. *Armanī* Kinnel, *Die Arab. Fremdwörter im Arab.*, p. 12.

Bithragofasi (Hind. Soc., 1894) (ed. de Goeje), passim; *Kitāb al-Baghdād* (ed. G. Salmon, Paris, 1906), p. 140-147, 148-151, 166; Yāqūt, *Muḥallā* (ed. Wustenfeld), I, 532; le Strange, *Topographical Dictionary of the East*, 2nd ed. (Oxford, 1900), p. 153-156, 320; Sieck, *Baghdad* (ed. de Goeje), p. 190.

(M. STRONG.)

BARBA, more correctly *Bara*, the Arab name for the ruins of Egyptian temples. Every pagan temple and every ancient building is called *Bara* (*Kull al-batn wa al-batn qadim* *qadim* *huwa al-Bara*, *Kitāb al-Baghdād*, 61, 3). The word is borrowed from Coptic in which *Bara* means temple. Among travellers and geographers the temples of Akhimm and the Barba (the plural form *Barab* also appears) for example, Mayet, the Lybians and others use the word while describing Akhimm. It is next applied to all temples and even to pagodas. The word has survived in Egypt in a series of place-names. We find it three times in Upper Egypt in the form al-Bara, four times in Nubia in the form al-Barab, but the same word is found (Nubia Bay, *Diogenes*, *Géographie*, p. 121) Collection of passages in Drey, *Supplément*; Glossary to *Kitāb al-Baghdād*, 61, 3, with translation, p. 54, note 1; the *Dubāb*, 9, 25.

(C. IL BUCKER.)

BARBAROSSA. [See *KHAIR AL-DIN*.]

BARBARY STATES. Ever since the 16th of the middle ages been the name applied to the various piratical States of North Africa, mostly inhabited by Berbers. [See the article *BARBERS*.]

BARCELONA. The Old Catalan Barcino (cf. Russian whence *Варшав*), which has however nothing to do with Hamlet's Barren, an ancient town of the Locusts, gradually took the place of

Tarraco = Tarragona, the capital of the Roman
north-east Spain (Hispania Tarraconensis) which
lay in the southwest of it. It was captured by the
Arabs as early as 713 in their first invasion under
Musa b. Nugeis. The Arabic name = *Tarrakus*
and (more frequently) *Barrakus* (whence the modern
Barcelona) from the late Latin *Barcelonia*
(*Barcelona* is found in *Oronius*, *Barcelona* in the geo-
grapher of Ravenna, &c. *Hubert* in *Poetry of Spain*,
v. 1.) *Barcelona* is more rarely found, from
which ~~name~~ the ~~name~~ *al-Barrakus* by which the
king of Aragon-Castile in his later times fre-
quently briefly described (cf. *General History*,
1902, II. 270 ff. 275). In 185 = 801 it was cap-
tured by Louis, III. of Charlemagne, & Victor
of Aquitaine and thenceforth was the chief town
of the Spanish marches of the kingdom of the
Franks and from 900 of the independent mar-
grave of Barcelona or Catalonia. In 930 = 890
Barcelona was temporarily occupied by the Arabs
(*al-Haydar al-Magribi* II. 98), and in 985 it was
returned by them for the last time by the great
Alfonso but soon afterwards regained by 'Sam-
surrel I. in 987 (*Ung. Histories of the Monarchs*
of Spain, III. 199). In the 10th century (1037)
it was incorporated in the kingdom of Aragon.
The ecclesiastical subordination of the Moslem
bishopric of the ~~islands~~ Islands (q. v.), and of
Denia and Mahon to the (Arch)bishopric of
Barcelona by the Mahomedan king 'Ali b.
Muhammad al-Ahmar of Denia by a decree in 450 =
1058 is worthy of mention (*Sánchez, Historia*
de los Reyes de España = *Memoria de los*
Reis de España = *la Historia*, 10mo ed., Madrid
1905), 651-654; *Compendio, Historia de España*
de la dominación islámica en las islas Baleares
(Valencia, 1886), p. 82-84.

Morinda = *Paspalum*.
Morinda (Loddon, 1859), iv. 304;
Meades, Zinnariae. v. 176, ill. 528
Bolsajil, Las Cumbres de Garachona vir-
giniana (Barcelona, 1836), n-Makhan (India),
n. 844; Simonot (see above), 929 (Index).
(C. F. Seydell.)

BARDASIR [See **HIRMAY.**]

BARDHA A. Armanian Paray, since the largest town in the Caucasus, was a village and thence ~~was~~ on the Terek, about 14 miles from the confluence of the river and the Kura. A strong fortress was built ~~here~~ under the Samanid Kaliph 1 (448-431 A.D.) and Paray (Bardha) gradually supplanted the ancient capital of the land of Albandi (Arsh) Kowalak (Arsh Katala). In 628 the inhabitants of Paray had to leave their town but returned to their town on the withdrawal of their enemies. Captured in the reign of the Calif al-Muwahhid, destroyed soon afterwards, and rebuilt under 'Aid al-Malik, Bardha was during the Seljuk and 'Albaid period the ~~capital~~ of most of the Arab governors of Armenia. Hasan b. Salih, governor for the Calif al-Muwahhid had a garden laid out there, which he with a some estates (in the surrounding district) bore the name of this governor as late as the thirteenth century (Hakobian, ed. de Goeje, p. 210). Ibn Khaldun (ed. de Goeje, p. 182) says that the town was about a Persian day's ride (in length and breadth); there was no longer town between 'Irak and Khorman except Ray and Lybka. The Friday-mosque with the treasury and the palace of the governor were in the town itself, the houses in

789 suburbs. The Russian bazaar at the "Kunde-
gate" (*Shi al-ahad*) was especially popular. There
were numerous fruit gardens in the neighbour-
hood; silk was exported thence to Alexandria and
Vina. Most of the buildings were of baked brick,
the pillars of the chief mosque partly of the same
material and partly of wood. Ibn al-Athir (ed.
Tutcher, iii 308) payment of the *haraj* (tax) of
this town by the Russians in 332 (194-1945) is
well known; it is also mentioned by the Arme-
nian *Muhammed Kalanbulak* (11th century A.D.) The
Russians had to leave the town in haste after
they had taken it because of a pestilence which
broke out in their army. Hurdth's name seems to
have occurred from this blow, owing, Ibn Hawkal
(ed. de Goeje, p. 341, 18) says, to the "enlighten-
ing" of its rulers and the (strange) place of the
funerals. *Muhammad* (ed. de Goeje, p. 375, 21)
still describes Hurdth as the "strongest of this
country", but points out that at this time the
walls of ~~the~~ town were in ruins, the surrounding
country abandoned and desolate. In *Yakut's* (p. 359
time, Hurdth as at the present day was a vil-
lage surrounded by numerous ruins. In the period
of Mongol suzerainty the town appears to have
retained somewhat; "a high circular tower with
many bastillions" which even in 1861, during
H. Dorn's stay there, were unrecognizable, although
in this period and still survives; Khanikoff thirty
years previously, was quite able to read the date
732 (1322). The final destruction of the town is
ascribed to Nadir Shah.

Hadilaga (Steph.) J. Murquart, *Bruchidae*
(Berlin 1901): in, *Coleopterologische z. asiat. Streif-
züge* (Leipzig 1903), von Indur, Le Strange.
The Fauna of the Eastern Caliphate (Cambridge,
1905), p. 177 et seq.; A. Stenlund, *Beskrif-
tion af öfverstaende Gräddor* (Nya, Leipzig, 1897);
B. Horn, *Caspia* (St. Petersburg 1875), Sin Indur;
Stellenf. Aethiopia, in: 452 et seq. (in an ac-
count of a journey by B. Horn); *Illustration of*
the Fauna: Atlas of Insecten B. A. Horn
(St. Petersburg, 1895), Plate vi.

(W. BARNHILL.)

BARDO, seashore at the N. of Tunis, lying 1½ miles to the northwest of it. The site of Barro, famous for its ~~ancient~~ ^{ancient} in summer, appears to have been early visited by Arab citizens who had gardens and country houses here. There was the park of Abd Malik laid out by the Hafsid Emir al-Mu'tazz (1249-1277) with its groves of cypress, its lake watered by the aqueduct of Zaghwan, which ~~was~~ large enough to be sailed on by the ladies of the harem in boats, its summer-house inland with mosaic and decorated with woodcarvings (see Ibn Khaldun, *History of Berbers*, transl. de Slane, ii. 339) in the 13th century, the palace often sequestered here. The Turks continued the tradition of their predecessors. The historian al-*Hariri* describes with details the "house of the Bards or of Bari" built by Mehmet Bek, in which the treaty relative to the establishment of a French factory at Cape Sgar was signed, 1604. *Al-Arriuz, Al-motez*, i. p. 477. "The Bey of the Husni dynasty chose Barro as their favorite residence; Ahmad b. 'Ali (1703-1730) built a mosque and a palace there. Persons who visited Tabe in 1724, thus describes their residences: "It is a great mass of building, almost square, enclosed by walls and flanked by several square towers. — The area covered by the

rain distances along all the principal highways of his kingdom. Still, however, the post was only used for the government service and the expediting of officials and couriers; besides it for the sending of news, the government pigeon post and signalling by fire were also of great importance. A new institution was that of a regular post twice weekly from the provinces to Cairo. The courier rode from Cairo to Damascus in four, sometimes even in three, and in Hama in as little as five days. It is worthy of note that in the Mamluk period special arrangements were made to ensure the convenience of those from Damascus to the coast. By the building of ghazis, the digging of wells and the security of the roads, private traffic also received a great impetus. But the later Mamluk regime as well as other Oriental empires did not neglect the postal service. It is shown by the ghazis which still may be seen on the old roads e.g. on the famous one from Damascus to the west. From Hama to Hama's *Qasr al-Nasr* it may be concluded that the Ottomans also devoted attention to public traffic.

On the modern postal service in the land of the Arabs cf. *ibid.*

Bühner 1749; Ibn Khordadbeh and Khamis (ed. de Boiss. *Midresh. Geogr. Arab.* v. 1); Ibn Khallikān *al-Muqaddim*, *al-Furūq* (ed. *al-Muqaddim* (Cairo, 1312), p. 184 m. 17; al-Makrizi, *al-Muqaddim*, 127 = *al-Muqaddim* 1307; Sprenger, *Die Post und die Posten in der Arabien* (Leipzig, 1864); A. v. Kremer, *Arabien*, 1. 1. *Die Orient unter den Sultanen* (Vienna, 1873), 1. 170 and 192 ff. v. 1; Quatremère in his translation of al-Buhārī, *Ushūl al-Salām* (Paris, 1845) 1. 2, p. 87 ff. v. 1.

(R. HACHMAN.)

AL-DARID. This tribe was born by three brothers, Abu Abd Allah Ahmad, Abu Yusuf Ya'qub and Abu 'Umar, who played an important part in the period of the decline of the 'Abbasid Caliphate under al-Muhtadir and his successors. The head of this family was the first mentioned Abu 'Abd Allah. He was connected with the confidential office, which the Caliph's vizier 'Ali b. 'Isa had given him and his brothers, obtained from his mother-in-law Hilda (q. v.) the government of the province of al-Ahwas and other important offices for his brothers in return for a present of 200,000 dirhams (316 = 938). They managed to make such good use of their opportunities that when they were involved in the fall of the vizier scarcely two years later the ransom of 400,000 dirhams demanded for their freedom by Muhtadir was paid without difficulty. After the assassination of al-Muhtadir in 320 (932), Abu 'Abd Allah was able to do as he pleased and by means of caravans and deeds of valour to enrich himself, while his brothers were elevated to high offices and to the Marwan. This continued in the reign of the Caliph al-Ra'iq (320—329 = 932—940) because their old friend, the Vizier Ibn Buhār, had again gained power in this period, instead of giving the revenues of the provinces governed by them, to the Caliph's treasury, they kept them in themselves by false accounts and bribery. This state of affairs could not go on for ever and when Ibn Ra'iq (q. v.) under the title of Amir al-Ahwas had gained control of the Caliphate (329 = 940), the Caliph advanced with an army against Abu 'Abd Allah, after all

the advantages conferred by that cunning man to gain the favour of Ibn Ra'iq had failed. But Abu 'Abd Allah knew what course to take; he escaped to the Rawyidh 'Imid al-Dawla in Fars and persecuted him without much trouble to conquer al-Ahwas and al-Fars. Nevertheless he declined the help which had asked from him Mu'izz al-Dawla, when the latter took the field against the Caliph, as he much preferred to have to deal with the weak rule of the Caliph than with the new rulers. When an opponent to Ibn Ra'iq rose in the Turk Baghram (q. v.), Abu 'Abd Allah took the side first of one then of the other according to circumstances and after Baghram's victory in 326 (938) he was appointed by him Vizier of the Caliph. He was deposed soon afterwards, however, but as Baghram had perished only in the reign of al-Muhtadir (329 = 941), he retired Baghram for a brief period but after a few weeks was forced by the victorious troops in return to Wāsi. In the following year 330 (942) he sent his brother Abu 'Umar with troops against Baghram so that the Caliph and Ibn Ra'iq had to seek refuge with the Hamdanids of Mosul. Abu 'Umar made himself so detested by his oppressions there that the Hamdanids had no difficulty in driving him from Baghram and even from Wāsi. The brothers were able to assert themselves in Fars although they had to wage a costly war with the lord of Haman, who had come against them with a fleet and had already taken Haman (331 = 943). Fortunately for them, the fleet was blown off and the enemy was forced to retreat. These and other wars continued Abu 'Abd Allah's wealth and although he did not hesitate to murder his brother Abu 'Umar murdered to gain his accumulated treasures, they enabled him to live in himself till the same year 332 (944). His third brother Abu 'Umar soon came into conflict with his own followers who recognised Abu 'Umar, the son of Abu 'Abd Allah as their master, and escaped with great difficulty to the Hamdanid prince of al-Bahrein. With the latter's help he laid siege to his nephew in Fars, till he came to terms with him. Soon afterwards he again began intriguing and went to Baghram to try to obtain the governorship of Fars and as far as being successful, he was executed there in 333 (945) after a trial. His nephew Abu 'Umar in the following year made peace with the Buyid Mu'izz al-Dawla, though only for a brief period, for in 335 the latter sent troops against him and in 336 (947) advanced to person against Fars and forced him to flee to the Hamdanids of al-Bahrein. He then ceased to play any active part in politics though he was ultimately pardoned by Mu'izz al-Dawla and did not die till 340 (950).

Bibliography: Ibn al-Akbar (ed. Tornberg) 101.

DAVID SHAHI. A dynasty founded in 1492 by Kaim Shah, the minister of Mahmud Shah (1452—1458), fourteenth king of the Lodi dynasty (q. v.). Mahmud Shah was a cruel and voluptuary, and left to his minister the administration of his kingdom, which the revolts of provincial governors had reduced to the narrow limits of the capital city, Agra (q. v.) and the adjacent districts; though he was succeeded by sons of his descendants, the sovereignty of the Bahmans was from that time merely nominal, and the last of them, Kaim Allah Shah, died in

Arabs brought devastation everywhere and by their ruthless plundering caused the cultivated areas to become smaller and smaller. . . . "All the arts and trades which provide for man's subsistence ceased to be exercised; civilization was destroyed there and the country became a desert" (The *Sanhida, Hist. du Soud.*, translation of Stead, l. p. 184). Of the invading Arab tribes, the Beni Kura and the Halls, a branch of the Soudan, settled in the conquered district and the population has been so affected by the admixture that it is impossible at the present day to distinguish the descendants of the invaders from those of the original inhabitants. With the exception of the inhabitants of the towns (Benghazi, Derna and Marsa) the population is entirely composed of nomads. According to Pacha they bear the general name of Hamar and are divided into a large number of tribes. The most important are the *Awaghar*, whose land lies to south and east of Benghazi, the *Darna* in the neighbourhood of Marsa, the *Hamas* around the ruins of Cyrene, the *Beasas* of the Jebel Akhdar, the *Abakant* in the neighbourhood of Derna, etc. Reclus estimates their total number at not more than 250,000 on an area of 25,000 square miles so that there are only 10 inhabitants to the square mile. Minutoli, who had 30 his disposal the Italian consular reports, estimates the population of Libya at as high as 350,000. All these tribes seem to be quite independent of Turkish authority; owing to the spread of Senussi doctrine since the middle of the 19th century they are very hostile to European influence. The Libyan country, so long neglected, has nevertheless been the object of several European explorations in the last century. The journeys of della Cella, 1812; Pacha, Boveley, Barth (1842), Hamilton (1853), Kohl, Campredo and Lehmann etc. may be mentioned.

The town Berke, which has given its name to the whole province, replaced in the Arab epoch the town of Berke which was founded in 551 A.C. by colonists from Cyprus. Towards the end of the year 31 A.H. (648 A.D.) Berke was occupied by 'Amr ibn al-'As who made peace with the inhabitants on a payment of 12,000 dinars of gold. Soon afterwards the conquerors chose this place as the capital of a district the government of which was entrusted to Kowala, one of the companions of the Prophet, whose tomb still existed in al-Bahr's time. Being in communication with foreign countries through its port, Falmakke, (the ancient Plutamus) being on the main road from Mecca to Kairuan and connected by caravan routes with the oases of the Sahara, Berke enjoyed considerable prosperity for four centuries. Ibn Hawkal (*Description d'Afrique*, transl. de Slane in the *Journ. A.*, 1843) praises its commercial activity. "There are few towns in the Maghrib", he writes, "where the traffic is so busy; silver are brought there to be weighed, the dates of Aoudja are exported, in 300 bazars there is a continual market for wool, pepper, honey, wax and commodities of every kind and sort". Al-Bahr supports the opinion of the surrounding provinces from which the people of Egypt obtained the greater part of 300 animals necessary for their food-supply (al-Bahr, *Maghrib*, transl. de Slane p. 15) (Ibnat mentions plantations yielding cotton of superior quality (*Maghrib*, transl. de Caecé, p. 159).

The British invasion brought about the total ruin of Harke. Its place is now occupied by the market town of Manjra lying at the foot of a hill surrounded by a Turkish Kayle in a hollow 30 miles long by 5 broad. The population of Manjra including the Turkish garrison is not more than 1000 souls.

Bibliography: Della Cella, *Piaggio di Tripoli di Barberia alla frontiera dell'Egitto fatto nel 1817-1819*; Incho, *Pouage dans la Barbarie et la Cyrénaïque* (Paris, 1817); Boeckh, *Expeditiones to explore the North Coast of Africa*, (London, 1828); Durb, *Travels in North Africa* (1847); Hamilton, *Discoveries in North Africa* (1853); Rudolf, *Von Tripoli nach Alexandria*, (1885) 2 vol.; Minnelli, *La Tripolitania*, (Turin, 1902); Playfair, *Bibliography of the Barbary States*, Part. II. Tripoli and the Cyrenaica. (Al. Puga.)

BARSAID, a town in the Mastra (Moorish) on the caravan route from Nayibin (Nisibis) to Mosul; according to the statements of the Arab geographers which vary only in a trifling degree, it was 17-19 parasangs (of 4-5 miles each) or 2 day's journey (c. 80-100) distant from the latter town; Nayibin was reckoned to be 4 parasangs from here. According to Yaqut, Barsaid was once the chief town of the circle of Hakk (probably = *Hakk* "plain") belonging to the province of Mosul ~~the~~ comprising the district between Mosul and Nayibin. In consequence of the great number of ~~the~~ passing through it the town became an important place, flourishing especially in the 10th (11th) century. Yaqut notes its walls, flanked by three gateways, the numerous springs of fresh water and the remarkably large almshouse (saw) ~~and~~ wine drops there. The inhabitants were nevertheless so numerous as to show and highway robbers that a "Barsaid robbery" (*hadd Barsaidi*) had become proverbial. The evil reputation of the town naturally resulted in the caravans gradually keeping away from it and going instead to the Harrazan and on somewhat to the ~~the~~ The latter place has now—in importance while Barsaid's declined more and more. The site of Barsaid is perhaps now marked, as v. Oppenheim and others have suggested, by the considerable mound of ruins at Tell Ruzbihan and that of Harrazan by Chagha. The positions of these two places in Kupper's map (in v. Oppenheim, *op. cit.*) are 42° 1' long E. and 36° 55' N. lat. and 41° 50', 36° 55' respectively.

According to a communication by Homes, which requires no examination on this spot (see Tuck, op. cit.) Harkness still exists in the present day, though now in ruins.

History of the *Alt. prov. 423* (ed. de
 Huet), *Journal*, (Paris), Vol. vi. 323, Note 9.
 (also p. 164); *Journal*, *Alt. prov. 423* (ed. de Huet),
 p. 371 of 423, 701, 1st Alt. *Alt. prov. 423*, *Journal*
Alt. prov. 423 (Paris), II. 323; *Journal* 7th *Alt. prov. 423*,
 le *Journal*, *The Laws of the Eastern Caliphate*
 (1905), p. 29; K. *Alt. prov. 423*, 12; 162—
 163; P. *Alt. prov. 423* in the *Alt. prov. 423*, *Alt. prov. 423*,
Alt. prov. 423, II. 323—64; M. v. *Alt. prov. 423*, *Alt. prov. 423*,
Alt. prov. 423 *Alt. prov. 423*, *Alt. prov. 423* (1905), II. 223—144;
 162—168 (de *Alt. prov. 423*) (M. *Alt. prov. 423*).

BARKIVÂRUX, **ADRIAN** **LEONARDO** **KUNZ** **AL-**
DR. a **Soviet** **Soljevo**, **elder** **son** **of** **Matth**
Shah. The date of his birth is variously given:

a broad), or somewhat more than the principalities of Lippe and Schaumburg-Lippe together. These states or part of them remained the property of the Bakmakhs at a later period; Yakhi (II 942) says of the "large and rich" village of Nawan, east of Balikh that it was in the possession of Yahya b. Khalid. As the *manuscript* shows (Sanskrit: *वह्मि* = new monastery) this temple was a Buddhist monastery; it is described as such in the 11th century A. D. by the Chinese pilgrim Hsuan Tsang: *Altanwara sur les contrées occidentales*, trad. par St. Julien, I. 30 et seq., and the *Histoire de la 12e de l'Empire-Tchang*, p. 643; it was even known to some of the Arab geographers, like Ibn al-Fakih (ed. de Goeje, p. 321) that the Nawan-bahit was devoted to the worship of *the Buddha* (ed. de Goeje, p. 321) and not of *him*, and setting aside some exaggerations, the description given by Ibn al-Fakih exactly fits a Buddhist shrine. For centuries the Persians wished to bring this famous family of Persian origin into connection with the traditions of the Sassanian Empire; the Buddhist character was transformed into a fire temple (cf. e. g. Yakhi, II. 319 et seq.), its foundation was attributed to the Persian kings of antiquity, and its chief priest, declared to be descendant of the ministers of the Sassanian kingdom (Syllabi-Musaw, ed. Schöfer, p. 151). These notions, which spread in the later literature, which have influenced not only local tradition (Koyul-Bahit in Schöfer's *Chrestomathie persane*, II 71) but also modern scholarship (Browne, *A Literary History of Persia*, p. 257) may not have arisen before the reign of Hürn al-Rasid. It is not impossible that the al-Bakmakhs, being a Persian, had put forth similar statements. The contemporary Khalid of *manuscript* did not possess any such power under Abu 'l-Abbas and Mansur b. Yahya afterwards under Harun, but his position, from which through his generosity, his whole house derived benefits (Ibn al-Fakih, p. 317), was nevertheless sufficient enough to bring about a preservation of national traditions in favour of the Bakmakhs.

According to Baladhor (ed. de Goeje, p. 469) Nawanbahi was destroyed in the reign of al-Muwahhid probably soon after the year 420-464 (cf. Marquart, *Konjunktur*, p. 691). Tabari however makes the native prince Nizak pray to Nawanbahi as late as the year 90 (708-709). On the fate of the Bakmakhs, the tales of Khalid, and his predecessors we have only legendary accounts. Even Ibn Khalikar was no longer able to decide whether Nizak ever adopted Islam. According to Ibn al-Fakih (p. 324) Khalid was the son of Nizak and of a daughter of the prince of Sagghinayen. Tabari (II 183) gives an account of a campaign by Zutalla b. Muslim against rebels in Balikh in the year 80 (703); the wife of this chief priest is said to have been among the prisoners and to have spent a night with Abd Allah brother of Zutalla and to have become pregnant with Khalid on that night. She was set free with the other prisoners the next day. What Tabari adds on the origin of this story shows that it was invented by 'Abd Allah's son, not, as has been supposed to honour the Persian with an Arab genealogy but to obtain for the Arab family the advantages of relationship to the influential dynasty of the Caliphs. It is not impossible however that in this story we have an approximately correct date for Khalid's birth, the

year of his death is given as 165 (781-782); he must then have been about 75 years old. This father Bakmak was skilled in astronomy and philosophy as well as in medicine and cured the prince Marwan b. 'Abd al-Malik of an illness (Tabari, I. 10). This last statement shows that Bakmak had gone from his home to the Caliph's court according to later accounts this took place in the reign of 'Abd al-Malik (c. 80, 705), the year of the latter's death. He appears to have afterwards remained in the capital until 743 by the order of the governor 'Abd al-Malik he rebuilt Balikh which had been destroyed (Tabari, II 449).

We know almost nothing about Khalid's birth and education; even so to know and how he was the favour of the Caliph Abu 'l-Abbas nothing is told us. He was on such intimate terms with the Caliph that his daughter was united by the Caliph's wife and the latter's daughter by Khalid's wife (Tabari, II 840). After 233 (750-751) we find him at the head of the Huzari al-Bakmakhs; in some instances he is also called *shah* (Mansur, *Kitab al-Futuh*, p. 349 and 342; *Konjunktur*, ed. de Goeje, p. 225 and 268). Khalid appears to have been the first writer (Khalid) in whose tenure of office the ladder attained the rank of minister. Abd Salama, the last writer of the house of Muhammad is not mentioned among the "writers" and a *shah* rather in the sense in which this word is used in the Koran (xx 30 et seq.) and placed in the mouth of e. g. the Caliph Abu Bakr in historical works (cf. e. g. Tabari, I. 187, II 2140, 11). Even Khalid was not a writer in the later sense of the word and distinguished himself not only by able government and war expeditions but also by warlike deeds. Under the leadership of Abd Muslim and his general al-Fakih b. Shabib he took the side of the house of the Prophet in the wars against the Omayyads; between 121 (763) and 131 (769) as governor of Tabaristan he destroyed the principality of Maymurgan at Mount Demawend (cf. Marquart, *Konjunktur*, p. 126). After this victory the people of Tabaristan are said to have appointed Khalid and the siege-artillery sent by him to the siege on their child al-Fakih (p. 315). Even in his old age in the year 163 (779-780) he distinguished himself at the expense of the Qasbi fortress of Samarkand (Tabari II 447).

We first find Khalid mentioned as the adviser of the Caliph Mansur in the studies of the foundation of Baghdad (146-763-764) and the alleged abolition of the heir to the throne (cf. e. g. Marquart, *Konjunktur*, p. 126). Under the leadership of Khalid, the foundation of the town of Mansura (Tabaristan) is attributed to him during his governorship. Shortly before the death of the Caliph Mansur he was appointed governor of Maswah (Mawla) after the Caliph had asked him for 2,000,000 *dirhams*, and for 100,000 *dirhams* governor of al-Bakmakhs. It is related that the inhabitants of Maswah had never requested any governor so much as Khalid although he never received *the* *manuscript* *manuscript* ascending to Maswah (Marquart, II 301, note of the *manuscript* *manuscript* in noble qualities.

He was Yahya, according to Ibn Khalikar, died on the 3rd Muharram 190 = 20th November 803 at the age of 70 or 75 so that he must have been born in 120 (735) or some years earlier.

Unlike his father he was distinguished only as a governor and minister, no meritorious exploits are related of him; of his numerous public works the *Sihab-nama* at Hama (Tabari, iii. 633; *Tabakhar*, p. 363) is specially noted. In the reign of al-Mu'izz the young prince Ibrāhīm was entrusted to his care in 191 (777-778). After 183 (779-780), he was at the head of the chancery (*shurāṭ al-amr*) of the palace, who was then appointed governor of the west half the province west of the Euphrates with Armenia and Adharbāydjan. During the brief reign of the Caliph al-Mu'izz, Yahya as an adherent of the young prince whom they wished to force to renounce the succession, was in danger of his life; after the accession of al-Mu'izz al-Raḡhānī, Yahya the Barmakid, whom the Caliph still always called "father", was appointed *ra'īs* with unrestricted powers and with the help of his sons Fuṣl and Mu'izz (his two other sons, Mūsā and Muḥammad are more rarely mentioned) ruled the kingdom for seventeen years (780-803).

Of the two sons mentioned, Fuṣl, who was born in 148 (765-766) was the older and also the more important. From 120 (792-793) till 170 (796-797) he was at the head of a governorship which comprised the provinces of Ḥamān, Tabaristan, Diarbekir, and Kirmān and for a short time also Armenia and Adharbāydjan; from 178 (794-795) till 179 (795-796) he was also governor of Khuzistan. Ya'qūb (Hama, ii. 576) says that he was unfortunate in his fighting in Armenia (chiefly in Daghestān), on the other hand he is credited with such deeds in Khuzistan as he could actually have performed in the brief period of his governorship. He is said to have ~~had~~ an army of 500,000 (?) ~~men~~ from the native population for the Caliph of whom 20,000 were sent to Baghdad and the others retained in Khuzistan (Tabari, iii. 632) and to have also won several great victories and built many mosques and Ḳubās. He dug a new canal in Ḥamān (Schöfer, *Geographische Annalen*, i. 71 and 88) and built a new Friday-mosque in Bagdad; he was the first to have lamps brought into the mosque in Ḥamān (Nurshahī ed. Schöfer, p. 48). Mas'ūdī (*Tarikh*, vi. 363) also tells us that in the earlier days of his governorship, Fuṣl was only occupied with hunting and frivolous pleasures and only reformed after receiving a letter from his father.

Al-Faṣl who later became more renowned in popular story (he was 37 years old at his death, ~~about~~ 800-801) only his beautiful writing, his eloquence and his knowledge of astronomy are praised; he is also mentioned as a leader of fashion and introduced the custom of wearing ~~exotic~~ ~~as he~~ rather a long neck (*Ḥabshī*, *Bayān*, ii. 154). His intimacy with the Caliph, which did not at all please Yahya, is attributed to a fortunate Oriental story (Tabari, iii. 636). Except for a short journey to Syria in the year 180 (796-797) where he ~~was~~ to make peace among Arab tribes who were fighting among themselves, he had ~~no~~ brother Mūsā four years earlier, he appears never to have been separated from the Caliph and even on this occasion he gave vent to his sorrow and his desire for reunion in extravagant language (Tabari, iii. 641). He was several times appointed governor of large provinces by his princely patron, but these were always ruled by his deputies. It cannot be ascertained from the authorities whether he ever ac-

tually conducted the business of state as a minister or what buildings or other works were executed by him; the only trace of his influence is the fact that his name appears on the coins of the Caliph.

Even his father does not seem to have been at all as powerful during his seventeen years' rule as is stated. In the first years of his tenure of office he had to give an account of his government to Khazirān (died 173 = 780-790), daughter of the Caliph. Immediately after the death of his mother the Caliph deposed the young Mu'izz of the seat which he coveted and entrusted a great part of the business to Fuṣl b. Rabā'ī, later the appointed and successful governor of the Hamadānids; the same Fuṣl was appointed head chamberlain (*ḥajjib*) in 179 (795-796). In place of the Barmakid Muḥammad b. Ḥabībī. This appointment of Abū Ḥabīb Muḥammad as governor of Khuzistan was also made against the will of the vizier (Tabari, iii. 702). On the pilgrimage of the year 181 (beginning of 798) Yahya obtained leave to resign and to remain in Mecca (Tabari, iii. 690), but returned in the following year to Bagdad and again began to have taken over the reins of government.

From these statements it is clear that the fall of the Barmakids had long been promediated and was not due to any sudden impulse of the Caliph. In the first night of Safar 187 (29th January 803) Mu'izz was deposed by command of the Caliph and immediately after, Yahya and his other three sons were thrown into prison and their goods confiscated. The relatives of the minister were allowed their freedom; Muḥammad b. Ḥabībī (brother of Yahya) and his family were in no way harmed. ~~He~~ had the head of ~~the~~ dead Mu'izz placed on the "widow's" bridge of Baghdad and the two halves of his body impaled on the other two bridges. The minister and his sons remained under supervision in the town of Raqqa. Both Yahya and Fuṣl died before the Caliph; of the fate of Mūsā and Muḥammad nothing is known. Mūsā b. Mūsā seems to have been the only grandson of the vizier to distinguish himself. In the year 196 (811-812) he is mentioned as defending the eastern Badkhan town of al-Badkhan against Mawānī's army (Tabari, iii. 859 et seq.) and he again appears in 216 (831) as deputy governor of the province of Sam (ibid., iii. 1103). Abū Ḥabībī (Abū Ḥabīb b. Muḥammad) is mentioned as one of the last viziers of the Hamadānids (Nurshahī, *Tarikh* i. 278, following Gardizi); whether this "Barmakid" belonged to the same family is not related. Again in the 10th century we find a Muḥammad b. Mūsā (Nurshahī mentioned going several times as envoy from the Ghaznavids to the court of the Caliph (Balkhī, ed. Mas'ūdī, p. 441 et seq.). The famous tradition of the *Asnād-Nāma*, Muḥammad b. Ḥabībī al-Barmakid was probably only a distant of the family, as has been suggested, and so was the *Asnād-Nāma* mentioned by Tabari (iii. 497 et seq.) in his account of the events of the year 183 (779-780).

In the present state of our knowledge it is hardly possible to give a fair appreciation of the part played by the Barmakids or of their virtues and faults. They are traditionally represented as pious Muhammadans, famed for their piety, and buildings; on the other hand they are accused by their opponents of indifference to Islam and

its teaching. In a poem quoted by Lubbāq (*Bayān*, ii. 130) from an unnamed author and ascribed by the *Kitāb al-Faṣl al-Mawḥib*, p. 71, ed. Hasekīmī, to the philologist Ḥayyūṣ of Ḥ. 400: "When in assembly any thing beautiful is said, the face of the Hamaḥīd lights up, but when a verse from the *Koṣṣa* is quoted in their presence, they tell stories from the book of Hamaḥīd" (in this book of Hamaḥīd, ed. Gottwaldt, p. 41). Another poet (*Bayān* and *ʿAṣṣā*, iio. 417) says of himself that he builds mosques only as a pastime and at least for *ḥadīṣ* as little for such things as *Yahyā b. Kābil*. Hamaḥīd is said to have acquired his manner *ḥadīṣ* of sympathy with Persian national feeling (*Yahyā*, iii. 300); *Yahyā* is said by Tabarī (ii. 372 et seq.) to have been accused by al-Hadī of infidelity (*ḥadīṣ*); probably Hamaḥīd would have justified his decision by such accusations, though nothing is said by the authorities on this point; that the fall of the Hamaḥīd is connected with a return to the traditions of the *ḥadīṣ* is proved by the fact that after 187 the *ḥadīṣ* do not bear the name of the Caliph or his heir as had been usual since the reign of al-Mahdī.

That the Hamaḥīd consisted not only the state but also the clients of their house is not doubted by their partisans. For reasons that are quite comprehensible historians have always been favourably inclined to the "people of the quill" (*ḥadīṣ al-ḥadīṣ*); history, therefore, even apart from the accounts of particular Persian writers, has lavished much extravagant praise on the Hamaḥīd, who are frequently regarded as the founders of this class, and have silent on many of their misdeeds. We should not place too much reliance on the statement that the reign of Hamaḥīd al-Mahdī is regarded as the "golden period" of the Caliphate (*Yahyā*, ii. 377 et seq.) or that Hamaḥīd only surpassed well so long as he had the Hamaḥīd around him, as some historians further inform us (*Yahyā*, *Yahyā*, p. 346; *Yahyā*, *Yahyā*, p. 309). Yet in both instances the verities of the historians is confirmed by popular tradition: and it is weighty testimony to the noble qualities of these Persians that they should be extolled by an Arab poet of the old school like the author of the *Kitāb al-ḥadīṣ* and that they should have been able to create order in a province so thoroughly Arab as Syria.

Etymology: *Yahyā al-Dīn Hamīd, al-Hamīd al-Hamīdī*, in Schefer's *Christianisme persan*, ii. p. 2—34; *Hamīd, al-Hamīd al-Hamīdī*, ii. 301 et seq., 385 et seq.; in Khallīkī, *transl. de Hamaḥīd*, i. 301 et seq., ii. 430 et seq., iii. 103 et seq., iv. 103; also Tabarī (see Index) and the other authorities quoted above. (W. Hamaḥīdī.)

BARNIS (Barnis). (See *Barnis*.)

BARODA, a native state of India, in Guzerat, consisting of four detached portions within the Bombay Presidency; the ruler is a Maratha, bearing the family name of Gaikwad. Area, 1,000 sq. m.; pop. (1901), 1,932,602, of whom 103,014 were Muhammadans; revenue, Rs. 1,64,16,000. The city of Baroda, on the Vindhya river — pop. (1901), 103,790 — was of Muhammadan foundation, as shown by its walls. The Gaikwads always had in their service Muhammadan soldiers and Arab and Rohilla mercenaries, whose descendants are reported by the state to this day. The Gaikwads have also kept

up the custom of attending the Muhammadan festival in state; and there is preserved a *ḥadīṣ* made by the order of Shāh Rū (Gaikwad 1856—1870), and intended for the town of Muhammad in Medina, valued at £400,000. "The Gaikwad is in state," the arabesque designs in gold and red being worked out in English glass beads with nicholson and traces of diamonds rubies, emeralds, freely dispersed" (Sir George Wall, *India, Art and Archaeology*, p. 444).

Etymology: *Baroda Gaikwad* (Calcutta 1906).

BARR (Ar. "from" "good"; with the article, one of the 99 names of Allah: the "gracious"; for other meanings of the word see the dictionary).

al-BARRĀDĪ (Ar. al-BARRĀDĪ, al-BARRĀDĪ, al-BARRĀDĪ) belonged to Hammar on the Euphrates and lived some time there; he afterwards settled in Syria, where he died. His biography gives no date but as al-Barrādī had, among other teachers, Abū Ḥalīm Amr al-Dumālī who died in 721 (1301) it is probable that he flourished at the end of the VIIIth and beginning of the IXth century A. H. His chief work is the *Kitāb al-Barrādī al-Mawḥib* a supplement to the *Yahyā al-Mawḥib* of Abū Ḥalīm Amr al-Dumālī; in which he recounts, under the title of *al-Barrādī*, the history of the early period of Islam down to the reign of the Rostamid ruler of Persia (Yahyā) Muhammad I. Abū Ḥalīm. He closes his work with a catalogue of the books of the work, which has been edited and translated by A. de Mouton (*Les livres de la bibliothèque de Hammar*, Algiers 1880, p. 1—20). The *Kitāb al-Barrādī* has been illustrated in Calcutta in 1801 A. H.

Etymology: *al-Barrādī*, *al-Barrādī*, *al-Barrādī* (Calcutta 1906), p. 274—275; de Mouton (*Les livres de la bibliothèque de Hammar*, Algiers 1880, p. 33—36).

PARSBY, AL-MASIK AL-AḤMĀR HAD AL-DĪN, Sulṭān of Egypt, was entitled among the Muslims of Sulṭān Bārka, under Maḥmūd Shāhī (1413—1421 = 825—834) Governor of Tripoli; on the latter's death he was imprisoned, but was soon released by Sulṭān Tājir and appointed Qawḥir and tutor of his son Tājir and soon afterwards, having previously appointed Marḥūf and Marḥūf al-Dīn, regent for his son who was still a minor. After disposing of Marḥūf — he was thrown into prison in Alexandria — Marḥūf deposed Tājir's son Maḥmūd and ascended the throne in 1422 (825). At first he was very popular for he deprived the nobles of their offices and laid down strict regulations as to their dress to distinguish them from the poor. He abolished the custom of kissing the ground in front of him at his audience. Marḥūf escaped from Alexandria and his partisans were severely dealt with; revolts in Syria were put down with the sword and by force. After overcoming the rebels, the Sulṭān resolved to put down the pasha and to depose them of their law, the island of Cyprus. After two successful expeditions he vigorously prosecuted his efforts to obtain a permanent hold on the island. A strong force landed in Cyprus and the Egyptian troops defeated the army of King Janus and against them in 1423 (826) and captured him while the Cypriot fleet did not dare attack Egyptian

ships to save the king's life Janin was brought to Cairo heavily fettered and carried through the streets in triumph to Barsby. But afterwards released through the intercession of the Venetian consul, for a high ransom and a promise to recognize the Sultan as overlord. The Sultan also made a treaty of peace with the Knights of St. John in Rhodes.

The Sheriff of Mecca who had declined to recognize the Sultan's sovereignty was conquered in 1224 (827) and had to pay tribute, as had his successor Hamdan in 1226 (829) and to hand over the revenues of the harbor of Djidda to the Sultan. In order to increase these the Sultan's officers were well treated so that the Sultan of Aden suffered heavy losses. Barsby induced his Egyptian merchants to bring Egyptian or European wares to Djidda and thus forced the merchants to buy these wares from his officials at prices arbitrarily fixed by himself. All merchants wherever they came from, thus had to pay custom duties to Egypt in their wares. He also levied an export duty on Indian wares which had been brought by merchants from Syria or Egypt. The Sultan, always in want of money through his unbounded extravagance, tried all sorts of means of making money. He was constantly altering the rate of exchange of gold and silver to his own advantage, prohibiting the currency of foreign coins so that he might buy them cheaply and then resell them at a surer profit again. He forbade the importation of Indian spices and bought them cheaply so as to sell them again at a great profit as there was an oligopoly. The Venetians however would not put up with this monopoly of the spice trade; they made a demonstration with their fleet and forced him to grant a more favorable treaty of commerce, only the pepper monopoly being left in his hands. The kings of Castile and Aragon whose remonstrances were of no avail, captured an Mohammedan ship. Barsby also monopolized the manufacture of sugar and even forbade the planting of sugar cane for a period. The unbounded prices of this product by the Sultan was felt all the more, because it was used as a remedy against the plague. The Sultan gradually brought all trade to a standstill by prohibiting the sale of private individuals of Syrian manufactured products, wood and gold; the free sale of cattle was forbidden so that famine arose even in years of plenty. Egypt became in many parts almost depopulated by Barsby's selfish rule as well as by the plague. Women were humiliated; treated by the standards so that the Sultan had to forbid them to go out on festive occasions (see article *Calcutta*): the prisoners were deprived of their names by the inspectors of the War Office and enormous charges laid upon them. The plague which devastated the land was regarded by the Sultan as a punishment from Allah and he therefore harassed the Christians and Jews and prohibited women from going out of doors so that they could not discharge their domestic duties.

In Syria since 1229 (832) military operations had practically never ceased. In the background was Shih Rukh, Timur's son, empowered by the ignominious treatment of his envoys in Cairo as well as by the refusal of the Sultan to allow him to share in the decoration of the Ka'ba. He therefore supported Kart Velok, a prince of the Tur-

kumans of the White Sheep against whom Barsby had to fight continually. The prince of the Ka'ba again quarrelled with the Sultan and his different enemy was Lajin who appeared again in 1235 (839) and completely incited the wrath of his opponents against Barsby. In the end however Barsby was victorious. Kart Velok lost his life in battle and the prince of Karaman who was protected by Barsby made peace with the Ottoman Sultan Murad so that Barsby was easily able to suppress the prince of the Ka'ba. Barsby was slain by a son of Kart Velok and the other sons submitted to the Sultan. Barsby did not long survive his success. An illness carried him off in 1238 (842) after he had appointed his son Yusuf as his successor and the Emir Lajin as regent.

Bibliography: Weil, *Geschichte der Christen*, v. 160—174; Mub, *At-Tawarikh wa Shih* *Barbari*, f. 137—142; *At-Tawarikh* ad *Shih*, Cairo MS. 1113, f. 137—142; *Al-Bihar* (Ruh), passim. (M. S. S. S. S. S.)

BARSHAWISH, an Arabic corruption of the Greek *Βαρσής* (Vollas, *Lexicon pers. lat. vocibus Persicis*) i. e. the constellation of Perseus on which see *Karwan* (ed. Wittenfeld) l. 33 and below, *Erörterungen über den Ursprung und die Bedeutung der Sternnamen*, 86 u. 87.

BARSIQA. The story of Barsby is always connected with Karim, his 16, ... "like the devil when he led to the moon (or to man)" (Abul-husn), then, when he had disbelieved, he said, "Yes, I am close of thee, for I am Allah, the Lord of the Worlds." This is explained by the commentators in three ways: — of men in general, of the story of how the devil misled Adam (Dahl at the battle of Badr (cf. Karim, vii, 30) *Al-Bihar*, p. 474); of a certain man, or dynasty. The following commentators give the explanation only: Zamakhshari (d. 538); Razi (d. 606), *Al-Bihar*, viii, 132 of 'Adri ad, of 1508; Nakhshab (d. ad. 710), margin of *Isfahani*, *Tarikh*, xxviii, 37 — he follows Razi closely; Abu Salim (d. 982), margin of *Razi*, viii, 258. But the older exegetical tradition prefers the third explanation, which is some form, shorter or longer, of the following story. There was a devotee (*Wahid*, *Wahid*, *Wahid*, of the children of Israel or otherwise) living in his cell, who had long (many years, etc.) without seen. At length he fell with a woman who is brought in comes to him (she is a shepherdess, a neighbor's daughter, a prisoner, sister of one of three brothers, ill, possessed, led in his charge) still becomes pregnant, and, to conceal his sin, he kills and buries her in his house under a tree. The story ends in how far back the muslination of Satan reached. Some tell that the woman that the man brought to be buried. Others tell that he tempted the devotee with her also. He has been struggling with her, that he only points out the escape by killing her. Then Satan reveals the crime, as a dream or otherwise; this is verified by finding the body and the muslination; the devotee is then and led away to death; Satan reveals himself to the devotee as his tempter and offers deliverance if he will worship him. The devotee does so, and Satan attains, uttering the words of the Koran. Four versions of this are given by Tabriz (d. 310) *Tafsis*, xxviii, 37 et seq. going back to 'Ali, to the Abbasids, to the Abbasids to the 'Abbasids to the 'Abbasids.

Goebl, p. 109; in Sarnig, *The Land of the Eastern Caspian* (1905), p. 175-176; Wolf, *Gesch. der Chasenen*, II, 298, Note 2 (reads strongly Herandi).

(M. STRACK.)

BARZU-NĀMAH = Persian epic poem, an imitation and continuation of Ferdowsi's *Shahnameh*; the author is unknown (but probably dates from the 10th or the beginning of the 11th century). It belongs to the Rustam and Shikāh epics and describes the adventures of Barzu, son of Bahār and grandson of Rustam; as these are merely variants of the adventures of Schahā and Eshāq, Nöldeke has suggested that the poem is purely an invention of the poet and is not based on popular tradition. It treats of great length of the wars against the Slavs who are represented as *Der* (their king is the *Der Shāh*). The episode of the Turanian singer Susan, who by a ruse, captures the principal hero and sends them in chains to the king of Afrāsiyāb has often been regarded as a separate work. Some fragments of the text have been published by Timur Iscan (*Shikāhnamah*, II, 2166-2298), Kuvo-ganin (*Alfons de Pörsch*, I, 309) and Vullers (*Chrest. Schahnamah*, p. 57 et seq.).

Bibliography: J. Mohl, *Le livre des Rois*, Prof. p. 145 et seq.; Nöldeke in the *Gesamte. d. Pers. Lit.*, I, 309; Kāh, *ibid.*, p. 234; Vittorio Bagatti, *Storia e letteratura, epica del libro di Barzu*, *Giorn. della Acc. Ital.*, XL, 1897 et seq.

(C. H. HART.)

al-BASĀSIRI, Abu 'l-*Hasan* *Abū 'l-Hasan*, *Abū 'l-Hasan*, a Turkish general under the last Daylā and military governor of Baghdad. When the vizier of the Caliph al-Kā'im al-Amin al-Mu'tasim, the Ibn al-Mu'tasim known by the title of *Kā'im al-Kā'im* was seeking to call in the help of the Seljuks against the Daylīs, he mutually came into conflict with al-Basāsi. The latter left Baghdad when Toghril Beg entered it in 447 (1055) but he found an opportunity to return some years later in 450 (end of 1058) and to revenge himself on the 'Abbasid Caliph and on his hated enemy, the Muslimīn. He had in the interval collected around him a number of mercenaries and openly declared himself in favour of the Fatimid Caliph al-Mu'tasim and thus succeeded in taking the capital with the help of the 'Abbasid Kā'im al-Kā'im (q. v.). The Caliph and his sister took refuge with the Seljuks who guaranteed the safety of the former but under pressure from al-Basāsi handed over the sister to him. The latter was executed with the greatest cruelty by orders of al-Basāsi. The latter could not hold out however when Toghril Beg again advanced on Baghdad and was overtaken on his flight by troops sent after him and slain in 451 (1059). The *waṭa* al-Basāsi is irregularly formed from the famous Persian town of *Bas* or *Bas*, cf. *Bas*, *Bas* (ed. W. Wattenfeld), II, 82.

Bibliography: Ibn al-Athir (ed. Tom-boni), II, 297 et seq.; Ibn al-Kā'im, *Maṣā'ir*, I, v. *Bas*; Abū al-Mu'tasim (ed. Kupper), I, 171 et seq. 225.

BASHKIRT, also written *Bashkiria*, *Bashkiria*, *Bashkiria*, *Bashkiria* (in Bashkir), the Arabic name for the Bashkirs and Magyars. The Bashkirs whose territory corresponds roughly to the modern borders of Ufa and Chuvash are first briefly mentioned by Isakhar (ed. de Goebl, p. 225 and 227) and a more detailed account of

them is given by Ibn Khaldūn (ed. de Goebl, p. 227). The land of the Bashkirs was then, as it still is in part, covered with forest and their numbers very small (according to Isakhar only 2000 men). They were subject to the Bulgars but unlike them had remained heathen; the distance between the territories of the two peoples is estimated at 25 days' journey. Ibn Khaldūn says that every one had to make an idol of wood to carry it with him always and pray to it in the hour of need or danger. Even in the 11th century the Bashkirs had not yet all become Muhammadans: the traveller Ibn Battuta (ed. de Goebl, p. 227) notes that they had been subject to the Bulgars till the arrival of the Tatars when many of them had adopted Islam. It is only in the 12th century that, when the Bashkirs became acquainted with Islam, they had lost the Bashkirs a completely Muhammadan people.

From monks of Hungarian origin (cf. the account of this mission in O. Wolf, *Geschichte der Mongolen unter Tschingis*, Berlin 1872, p. 263 et seq.), who had been there before the coming of the Tatars, the Hungarians heard the language of the Bashkirs (Pascator) and the name as that of the Hungarians. The dialect is present spoken by them belongs in spite of some peculiarities of inflection to the Turkish, not like the Hungarian to the Finnish family of languages; even the name itself is popularly explained as composed of *Bash* "hand" and *kir* "wolf" (or also *kir* "arrow" "tree"). Whether it was otherwise in the 11th century is doubtful. Marquand (*Ungarische und magyarische Sprachkunde*, 1907, p. 49), suggests that the connecting the Bashkirs with the Hungarians as well as the description of the land of the Bashkirs as "magyar Hungary" can only be explained by the Arabic usage. It is remarkable that even Russian Cossacks are said to have called the Magyars Bashkirs during the campaign of 1849.

After the conquest of Kazan the Bashkirs had to submit to Russia. In the 17th century there were frequently fights between the Bashkirs and the Cossacks and in the 18th between the Bashkirs and the Kirgiz. Besides, the Bashkirs have often risen against Russian rule, eight times in the 17th century, and four times in the 18th, sometimes in conjunction with the Kirgiz Tatars and sometimes in the resistance of native preachers against the rule of the infidel; in former movements like the revolt of Pugachev (1773-1774) the Bashkirs are mentioned among the rebels. The Russian Government then adopted the plan of settling one turbulent nomadic people to the other (the last independent chief of the Bashkirs (1755) was put down almost entirely by Kirgiz bands who made the cruellest havoc among the conquered people).

Having been reduced to the servile service since 1759 so irregular, the Bashkirs took part in the campaigns in Western Europe (1813-1814), though still armed only with the bow and arrow; it was not till later that they adopted European equipment. In 1874 on the introduction of compulsory service a squadron, in 1878 a regiment of cavalry was raised from the Bashkirs but it was disbanded again in 1880.

The war of the 18th century have been fatal to the prosperity of the people; besides, then and later a great part of the land has passed into the hands of Russian officials at unfairly low prices.

This acquisition of the "Dachlya lands" has become proverbial in Russia. A great portion of these lands has been bought again from the ex-owners by the government and given back to the Dachlyas as inalienable property. Now each Dachlyin is allotted 15 desyatins (317 acres) of land which is not sufficient for the people; therefore a greater part of the people has gone over to a settled life. The number of Dachlyins at the present day is estimated at a million.

Bibliograph: E. Reclam, *Neuzeitliche geographische universelle* (Paris, 1880), v. p. 752 et seq.; *Lehrbuch, Osnovnyy kurs geographicheskoy nauki* (St. Petersburg, 1882), li. 212 et seq.; N. Arinow, *Sozdaniye odnoimennogo raznoimennogo i raznoimennogo slovaria* (St. Petersburg, 1897), p. 131 et seq. A small *Blahlybi dictionary* (*Slovaritsko-slovochny slovar*) was published by W. Ermlanski in Orenburg 1880.

We see the appellation *al-muqaddas* applied to the Magyars as early as Ibn Isḥāq *ṭabāʾat* de Goeje, p. 142 et seq.; the word *muqaddas* or *Baḥādī* however is used in the same sense not only by Yāqūt p. 604 et seq. but also in the accounts of Magyar campaigns of J. C. S. *Historia de Hungaria*, p. 120. The true names of the Hungarians are naturally given with accuracy, the heathen Magyars are always regarded as "idol-worshippers"; it is to this that the statements of R. *Ḥaṣḥīd al-Ḥimāṣ al-shamsiyya*, concern the history of the Franks, undoubtedly refer; that Abu I. covered many idol-worshippers (*ḥaḥāḥ*) in Christianity. What is the significance of the story of the Mahamudan Hungarians, whom Yāqūt (*op. cit.*) saw in Haleb, sufficient to say

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BAŠH (T., head; cod, jagged, chief, commander, beginning, principle, base, foundation) *BAŠH*, name of the New Year (1913); *BAŠH* v. 21, prior military procedure of the council under the constitutional regime; *BAŠH* #216, chief auxiliary; *BAŠH* #23 to Turco-Bulgarian hybrid word) head of an army, commander-in-chief; more rarely commander of a fleet, sometimes the captain of a galley. *BAŠH* #230 in Algeria, an Arab chief, who is above several *aghas*; *BAŠH* #232 an assistant to the *BAŠH*, clerk of the court.

Bibliography: Seebach & Meynand, *Schiffahrt und Seehandel* (1870), Vol. 1, p. 261, 264; Bellin, *Fiji*, *mittheilen* (1870) (Form. No. 1870) II, 29, page 1.

(C. H. H. H.)

BĀSHĀ. [See PĀSHĀ.]

BASH-BOZUK (x), "one whose hand is turned", is applied in Turkey to the irregular volunteers, chiefly recruited from the Albanians, Kurds and Circassians, and raised when there is a great war; a militia of undoubted bravery but quite undisciplined whose savagery and love of pillage have earned them an unenviable notoriety. The name appears to have been first used in 1864 during the war with Russia.

Bibliographie: Barbier de Meynard, *Supplément aux dictionnaires turcs*, Vol. I, p. 253; A. Galland, *Two Years of the Eastern Question*, London, 1877, Vol. I, p. 391 (*marabout*), Vol. II, p. 1393; A. Ubicini, *Lettres sur la Turquie*, Vol. II, p. 420; Balin, *Faust militaire dans l'Afghanistan* (*General Ariatigne*, 1870), p. 38.

NOTE 2. (1) *Journal*.

(C. Host.)

BASHIR (A.), brother of good sister (Hidja A. Sughra); among Christians an evangelist. When in a Persian town some important news (e.g. change of reign, appointment of a governor etc.) is to be announced, individuals having some connection with the authorities go through the streets from door to door, announcing the event; they receive in return a small fee. These people are called in Turkish *Baschir*. — *Al-Basir* is the title of a weekly paper published by the Jesuits in Beirut since 1862.

H + i) 189 x 27 1/2 in. Ch. Hwang, Literature
at C. D. 430. (C) Hwang

BASHIR was a man, a companion of Muhammad. Bashir was born in Meccah and was one of the few Arabs of the pre-Muhammadian period who could write. In the year 622 he took part in the second conference at 'Aqaba and in the following years took part in several battles under Muhammad. By command of the prophet he undertook in March (December 629) an expedition with 50 men to Fadak against the Banu Murr. When he came upon them, his sword took to flight but Bashir deflected himself with the greatest valour till he was severely wounded in the foot. He was at first thought to be dead but in the evening he was brought to Fadak and tended here for several days by a Jew till he was able to return to Medina. In the month of Shawwal of the same year (February 630), the prophet was told that a body of the tribe of Uhayna was encamped at Yathrib (Yasbër) and Yama between Fadak and Wadi 'Ahsa under the command of Uthayn b. Uthn and intended to advance on Medina. Bashir was at once put at the head of 300 men; he set out, the Uhayna fled, and he captured a large number of sheep and camels. After the capture of Ytre in the year 631 (632) Bashir was, according to the usual tradition, sent by Muhammad to al-Wadî against Harith, though others say that on this occasion Muhammad himself took command. In any case in the battle with the Fozara cavalry under Furak (Harith) the Arabs were victorious but Bashir was severely wounded and died at the age of 40 in June in the same year.

Asclepias speciosa: Kun. Solb. iii. Part ii. 83
et seq.; Tuckerm. i. 1890 et seq.; Kun. ab. Asph.
Abundant (det. Torrey) in. 173 et seq. 360
et seq. 303; det. *Chilodactylus*, i. 195; Newman
det. Watschfeld. 174; *Chilodactylus* det. de Cusset,
224, 225, 274; *Asphod.* iii. 110, 135 et seq.
Coulter, *Asclepias speciosa* Tuckerm. in *Asphodactylus* ii.
Part ii. 1278. (L. V. TUCKERMAN.)

BASHIR SHIHAB. One of the Tahanaw district from 1780-1840, really the ancestor of the name, the another Bashir of the same family had previously been governor of Tahanaw and died in 1780. The Shihabs were Karamathas on both the male and female line and were governors of Tahanaw till the time of Mir al-Tah when they left their ancestral home and settled under the leadership of Mansur al the first of Berman where the Shihabs became their settlement. When the last Berman chief of the male line died in 1803 (1258) the tribe of Shihab took its place and moved to Jann al-Kamar. The first name of this locality was the above-mentioned Bashir Shihab. He was succeeded as First of Tahanaw by Mansur Shihab till 1720, Mellur II till 1740; they were followed by the brother

Ahmad and Mungir and his son Yūsuf till 1728. During the latter's reign, Bashīr Shīshī II was born in 1767. His early years under his father and as first played a subordinate part, as his elder brother Ghāsim was in better favour with the Pasha than he was. But when Bashīr grew up he was able to gain the governorship of Lebanon from the Pasha of Akkâ, Dīyāddī Pasha (q. v.), in place of his uncle Yūsuf who was slain on his way to Akkâ (1790).

Bashīr, whose father had been a convert to Christianity relied mainly on the Maronites and was able to hold his own after the retreat of the French, even although Buonaparte's Syrian campaign had placed him in a difficult position by rousing him against his patron Dīyāddī Pasha. The sons of his predecessor took the field against him as rivals for the governorship and Bashīr found himself forced to retire to Egypt; he here won the friendship of the powerful Muhammad 'Alī and after his return to Syria had both his coarctates slain (1807). He then transferred his seat to Hama where he built a sumptuous house (palace). When after the death of Sulaymān Pasha (1819) 'Abd Allāh Pasha the Turkish governor of Akkâ fell into conflict with his colleague Ibrahim Pasha in Damascus, Bashīr was involved in the struggle and again forced to go to Egypt, leaving his brother 'Aḥmad as his representative. Muhammad 'Alī was able to influence the Sublime Porte in favour of Bashīr and 'Abd Allāh Pasha so that the former was able to return to Syria and to overthrow his same brothers and former friends of the powerful family of the Qāhmalī who had in the meanwhile taken the governorship of Lebanon into their own hands.

Muhammad 'Alī was really influenced by motives of policy in his friendship for Bashīr, for he required the Pasha's help in the proposed conquest of Syria, for which he thought the time had come in 1831. He then sent his son Ibrahim Pasha with troops to lay siege to Akkâ, and was assisted by Bashīr, who however did not openly take the side of the Egyptian army till Akkâ surrendered in 1832. From this time he always acted in concert with Ibrahim Pasha and had great territories allotted to him which he was able to rule almost as he liked. But Ibrahim Pasha's wars required much money and many men and the Syrians were forced to supply these new Egyptian masters with both. This caused great discontent all round, especially among the now practically independent population of Lebanon, so that Ibrahim Pasha, to avoid a dangerous revolt in Lebanon, ordered Bashīr to disarm his people. Bashīr obeyed this command and with the help of the French first forced the Maronites to hand over their weapons and then disarmed the former with the help of Egyptian troops. He was not however able to prevent the Hawrān Druze from openly resisting Ibrahim Pasha's commands and last finally to look on while the French again joined the Turks when the European Powers intervened in the quarrel between Muhammad 'Alī and the Sultan. The withdrawal of the Egyptians brought about Bashīr's fall, for the hope that France would interest herself on his behalf remained unfulfilled. He went on board an English ship in October 1840, to Sanak, that took him to Malta. There he remained about a year; he then went to Constantinople and spent the last years of his life here and in various parts

of Asia Minor, till his death in Constantinople in 1851. He was buried in the Church of the Armenian Catholics in Cilicia.

Bibliography: F. Tannous al-Shidyāq, *Asṣayr al-Bayān fī ḥayāt Lubnān*, O. Zaldan, *Maḥabir al-Bashīr*, i. 58 and seq.; F. Porcier, *La Syrie sous le gouvernement de M. al-Bashīr*, in *Journal* 1840; *Zeitschrift der Deutsch. Morgenl. Ges.* v. 40 (1846), 463 et seq., viii. 475 et seq.; von Oppenheim, *Vom Mittelmeer zum pers. Golf*, i. 133 et seq. For further literature see the article MUHAMMAD 'ALĪ.

BĀSHMĀK (v. Basūdā, shoe (Arab. *naʿl*). The Bashmāki Sharīf are famous relics of the Prophet, mentioned as early as the 14th century A. H. The Egyptian Sultan al-Ashraf (d. 635 = 1237) possessed one of them which he gave to the Aḥmadiya, founded by him in Damascus. At a later period was turned up in Yez and we have a detailed account of it in a treatise by al-Makḥān entitled *Fiṣṣ al-mawṣūf fī ḥayāt al-Nabī*, Cf. also the Turkish work: *Haḡmāshā ḡurā*, *ḡorūretlil hīk* (Konya, 1848). As is well known the *Bashmāki Sharīf* is also to be found among the relics of the Prophet preserved in Istanbul.

Bibliography: Hany, *Notionnaire diplomatique des mœurs des sultans des Turcs*, 421 et seq.; Goldziher, *Muhammadiyah und Islam*, ii. 362 et seq.

BASHMAKLĪK, also **PAZMAKLĪK**, — shoe-tax. It was applied to the revenues allotted to the sultans and princes. In general there were the same limitations for the BashmaklĪk as for the ArpalĪk (q. v.) viz. that no amount had should be given as BashmaklĪk or ArpalĪk and that the highest contribution should be 10,000 Akke (not given as given by Hammer, *Recherches des Osman. Archives*, ii. 668 and Kati Hec, *Constat*, 1303, p. 17 = *Zeitschrift der Deutsch. Morgenl. Gesell.* vi. 378). These restrictions were however lost sight of as quite as early date.

(F. GIESSE.)

BASIJSHĀR n. Bunn, a poet of the early 'Alid period who lived in Bagra and Baghdad. Of Persian descent and thoroughly Persian in his patriotic sentiment the poet delighted in lashing in his satires the national arrogance of the Arabs in whose language he also wrote. His relations with the Mo'tazila, his public intervention for the Zoroastrian religion and his private life, so full of amorous adventures were whirled as for his prodigies on the Caliph al-Mahdī, until his family was rich enough to attract the minister Yūzḡlīh. Dā'ūd. For this he was put to death in the year 167 (783), the great influence and popularity is evidenced by the very numerous anecdotes which were still current about him in the third century A. H. and were admitted into the *Siḡat al-Aḡḡān*.

Bibliography: *Kitāb al-Aḡḡān* (ed. Imālik), iii. 19—73; iv. 47—53 and passing; Ibn Khallikān (ed. Wüstenfeld), No. 110; A. v. Kremer, *Culturgegeschichtliche Skizzen*, S. 37 et seq.; I. Goldziher, *Muhammadiyah und Islam*, i. 162; I. Brockelmann, *Geschichte der arabischen Literatur*, Vol. 4, p. 74.

(J. HELL.)

AL-BĀSĪR the "All-seeing" one of the *ḡurā* of Allāh (q. v. p. 303).

AL-BĀSĪR, and **AL-FARĪD** n. **QAYYAS** n. **AL-FARĪD** n. **YAYYAS**, poet and letter-writer of the first half of the third century; although the

new town in 10 (637) or 17 (638) by order of the caliph 'Umar. The place was designed to be a depot for the Arab army. A site was chosen to the west of the river on the borders of the steppe and the arable valley were water and grazing land. The town received the name of al-Basra 'pale, white stone' from the nature of the ground on which it was built, or from the settlement consisted solely of primitive reed-huts. Abū Mūsā 'Ash'arī built the mosque of scattered bricks but it was soon replaced by a building of baked bricks. Even in 'Umar's time the settlement was connected with the river by *ḥammām*. The town grew with astonishing rapidity. Its turbulent populace early take a prominent part in the history of Islam. It was from Basra that 'Aḥmad, 'Ishāq and Zubair set out against 'Alī, who defeated them to the "battle of the camel" at Kharrāb in 36 (656); the name of Zubair, who fell there is still attached to a place in the neighbourhood which may well indicate his grave and the site of the ancient Basra (about a hour's journey from the modern town). The importance of the town in the Umayyad period is evident from the fact that Kharrāb was governed from here. The tribal differences among the Arabs which became so fatal to the kingdom, early broke out in Basra, when in the last years of Mu'awiyah the Arab emigrated hither and allied themselves with the Rabi' against the Fātimid and Kays. The most energetic officials of the Umayyad kingdom were constantly required to keep order in the populous town, in the Arab of which numerous Mawālī were attached themselves (even about the year 50 the total population was estimated at 300,000). In addition to the tribal feuds the intrigues of the Kharrābites contributed to make the situation complex. Like its sister town of Kufa, Basra was a favourable soil for civil wars. The most important claims against Umayyad rule had their roots in and around Basra. Basra however withheld from the victorious advance of the Omayyads longer than did Kufa which had always been strongly 'Alid.

It was under the 'Abbāsids that the town reached its highest level. It was — with its suburb al-Obolā — the centre of the Arab sea-trade, the transshipment of which extended even to China. The great canals, which connected it with the river, namely the *ḥammām* and the *ḥammām al-Muḥallab*, branched off into numerous channels most of them navigable, in the woods and gardens of Basra. The quarter of the West Gate where the caravans had their quarters on the *ḥammām*, developed into the business quarter. In the *ḥammām* the "1000 Nights" we have the gay life pictured which was to be found in the canals and markets of the commercial town. With economic prosperity intellectual culture also flourished; mosques and libraries supplied the highest interests of life. In Kufa and Basra the new Arabic philology developed. Among the theologians, in addition to Ḥusayn al-Basri who fell within the Umayyad period, may be mentioned as born in Basra, al-Ash'arī the founder of the later orthodox system. Free-thinking men held their meetings here, by the 10th = 11th century the *ḥammām al-Sayyid* [q.v.] lived here. Even in the 11th = 12th century Basra gave to Arabic literature one of its greatest figures, al-Buhārī.

The gradual decline of the central authority

put an end to the prosperity of Basra. The rebel Zayd, [q.v.] wrought great havoc in the town in 257 (871). After the beginning of the 10th = 11th century the Kharrābites [q.v.] were a constant danger to Basra; in 311 (923) Basra was plundered by them. This is not the place to detail the vicissitudes of the town under rebel governors of the 'Abbāsids, during the era of the Buyid, Mazydīd and Sulaymīd periods and through occasional raids of neighbouring Arab tribes like the Kharrābites.

The Mongol invasion in 656 (1258) caused a gap in the history. It appears that the continued neglect of the canal-system in the Ilkhanid period naturally resulted in the description of the town. Ibn Baṭṭūṭa found the greater part of Basra deserted, the ancient walls and mosques everywhere miles distant from the parts inhabited in his time. He describes the town as lying on the river. The traveller probes the date-groves of Basra and laments the decline, not only of its economic prosperity but also of its intellectual culture. The population was then small, although the famous mosque in the centre of the town bore the name of 'Alī. In the centuries following, Basra practically shared the fate of Baghdad that of Iraq. In a Tavernier *travels* the town before the Turkish occupation belonged to the Arabs of the neighbourhood, this probably means that the then existence of Baghdad did not trouble much about it. After the conquest of Baghdad by Sulaimān I (945 = 1534) Basra also fell into the hands of the Turks. Early in the 10th century a powerful eunuch, Afrāziyāh succeeded in founding a practically independent dynasty in Basra, under whose protection the harbour was opened to European vessels (first to the Portuguese, then to the Dutch and English). The last independent ruler of Basra, Ḥusayn had to take refuge in Basra from the Turks whom he had provoked by his arrogance. At this point begins a long period of struggles for the town which ended in 1779 by the Persians vacating Basra in favour of the Turks. It has since remained in their hands except for its occupation by Muhammad 'Alī in 1832-1840.

The modern Basra, centred in palm-groves, is reached from the Gulf of Arab by a canal, the *ḥammām al-Muḥallab*, which has been called the "canal, granary of the Arabian Venice". The town, the population of which had shrunk in the first half of the 19th century to a few thousands in consequence of the continual wars and epidemics, has since then recovered. The estimates of the number of its inhabitants vary from 18,000 to 60,000 of which the smaller number is probably the more correct. Since 1884 Basra has been the seat of a Wali. The economic importance of the town is based on its commerce. The value of the exports, of which dates are most important was according to the English consular reports for the years 1907-1909 about £ 1,500,000 to £ 2,000,000 and the imports about £ 1,500,000 to £ 2,400,000. The town is expected to receive a great impetus from the completion of the Baghdad railway.

Bibliography: Balgahort (ed. de Goeje), *passim*; *Recherches*, *Grav. Arab.* (ed. de Goeje), I. 80 *et seq.*; II. 159 *et seq.*; III. 117 *et seq.*; v. 187-192; vi. 323; the description in the *Journ. of the R. As. Soc.*, 1895, p. 29 and 213 *et seq.*; Volkm. (ed. Wasmuth), I. 636-653; *Basra* (trans. Joubert), I. 368 *et seq.*; the *Basra*

distinguished from Batanea the Arabic mention also Hawran and Hawran with al-Bathaniya.

The identity of Batanea and al-Bathaniya is besides confirmed by the fact that Adma (Adhmal, q. v.) which is mentioned by Eusebius as a Batanean town, was also considered by the Arabs to belong to al-Bathaniya. When the Arabs penetrated into these regions in the year 15 A.H. Adhmal was the capital of the district of al-Bathaniya, for the latter was given over to the Muslims by the *Shah* of Adhmal as Kharij land. The Arabs here as frequently elsewhere retained the internal organization of the district, for the geographers and historians always mention Adhmal as the capital of al-Bathaniya. It is a little possible to give the exact boundaries of the district for the Islamic period as for the Greek; but it may at any rate have had its centre in the Nekeim and the adjoining Zupal hills on the southwest. The plain west of al-Lah (Tibet) is mentioned as a town in Bathaniya. Towards the northeast it stretched to Hawran with its capital Bayr (q. v.), on the northwest to al-Qadisiya, in the west of which al-Bathaniya stretches along the upper Jordan and the Sea of Tiberias. The Arabs, like the writers of the Greek period, employ some of those names of districts in a wider sense. Thus "Bathaniya and Hawran" often stand for the whole northern half of the eastern Jordan district, while others, like Vagel, extend the name Hawran to include the other districts and the southern as far as Yarmuk. The modern Bathaniya, which is applied only to the northwest slope of these mountains and the plain to the north of them, is to be distinguished from al-Bathaniya, its original form having been Bathaniya.

The extraordinary fertility of the districts of Bathaniya and Hawran, where tradition places the estates of Job, is emphasized by the Arab geographers.

Bibliography: Schürer, *Geschichte des jüdischen Volkes v. Zeit Jesu Christi*, 3^{te} ed. 415 et seq.; Buhl, *Geographik des alten Palästina*, 83 et seq.; Ingham, *Bibl. geogr. arab.*, I. 13. 65. 67; Ibn Hawkal, *ibid.*, II. 124; Ibn Khaldun, *ibid.*, III. 154, 160, 190; Ibn al-Fakih, *ibid.*, v. 105; Vagel, *ibid.*, VII. 326. Macaulay, *ibid.*, VIII. 286; al-Bukhārī, *Geogr. Hertsch* (ed. Westenhöft), 138; Vagel, *Geogr. Hertsch* (ed. Westenhöft), I. 403; II. 159; al-Baladhuri (ed. de Goeje), 126; Tabari, *Annales* (ed. de Goeje), I. 2154 II. 52, 2257; Westerm., *Reisenerzähl. über Bagdad und die Trachit* (1860), 83 et seq.; Schumacher in the *Zeitschr. f. deutsche Palästina-Forsch.*, 22. 67-77; Nöldeke in the *Zeitschr. der deutschen Morgenl. Ges.*, XLII. 431. (F. Buhl.)

AL-BATHA = "the Marshland": the name applied to a meadowlike depression with a channel bottom, which is exposed to more or less regular inundations and is therefore often swampy. In particular it is the name of two districts:

1. the small plain bounded in by mountains on the northeast coast of the Sea of Tiberias (*Shahar: Tiberias*) in Palestine, south of al-Lah (the Philistia Bethsaida, Galilee) which is watered by the Jordan and reaches perennial rain (the *Shahar*); at the present day it is inhabited by Ghawr (Ghur) Arabs, the agawarin, agriculturists, who keep large herds of the Indian *hadda* horse

as well as in the swampy plain to the north of Lake Hula. The modern name Batha (popularly al-Bath, which may be traced to the primitive form) does not appear, so far as I know, in the Arab geographers of the middle ages, but first appears in modern European travellers (Seetzen, Borchardt etc.).

Bibliography: Ritter, *Reisekunde*, 27. 276 et seq.; Dudeney, *Palästina und Syrien*, 2^{te} ed. 1906 p. 251; L. Robinson, *Palästina*, III. (1882), p. 550-564, 569; de. *Phys. Geogr. d. Ostl. Landes* (1865), p. 257; F. Buhl, *Geogr. d. alt. Palästina* (1890), p. 56, 211; Seetzen, *Reisen durch Syrien etc.*, I. (1854), p. 345.

2. In Arab authors the name of the very extensive swampy area on the lower course of the Euphrates and the Tigris, between Wail in the north and Bagra in the south, also frequently called al-Bath (plus, of al-Bath) and occasionally from the two adjoining towns, the Batha (Bath) of Wail or of Bagra.

The Arabs are of the erroneous opinion that these marshes were first formed in the Seleucid period, in the place of a fertile and cultivated land covered with villages and fields. This is only so far correct as that during the last centuries of Seleucid rule the marshy area was considerably increased in consequence of several unusually severe inundations, and the burning of the dams caused by them and the partial neglect to repair them promptly and energetically. But the existence of considerable swamps in South Babylonia generally, stretches back to a great antiquity. The continual raising of the banks of the Euphrates and the Tigris by great deposits of mud gradually prevented the water, which overflowed during inundations, from returning to the river and raised the swamps, which would have soon disappeared but for the annual overflow to times of flood. Even in the cuneiform inscriptions the *agawin* (swamps) and *agawin* (reedlands) was often mentioned; cf. the quotations in *Reichardt, Aegypt. Handwörterb.*, p. 17. 115. At that period the whole district of Mesopotamia to the south to above Kassa (Gaza) and eastwards as far as the other side of the river Euphrates must have been filled by a large swampy lake, into which the Euphrates and the Tigris (both had then separate mouths), Karkar and Karun poured their waters. A narrow tongue of land separated it from the Persian Gulf. From Kuyuklik comes an interesting inscription which represents the Semitic fighting with the inhabitants of these marshes and high jungle. Cf. the reproduction in Layard, *Monuments of Nineveh*, II. 25-28.

The Assyrians usually call this swampy lake (*al-Bath*) = "bitter water" or *al-Bath* = "sea of the land of Kalla", and also "swamp" (*qakkatu*) of *al-Bath* = "of the Tigrisland"; on the latter name, cf. *Reichardt, op. cit.* p. 637. The Greek and Roman writers are likewise acquainted with it. *Agawin* = *Chok* (*Chok*); Neard's account is precisely instructive for he crossed this area of water and gives its breadth as 600 stadia (80 miles). The Talmudic Pentateuch also defines the *Bath* as swamps; in it, besides *qakkatu*, is mentioned the name *Qakkatu*, probably to be emended to *Qakkatu* = *Bath*. On the names to cuneiform inscriptions and classical authors cf. Andreas in *Paul-Wissowa, Realencycl. d. class. Altertumsw.*

Wies., l. 736, 815, 1878 et seq.; 2312, Weissbach, 1872, iii. 2044; vi. 1201 et seq.; Streck, v. 1147 (s. v. Dischid).

Since ancient times the great marshy lake has been gradually filled up by the depositing of sediment brought down by the river, except in a few places, and the modern delta has arisen. A isolated remnant of the original lake may be mentioned the Khôr (= swamp) Abn Kêlân, (S. of Numa), the Khôr Ab-Jâm is on the west bank of the upper Shatt al-'Arab as well as the marshes in the neighbourhood of Himsa (the *Waddan* (Hawter) called the Khôr al-'Aqwa = "the great Khôr"; the latter is apparently identical with the *Agwad rabad* (Armaic) = "the great swamp" (a reminiscence of former conditions, mentioned by al-Belâdhuri (203), and Kudama (215).

The Sakkians or a ruler devoted a good deal of attention to draining the swamps of Babylonia. They instituted drainage and canal works to a great extent and transformed the ground regained from the water into gardens. Under the later kings of this dynasty however, large areas of flourishing country were swallowed up by the floods and the region of swamps grew to such an extent that the Arabs, as has already been mentioned, wrongly date the beginning of the Baths to this period. The notices of the Arab authors, (cf. especially *Madhkur*, *Kutāma*, *Maṣṣūd* and *Yāqūt*) which are on the whole quite in agreement, give the following account of the alteration in the hydrographic conditions brought about by the forces of nature. During the reign of *Ḫalād ibn ʿAdnā* (Pers., 457—484), a large dam burst in the lowlying country *between* of Iraq and a large area of cultivated land was inundated. It was not till the reign of *Ḫusraw I Anushirvān* (531—578), that the damage was made good; this king soon after his accession was successful after using *many* various efforts in reclaiming the land for agriculture. His institution of new administrative districts in the area, mentioned by *Dinawarī*, is no doubt connected with this, cf. *Nöldeke, Gesch. der Perser u. Araber vom Zeitf. Sassaniden* (1879), p. 164. But in the last year of the reign of *Ḫusraw II Anērsh* (Pers., 627 = 3 or 7 A. D.) the waters of the Euphrates and the Tigris overflowed at the same time to such an unusual height that the dams burst and a large area was again transformed into lake and swamp. All *Persian* efforts to drive back the devastating elements proved in vain. During the confusion that followed during the Arab invasion the swamps continued to gain ground. In the first period after their occupation of the 'Irak, the Arabs likewise paid no attention to the Baths. It was only in the Caliphate of *Maʿāwīya* and more particularly in that of *Walīd I* and *Ḫishām* that they began to take an interest in the work of reclamation. *Maʿāwīya* sent his client, 'Abd Allāh b. *Ḍarrād* as administrator of Iraq to the 'Irak and he made 3,000,000 dīnars out of the swampy lands by cutting down the reeds and drying considerable portions of land, by making little channels through which the water could be drained off: these portions of land, reclaimed for cultivation again, were called *al-ḡaymāt* (Sag. *al-Bāḡiyya*) = 'the dry strips'. *Al-Ḥajjāj*, the rigorous governor of Babylonia under 'Abd al-Malik and *Walīd I* brought about a decided turn for the better.

Haidarabad built just above the Dacca the "central" town of Wagh (=the middle), which, built to command the Dacca as a new linkwork of Arab power in these lands, was one in prosperity. The reversion of the neglected system of canals, on the proper working of which alone the fertility of the lowlying plain on the lower Euphrates and Tigris depended, and the ~~canals~~ of dams and sluices were carefully attended to by him. He dug the two canals of 300 and 350, to lead away part of the superfluous water of these two large rivers before they flowed into the Dacca, and at the same time to water and fertilise dry tracts of Sindh, *Bahawalpur*, &c. 29-32. p. 303-304. The engineer who carried out these works under Haidarabad and thus rendered great service to Irak was a native Aramæan (Sabaï) named *Uzza*. Haidarabad also rebuilt in the marches the Zang (q.v.), an Indian people with their buffalo herds numbering thousands, who had been sent him by Muhammad b. al-Kasim the conqueror of India; his limited means prevented Haidarabad from doing all more for the civilisation of the Dacca. The sum of 3,000,000 dirhems, asked by him for the rebuilding of all the dams etc. was thought too high by Wazir, Malama, the Caliph's brother then offered to undertake the task at his own expense, and made it quite a good business humbly. To lead away the water he made two new canals called *Sir C.* in particular *Kudura*, 240-243. Wellhausen, *Das arab. Reich u. sein Sturz* (1904) p. 156-158.

Of the immediate successors of Hatfield in the post of governor of Iraq, Tahir al-Kasbi was the most prominent in his zeal for agriculture. He energetically continued the work of drainage begun by Hatfield, the engineering operations being still under the direction of the above mentioned Umm al-Kutbi and obtained for himself considerable estates from the drained areas, from which he ~~derived~~ enormous revenues; he showed great discontent in the province however by his arbitrary expropriation of large tracts of virgin soil. Cf. Wellhausen, *op. cit.*, p. 207.

The area of the Babylon on the conclusion of these great drainage works by the Arabs is calculated by Ibn Rusta (c. 900-905) at 30 parasangs (each of 4 miles) in length and 10 similar squares (total 310 = 422) square of 40 arsa or more than 80 Arab miles (each 1 1/2 English miles) which taken as square measure (although Kossow says nothing about this) would give 5,184 square miles. In any case Messrs' estimate of the swampy lands at 2,300 square parasangs used by A. Sprenger (*Babylonien*, *Der Deutsche Orient der Gegenwart*, Heidelberg, 1886, p. 47 et seq.) in his estimate, based on false premises, of the area of the cultivated land of Babylonia, is much too large and may be simply explained, as by H. Wagner (*op. cit.*, p. 239, see *ibid.*) by substituting miles for parasangs; for according to Messrs the swampy land have measured in. less than 33,000 square miles while the whole of Babylonia only measured 45,000 square miles.

In the northwest the Naqfa stretched nearly to Kufa and Misar, while it began farther to the east at a considerable distance from Wabst and then extended to the southeast as far as the district of Nagra. The banks of the modern course of the Euphrates as well as the greater part of the district between it and the modern (as well

so pre-Islamic) chief mouth of the Tigris as well as the land for a considerable distance farther over were in the middle ages more or less marshes. The Euphrates, the principal branch of which then flowed past Kufa and was much used for irrigation purposes in North and Central Babylonia, discharged the remainder of its volume into the Basra area miles below the above-mentioned town. The Tigris from about the end of the Sassanian period to the first half of the eight century flowed in the western bed, the modern Shatt al-Hay, past Wasit (site of the modern Kut al-Hay) and then, Vaght tells us, flowed into the Basra through the area, which reached again to Basra, a day's journey from Basra. According to the older and more reliable accounts of the Sasanians (beginning of the 7th-8th century) the Tigris (Shatt al-Hay) reached the swampy area at the village of al-Hajr. It then took its course through four lakes, formed by inundations (Bahr, also Bahr and Bahr, the modern Bahr) which were connected with one another by navigable canals. The waters of the Tigris, the Nahr Abu al-Asad and the "one-eyed Tigris" (al-Bayda al-'Asad) flowing from Marjha (the al-'Uzair) entered it from one large river near Kufa.

The following lines may be given of the modern divisions of the swamplands of Central and South Babylonia:

Of the two swampy lakes south of Kufa on both sides of the former bed of the Euphrates, only the longer on the west side now survives, the Bahr Najaf, while the Bahr Abu Najd (the ruins of Kufa has been almost entirely transformed into arable land (rice-fields), West of Najaf the Bahr 'Asad (Fahs) and south of it extending towards Lamiya is the Bahr Khazir, both called after the Arab tribes of the same name. The extensive marshes which lie along the Euphrates from Lamiya to beyond Samarra and stretch eastwards to the Shatt al-Hay are usually referred to collectively as the Lamiya swamps. In the angle formed by the Euphrates and the Tigris before their junction, west of Kufa, lie the swamps of Abu Bakr and on the west bank of the upper Shatt al-'Arab the Bahr al-Jazir (it is the Bahr of the islands). The banks of the Shatt al-Kar (Khar) a branch of the Euphrates (between it and the Shatt al-Hay) are also, according to Lamiya (p. 147, p. 148) known to be by almost impassable reed-beds.

On the Tigris, even below Kufa, 'Ab al-Qasbi, all the land on either side, particularly on the west, is full of stagnant water and swamps. The swamps increase as one goes down the river and on the east side have engulfed the whole country as far as beyond Kerkuk and up as the outlying spurs of the Persian Kuf. The whole district is nothing but a mass of swamps stretching farther than the eye can reach, out of which there rise here and there only a few date groves and isolated reed-beds on small islands. The northern part of these marshes of the Eastern Tigris is called the Swamp of Samarra and the much larger southern part, the district habitable to the south by the Arabs is known as al-Bahr al-'Asad (= the great or chief Bahr, cf. above) along with the Samarra marshes in the centre.

Generally speaking the whole land of the Basra, particularly the district between the Euphrates, Tigris and Shatt al-Hay has been as yet but little

explored; only the banks of the two large rivers are tolerably well known.

Seen from a distance, the marshes present the appearance of an immeasurable green plain, which owes its grass-like appearance not to grass but to vast masses of reeds and rushes. These frequently form thickets, several feet in height pierced by labyrinthine and larger and smaller channels, in which the stranger is lost without a native guide. The watercourses themselves are usually so shallow that they can only be traversed by boats of very slight draught (sawabiyah and sawabiyah) which are propelled by reed poles (mura, plur. murat; cf. Abu al-Fida 240, 22; Melzer, op. cit. p. 9, 10). This style of locomotion (sawabiyah) is described in A. Deutsch, *Musical. Ges.*, vol. 224, as very ancient on the above mentioned Assyrian reed boats (cf. e.g. Layard, *Mesopotamia*, II, 27, and *Oriental. Liter. Zeit.*, II, 190).

On account of this inaccessibility, the Basra has always been a welcome hiding-place for all sorts of robbers and vagabonds, as well as for rebels. For the protection of travellers caravans were therefore posted in the period of the Caliphate at various points here, who had to guarantee safe passage through the channels.

Most of the tribes at the present day still have the reputation of being feared as highwaymen; at an earlier period the Banu Liza and the Abu al-Muhammed had a particularly bad name. They still are in their small boats on the larger boats which use the main waterways, plunder them and conceal themselves in the innumerable small channels which are impassable in the larger canals.

The above mentioned Hadjijah, in the reign of 'Abd al-Malik, translated Bithar is the name, the Bithar (Arab. Zuff, q. v.) an Indian people, with their east bends of buffalo. These Zuff repeatedly attracted attention in the early Abbasid period, by making themselves a nuisance to the Bithar by robbing and plundering and it was only after strenuous efforts that the Caliph Ma'mun succeeded in forcing them to capitulate.

Far more dangerous however proved the great rising of the Zanbil (q. v.), another people settled on the edge of the Bithar. These were negroes, chiefly from the east coast of Africa (Arab. Zanj, name of the Zanzibar coast, Greek Zingia) who were employed on the hard task of obtaining salt-petre from the salt-marsh ground, east of Basra. Under the leadership of 'Ali b. Muhammad (q. v.), presumably an Arab, they stirred up a formidable rebellion, culminated by all sorts of low characters (855-870 = 859-883). The Arab historians (Tabari, Ibn al-Athir, Ibn Khaldun) give detailed accounts of this terrible war, which afford much valuable material for the study of the topography of the Basra (cf. also Nöldeke, *Mus. Arab. Forsch. Hist.*, p. 146-155). In the century following, the Fara Samarra (see the article under FARA) and after them the family of al-Muwaffaq (q. v.), founded a more or less independent kingdom in the swamp lands, which they shared at a later period with the Maryamites (q. v.), who ruled from 803 till 858 in al-Basra. After the decline of the Maryamites, the Banu Munabbih (see below) began to play their part, although the Caliph al-Nasir succeeded in destroying their leaders, the Banu Munabbih, in 657 (1250). The late history of these districts under the Mongols and Turks is not known in its details.

In the barren region of the Baghja, portions of the originally Aramaic (and Christian) population of Babylonia (the Nabataeans of Arab writers) found a temporary asylum after the Arab invasion, and their numbers must have been still so considerable there in the later middle ages that (Abn 'l-Fida tells us) the "Swamps of the Nabataeans" were occasionally talked of as their remnants the Mandaeans (Aramaic Sabians, the so-called Christians of St. John the Baptist) still survive in a few places in the marshes, particularly around the Khir al-A'jam, where the very wretched town of Hawraza (the modern Hawra, q.v.) is one of their chief centres.

The greater part of the ~~Swamp~~ inhabitants is composed of wild, barbaric, Arab tribes who lead a half amphibious life and according to the accounts of travellers are among the rudest people in the whole East. As to religion they have almost entirely adopted the ~~Islam~~ and are acquainted with some of the laws of the Bedouins but on the other hand they lack many of the virtues of the latter. Only their great hospitality is favourably emphasized.

The most important of these Arab tribes, which are themselves divided into a large number of subdivisions, are:

1. The Banu Lham, east of the Tigris, between Kūt al-'Amara in the north and 'Amara in the south. They wander eastwards as far as the outer spurs of the Pusht-i ~~Qand~~ and thence into the environs of Baghdad. Kūt al-'Amara was the residence of their Shaikh in the early decades of the sixth century. A von Krumm has given an account of this tribe in the *Sitz. Ber. der Wiener Akad.*, 1850, p. 251-254 (with specimens of their poetry).

2. The ~~Swamp~~ Muhammed, also called Albu (= Al Atma, family of Abu) Muhammad, likewise east of the Tigris. They are the southern neighbours of the Banu Lham and their territory consists of the swamps south of 'Amara (Samarqand-~~Swamp~~, Khir al-A'jam).

3. The Zubaid (Zubaid), west of the Tigris. Their lands lie between Baghdad on the north and Kūt al-'Amara on the south-east. In the south they adjoin the land of the Khaz'it.

4. The Khaz'it (Khaz'it), south of the Zubaid. They dwell in the district between Kūt and the ruins of Nisibis (and to the south-east of it). They extend along the Euphrates from Dinanisa to ~~Baghdad~~ where they border on the Mandae. The wild 'Atak ('Afud, 'Afud) are a subdivision of them according to the *Zeitschr. d. Deutsch. Morgenl. Ges.*, viii. 224, and dwell in the swamps that bear their name. Their chief place, the centre for the products of their numerous buffalo herds, is Sub al-'Afud (south of Nisibis, in Niebuhr's ~~Swamp~~ the middle of the seventh century) the residence of the chief of the Khaz'it was in Lamsa.

5. The Mu'tasib (Mu'tasib, q.v.), are by far the most powerful tribe in Southern Babylonia, ~~Swamp~~ exercises a sort of suzerainty over the smaller confederacies there. They are (according to Meissner, *op. cit.*, p. 200) not so much a tribe in the proper sense of the word, as rather the very numerous followers of a powerful chief's family. Their lands lie below Lamsa and comprise the banks of the Euphrates, thence down to Karna (with Sub al-Shaykh as their centre). In the east they extend beyond the Shaj al-Hay

neatly to the Tigris and thus comprise the greater part of the Baghja proper.

6. The Ma'daw (Ma'daw, sing. Ma'di), who pitch their tents between Shajra and Karna, are ~~Swamp~~ on the lowest level of culture of all ~~Swamp~~ of Babylonia. The chief authority on ~~Swamp~~ is Lamsa, *op. cit.*, p. 220 ff. 47.

There must also be mentioned the Khaz'it-Arabs (cf. e.g. Well, *Geogr. d. Chaldäer*, iii. 22), who are known to have existed in mediæval times and in the Ilkhan's time commanded the road from Kūt to Bagdad; see the Baghja (cf. *Baghja*, ii. 4, 23). At the present day no account of altered conditions of relationship or dependence they, like the above-mentioned Abu Muhammad, sometimes appear as a family of the Banu Lham (cf. v. Krumm, *op. cit.*, 1850, p. 253) and sometimes as a branch of the Mandae (cf. *op. cit.*, p. 241).

On the Arab tribes of the portions of South and Central Babylonia dealt with in this article, cf. besides the travellers' accounts in Krumm, *op. cit.*, Vol. vi, Layard and Lamsa, *op. cit.*, the list published by Sprenger, from an Arab MS. in the British Museum, in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, viii. 223 ff. 175, as well as the list given by Freilager von Alvensleben, *Vom Mittelmeer zum Persischen Golf*, ii. 67-76 and in *China, La province de Sogdiane* (Paris, 1905), p. 239, 245 ff. 27.

The settlements of the inhabitants of the swamps are usually on terraces and islands, which are not widely submerged by the annual inundations, and are sometimes collected in villages. They consist of long low walls of reeds and reed matting (*qir'at*, *qir'at*); we find these reed houses mentioned in the same name as early as the Babylonian Talmud (cf. Noldke in the *Wiss. Zeitschr. f. die Kunde des Morgenl.*, viii. 198, note 1).

Reeds alone are cultivated. A not uncommon source of revenue is the reed which is used for all household purposes and from ancient times has been much used for building implements (see *Oriens, Lit. Zeit.*, ix. 189); the reed pith which may be made of this material in Wady and are ~~Swamp~~ manufactured in ~~Swamp~~ are considered the best in the east; cf. Cl. Hunt, *Les calligraphes et les scribes de l'Orient Arabe*, (1903), p. 12; H. Petersmann, *Reisen im Orient* (1861), ii. 134; Stolte-Audius in *Petersmann's Mittheilungen*, Erg. Heft 27, p. 19. In addition there is a great abundance of fishes which not only afford a continuous food supply to the natives but are sold and sent to the surrounding countries. Even in mediæval times Ibn Sina (*op. cit.*) says the Baghja as a producer of reeds and fish ~~Swamp~~ a real treasury for the people of Bagdad.

The chief wealth of the modern inhabitants of the marshes consists in their enormous herds of buffalo which yield great quantities of milk and butter; the latter is exported (particularly to Baghdad) and is an important article of commerce which brings in much profit. The buffalo, though originally imported from India (cf. above) thrive exceedingly in this land so suited to their requirements; some districts literally swarm with them. Sheep are also reared to a moderate extent. Camels naturally are not found at all.

As to the remaining fauna of the Baghja, water-

kind of all sorts are of course innumerable: zebu, wild-buck, gazelle, swans etc.; there are flocks of cranes, quail, partridges, ducks, bustards and bitterns. There is also no lack of carnivorous animals. The lion is still very frequently to be met with in the reed-beds, according to the accounts of modern travellers, just as it was in antiquity (cf. e.g. Streck, *Die Inschriften Assurs*, p. 213; K. 2867, Ka. 3 et seq.); cf. Ritter, *op. cit.* xi. 940, 942; Layard, *op. cit.* 366, 367; Loftus, *op. cit.* 242 et seq., 259 et seq.; Porter, *op. cit.* p. 191. In addition, large numbers of leopard, jackal, wolves, lynxes and wild cats have their lairs here. Wild swine wallow in large herds in the marshes. The countless swarms of mosquitoes and midges form a terrible plague on the land. Some insects like that of Unni al-Bakki (= "mother of bugs") south of Koi al-Amara on the Shatt al-Dijl (cf. Ritter, x. 190; xi. 935, 1045) have an unenviable reputation far and wide for their insupportable numbers of these obnoxious little pests.

In conclusion we need hardly emphasize the fact that, chiefly on account of the dangerous fevers which are epidemic everywhere, the climatic conditions of the swampy areas of Babylonia are exceedingly unhealthy.

Etymology. *Abel. Geogr. arab.* (ed. de Goeje), *pamiat*, III. *pamiat* v. 333, 336, 340 et seq. (Kaddis) and v. 94 et seq., 186 (Ibn Kutil); *Maqāṣid* (ed. de Goeje), p. 292-294; Ibn Saʿīd, edited in the *Journ. of the Roy. Asiatic Society*, 1895, p. 28 (and cf. de Sange, *théorème*, *op. cit.* p. 296-297); *Maqāṣid*, *Maqāṣid* (ed. Paris), i. 224 et seq.; *Maqāṣid*, *Kiṣṣat al-ḥikma al-sharīf* (ed. K. Zinger, Bonn, 1853), p. 361 et seq. and A. v. Krieger's translation in the *Sitzber. der Wiener Akademie*, 1850, lv. p. 272 et seq.; *Liṣṣa, Gharāḥi*, *ṭawāṭi* par Jauriat (Paris, 1830 et seq.) i. 309 et seq.; *Yāqūt, Muḥṣan* (ed. Wasmuth), i. 668 et seq.; *Maqāṣid al-ḥikma, Fatawa*, *ḥikma*, ed. Juyntoll (Londani B., 1850 et seq.), i. 160-161, 18, 343, 348 (Naymā's note); *Abu Ḥāshim, Taḥṣīl al-ḥikma* (ed. Paris), p. 43, 51, 290. — A. v. Krieger, *Kritische Studien der Orient unter den Chälifen*, i. 259-261; M. Streck, *Arabische Wort der Arab. Geographie*, i. 31, 39-42; H. Wagnier in the *Revue de Géographie*, *Gen. et. d. Wiss.*, 1902, p. 238 et seq., 271 et seq., 275-279; G. de Sange, *Les Landes of the Northern Calphates* (1905), p. 28-29, 40-43; K. Harnfeld in *Afrika*, i. (1907), p. 137-139; Ritter, *Erkenntnis*, ix. 320, 327 et seq., x. 28-30, 46, 52, 162-163, 188-195; xi. 925-1028; A. H. Layard, *Niniveh and Babylon* (London, 1853), p. 411 et seq., 585 et seq.; Loftus, *Travels and Researches in Chaldaea and Susiana* (London, 1857), p. 28 et seq., 91 et seq. and many other passages; R. Meunier, *Verhandl. der Berliner Gesellschaft f. Erdkunde*, 1888, p. 183-201; F. Sachse, *Die Babylon und Tigris* (Leipzig, 1900), p. 70-79; R. Meunier, *Die Babylonien und die Städte von Uruk und Uruk* (Leipzig, 1901).

BATIN (A.) name, in the esoteric sense in opposition to *Zāhir*, obvious, outer. In esoteric these conceptions play an important part, cf. the stricter *Ḥadīṣ* and *Zāhir*. — With the article: *al-Batīn*, the "Hidden One" one of the names of God (Sura 57, 1).

BATINIYA. As the name, derived from *Batīn*, inner, indicates, the Batinīs are those who seek the inner or hidden meaning of the Scriptures. Instead of taking the literal meaning of the revealed word, they interpret it; this interpretation is called *ta'wīl*.

The name *Batiniya* has been applied by Arab authors to several quite distinct sects, almost all of which have played a prominent part in history. The most important of these sects are the Khwārizmīya, the Karmāṭiya and the Ismāʿīliya (see those articles). The application of the name has been extended beyond Islam; for among the Mithrāists are reckoned the Mithrāites, a Manichæan sect founded by Mani, who appeared in the reign of the Sassanid king Kābān, son of Firz (Kawāb, son of Pēdāz). Shahrastānī says that in the *Irāq*, the Batinīs are called Karmāṭiya and Mithrāites, while in Khwārizm they are called Tāḥīṭiya and Mithrāites. The epithet *Batiniya* is also applied to certain Sufīs.

There is then no general doctrine corresponding to this name, but each sect has a doctrine of its own. Shahrastānī however gives us under the title *Batiniya* an exposition of a certain system which is fairly closely connected with that of the Ismāʿīliya. He points out rightly that this system borrows many features from that of the philosophers in the strict sense of the word. The following are some of the ideas which belong to it.

Every external has an internal; every revelation (*waḥy*) has an interpretation (*ta'wīl*). — One cannot speak of the qualities of God as one speaks of those of man; one cannot say that he is wise or that he is ignorant, that he is, or that he is not, for that would be to fall into the error of likening him to his creatures (*maḥall*). This doctrine like the system of Avicenna and other philosophers admits of the procession of celestial spheres, distinction between the intelligence and the soul, the latter being inferior to the former, the existence in the upper world of a general or universal intelligence (*ʿaql*) of a sort equally universal. These two principles are represented in mankind by the *Nāṣir* and the *Arāḥ*, the prophet and his assistant who are entrusted with the duty of guiding the intelligences and the souls of men in the ascent of the world. The end of this motion is to guide the soul to a degree of perfection where it attains the level of the intelligence and is confounded with it. At this end of time all creatures are to be called upon to give an account of themselves.

All that proceeds from truth will be united in the universal soul and all that partakes of the nature of evil will return to Satan, that is to nothingness. This is what sectarians call the Resurrection. Here we have an example of the interpretation or investigation of the inner meaning of a dogma.

(B. CAHILL DE VABY.)

BĀTĪYA (A.), the gubler (crater), the name of a constellation in the southern heavens, also called *al-Batīya*; cf. Kāṣṣat (ed. Wasmuth), i. 40; Meunier, *Recherches sur les étoiles*, v. d. *Revue de Géographie*, p. 271.

BATJAN, a fertile, volcanic island 50 square miles in area, in the Moluccas and the centre of the Sultanate of Batjan; it is a mountainous land rising to a height of about 5000 feet. The Sultanate with those of Ternate and Tidore belongs to the Dutch residency of Ternate.

the whole army, however, naturally was under the supreme command of BUKU. The army is said to have reached the head of the Volga Bulgarians on the morning of the same year; the destruction of this important commercial town of Bulgaria is mentioned by Djurain and also in the Russian annals but according to Russian accounts it did not take place till the autumn of 1237. The campaigns of the following years are only known to us from the accounts by the historians of Russia and western Europe incidentally treated by a Welsh, *Gruffydd, Ior Mongolion ym Eiddawen*, London, 1871; the Mongolian chronicles give but the scantiest accounts of all these, *Histoire des Mongols*, II 813 et seq. and Hammer-Purgstall, *Geogr. Anst. der Kaiserl. Akad.* p. 100 et seq. From 1237 till November of this year the Tatars crossed the ice-covered Volga till 1240 Russia, and in 1241-1242 Poland, Hungary and Slavonia were ravaged. Batu himself on Christmas Day 1241 crossed the frozen which was frozen on account of the unusually cold winter and soon afterwards took the town of Olmütz, entered in the spring of 1242 against Bulgaria and went from there to the winter of 1242-3 through Wallachia and Moldavia back to the Volga country again. His army was never defeated anywhere in Russia or Western Europe; the retreat of the Mongols was brought about partly by differences in their own camp (Genghis son of Ogodei and Batu, grandson of Chagatai had rebelled against Batu and on this account are said to have been recalled by Ogodei) and partly the news of the death of the Great Khan which took place in December 1241.

After 1243 Batu took no further part in warlike campaigns. Of the lands ravaged in the years 1237-1243 only Russia remained subject to the Tatars; even in 1243 the Grand Prince Jaroslav presented himself in Batu's camp and was confirmed by him in the rank of "Sultan over all princes of the Russian people"; in 1250 the independent prince Mong after 1250 Daniel of Galicia had to be confirmed in the same way and do homage to the Khan.

By the events of these years Batu's attention was drawn to the west. Ogodei's eldest son Gengis, a personal enemy of Batu, had been chosen to succeed his father and raised to the throne by the Kurultai of 1240. Five brothers of Batu had also appeared at this ceremony; Batu himself had stayed away, pleading his physical infirmities (*ferd-i-pa* = pain in the foot, probably gonorrhea) as his excuse. In the next year the new Great Khan announced his intention of going to his ancestral estates on the Kull (a river in the modern district of Tardaguan on the frontier between Russia and China) the climate of which was more beneficial to his health. Batu had been informed that the Great Khan had hostile designs against him and therefore advanced against the latter at the head of an army. While still in Mongolia, etc. on his day's journey (apparently in a northerly direction) from Kighalik (the modern Geden) at a place which is called Kamsatsh (by Abu'l-Faraj) (ed. Focke, p. 492), Samarqand by Djurain and the writer who follows him (and, of course, identical with the famous town on the Zaratshian), and by the Chinese, Hong-shang-yi-tshih (apparently on the Ural), Genghis died suddenly (according to Abu'l-Faraj on the 9th Rabi' II 647 = 22nd July 1240, according to the Chinese in the third month i.e. the spring of

1240). Batu received this intelligence in Alb-Khanik, seven days' journey from the town of Kighalik (the Capital of Rukhagala not far from the modern town of Kopal), probably at the mountain of Alas-est south of the M.

Although his elder brother Orda was still alive, Batu was looked upon as senior member of the ruling house; all the princes are said to have therefore paid homage to him and declared their readiness to submit the succession to his decision. The assembly which was to settle this question was summoned by Batu to Alb-Khanik; homage was there paid to prince Mongke (Tishi Mongol), the eldest son of Tului, as Great Khan, on Batu's proposal. The sons and grandsons of Chagatai and Ogodei either did not appear at all or had left *Alas-est* before the settlement of the question; when they heard what result had been come to, they resolutely declined to recognize the decision. The coronation ceremony had to take place at a Kurultai held in Mongolia; it was not till 1251 that Berke, brother of Batu, at his brother's request, succeeded in assembling the Kurultai at which the ceremony was completed on the 9th Rabi' II 649 = 30th July 1251.

The princes of the houses of Chagatai and Ogodei did not attend the coronation but appeared soon after it to pay homage to the new sovereign. The Great Khan was told that they had made preparations to take his camp by surprise and cut down him and his adherents; on this accusation they were arrested and on trial found guilty, whereupon a fearful punishment was meted out to them, their families and all their adherents. Almost all the grown-up members of the two houses were either put to death or condemned to banishment; the prince Batu was also handed over to Batu, whom he had injured, and executed by his orders.

After this event, the Mongol empire was practically divided between Mongke and Batu although only the name of the Great Khan appeared on the coins throughout the whole empire and in Bulgaria also. The Frankish historian Ruyghus (Ruybroek) says that he heard the following words from Mongke in 1254: "As the sun sends its rays everywhere, so extend my power and the power of Batu over all lands." The boundary between the lands of Mongke and Batu was, according to the same Ruyghus, in the steppes between the rivers Talar and Is. According to the same traveller's account, more respect was shown to Batu's people in the Great Khan's kingdom than vice versa. It is certain that Batu who was regarded as eldest member of the ruling house and to whom the Great Khan owed his throne, then enjoyed considerable prestige. Even in such lands as, like Ma-wan al-shar, did not belong to the ancestral territory of Batu and his descendants, he exercised some sovereign rights; thus for example, according to Djurain (cf. the Persian text in Schofer, *Chirashakhs Persans*, II, 177) he confirmed the aim of Timur-Malik, the famous defender of Khogdani, as heir in the goods and estates of his father.

Ruyghus tells us that Batu had twenty-six wives and Ruygh al-Din that he had four sons. According to the Russian annals the homage of the Russian princes was usually received after 1249 by his eldest son Sarik, to whom his father appears to have handed over a share of his power in his life time. The year 650 (March 1252-1253)

is given by Rashid al-Din as the year of Batu's death (he is said to have then been 48 years old), but this date cannot be correct: for Rukn-al-Din was received by Batu at Sarai in August 1255, on the same traveller's return journey (October–November 1254) when the Khán was still alive. We must therefore prefer Chavoin's story according to which Sarai was sent to Mongolia by Batu in the year 653 (101) February 1255–291 January 1256, to the fact that Batu had received news of his father's death while on the way thither, from Rukn-al-Din's narrative is to explain that Batu lived during the latter years of his life on the left (southern) bank of the Volga, going on the summer months so far up the river as Lat 52° north, and spending the winter near the mouth of the river, where the town of Sarai was founded by him on the Aethiops during this period.

Batu, whom the Russians only know as a cruel conqueror, received the epithet of *Sarai-Agha* "the good Khán" from his contemporaries of his own people. He is praised as a just, mild, and wise ruler even by such historians as the Persian Iqbalid (Iqbalid Nāma, transl. Ryssky, p. 127, 128, 129) and the Armenian Maghbiya (Russian translation by Palkaev, p. 18) who are by no means prejudiced in favour of the Mongols; according to the narrative of the Frenchman Johannes de Plano Carpino he was terrible to war but a gracious ruler to his subjects. According to a report, given by Iqbalid, he was said to have recently adopted Islam; Wagnel (Hilgen edition, p. 579) says he was a Christian (his story may well have arisen through confusion with his son Sartai); it is much more probable that, as Iqbalid tells us, he gave no preference to any one of the (revealed) religions and adhered to the universal faith of "knowledge of God" (*Ilm al-Haqq*) i. e. to the worship of heaven.

Bibliography: The portions concerned of the most important original authorities viz. the *Tārīkh-i Lashkar-i Khān* of Iqbalid and the *Qutb al-Masūd* of Rashid al-Din, are still only accessible in manuscript; of the first of the original sources in al-Othman, *Hishtori de Mongols*, II, 120 et seq., and (not always reliable) in Hammer-Purgstall, *Geschichte der Weltkaiser*, II, p. 92 et seq. The Oriental sources were not directly accessible to the authors of the later works among which may be mentioned Howarth, *History of the Mongols*, II, 36–37. The Russian annals (*Letopisi po Letopisemskomu spisku*) were published in 1872 by the Archaeographische Commission in St. Petersburg and the narratives of the two Franciscans Johannes de Plano Carpino and Rukn-al-Din in the *Monastère de Paris et de la Sorbonne, publiés par la Société de géographie* (Vol. IV). The Mongol epic of the year 1241 has as yet only been published in a Russian translation from the Chinese; *Pravil'noye izdaniye drevnei khitai i tatarskoi*, I, 14. Cf. also R. Palkaev, *Itogi mongolov vostochno-Mongolii*, III, 174. St. Petersburg, 1872.

(W. BASTIEN.)

AL-BATUL (A.) "the Virgin"; cf. the articles *PATRA* and *WARYAN*.

BĀWĀND, an Indian dynasty which reigned in Tukharistan from 45 (605) to 350 (1349); it traced its origin from Bāw son of Shāh, son of Kayā, a contemporary of Khurrah Barzā (Chosroes II) and called by him *Isphand*, it comprised

three branches, the first of which had thirty princes (45–397 = 605–1006), the second, eight (406–600 = 1073–1210) and the third, eight also (635–750 = 1237–1349).

Bibliography: Fr. Juntz, *Iranische Namen*, Anz., p. 451–452; *Tārīkh-i Muntahiyat*, I, II, p. 401 et seq.; Edw. C. Brown, *History of Tukharistan* (Old Bactria), I, 13; Muhammad b. al-Jamāl b. Isma'īl, p. 58 et seq.; *Handbuch der Iran. Philologie*, II, 547–549; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, III, 861.

(C. LUETZ.)

BĀWĀNDJ, "musket bearer", the name of the bodyguard composed of freemen and nomads, armed with flintlocks, of the Great Shah of Persia; cf. C. Simek Hurgonje, *Mémoires*, I, 197, note 3.

BĀWĀZIDJ, or *BĀWĀZIDJ* al-Malik, a former town in the province of Mawwāl on the west i. e. the right bank of the Nile 24th, not far from its mouth.

The name is the Syriac Beth Wawā, "the house of the 60th collector". As the *Itinerary* there appears occasionally *Shamān-Sāh* "Shepherd's way" after the usual style of the postical names of towns common in the Seleucid period. In the older geographers and historians the place is only briefly mentioned along with Tadmor, Tishon and Sinn. Some one with an extensive knowledge of the town has, however, interpreted a detailed description in the text of Bar Hebraeus (ed. de Goeje, p. 169, note 9). The place was notorious for the muldies in the shade of the *Shamān* — the inhabitants say they are descended from the troops of 'Abū l. Amr Jāh — and as a result of robbery. The Jews lived by receiving goods stolen by the *Shamān* from the *Shamān* (Vāh) however also mentions some scholars who were born in Bawāzidj. A portion of its inhabitants must have been Christian; the miracle-working bones of a Syrian martyr Babbe were found there was occasionally a Jacobite bishop of Beth Remmā (like the village of Barmā) and Beth Wawā, or a Nestorian of Bethān (i. e. Beth) and Beth Wawā.

The ruins of the town have not yet been discovered. On my journey from its neighbourhood on the Tigris, in the winter of 1907–1908, a place called *Shamān* was mentioned to me, in which the name Bawāzidj is possibly preserved. Another Bawāzidj was at Anān-Fārsābād on the Euphrates, 1000 = Bawāzidj in Dīyar Rūdīl in South Arabia.

Bibliography: Ibn Khunūdī (ed. de Goeje), p. 94; Ibn Khunūdī (ed. de Goeje), p. 160, Note 53; Bakr, p. 183; Vāh, 47; C. Hoffmann, *Syrische Arab. Persische Märtyrer*, p. 189; cf. also note in de Goeje, Ibn Khunūdī, translation, p. 68; E. Herzfeld, *Untersuchungen zur historischen Topographie* etc. in *Memoirs*, I, 1907, 1 and 2; P. Sarras and E. Herzfeld, *Archäologische Notizen im Euphrat und Tigris-Gebiet* (1901–1911), chap. III; U. le Strange, *The Lands of the Eastern Caliphate*, p. 91 and 92, cf. Herzfeld.

BĀWĪAN, = Kurd village of Baw or al-Baw, with the larger village of Hīnā, half a mile distant in the district of Māshayā-Kurd, between the district of Nawār in the Syriac district near Mawwāl and the district of 'Amāliya, in the Assyrian sculptures which are found in the adjoining ravine of the Khān. The

rock reliefs were first visited by M. Roux, the French consul, Roux's predecessor, then by Mr. Koss, an English merchant in Mosul, a friend of the Maronite Levantines from the well known M. D. Roux, whose account is given by Layard in his *Nineveh and its Remains*, ii. 142. They were afterwards drawn by V. Place, the excavator of Khorsabad and by Layard himself. Layard's companion, Mr. Hill was directed whilst bathing there in 1841. Photographs and engravings are still wanting; the inscription of the reliefs made by Sachse (1705—681) contains the so-called Babylonian date of the statement that Sardanapallus brought back the images of the gods of the town of Ekallat, which had been carried off by Merodachbaladan of Akkad (Babylon) in the time of Tiglath-pileser (I), from Babylon to their ancient resting-place after 415 years. This statement contains an important specimen of Assyrian chronology.

Bibliographie: H. Layard, *Nineveh and its Remains*, ii. 142; do., *Mosul and Babylon*, p. 207 et seq.; V. Place, *Mosul et l'Assyrie*; C. Hübschmann, *Syrische Alterthümer Assyriens*, Index unter Babylon und Ninive; C. F. Lehmann Haupt, *Die Hauptprobleme der assyrischen Chronologie* (1878); P. Schaefer, *Studien zur Babylon-assyrischen Chronologie in den Mittheilungen der Vorderasiat. Ges.* 1898, 1.

(E. HERZFELD.)

BAYAN (A.), Lacidity, explanation. *Ala al-Rayan* is often used synonymously with *Ala al-Hafiz* (see *PAKAWA*) although usually it only denotes a subsection of it.

(A. SCHAEFER.)

BAYAN (A. *BAWKA al-Tawil*, *Shi'a* sectarian, who was burned along with al-Hafiz in Sold (p. v.) and a few adherents by command of Khalid b. 'Abd Allah al-Kari, governor of Kufa in 119 (737). He believed that the words of the Koran (Surah 3, 14): "This is an explanation (*bayān*) for mankind etc." — referred to him and was therefore regarded by his followers as a prophet and incarnation of the divine. He taught by a false explanation of Surah 55, 4—7 and 28, 28, that the King of Light (*Qad*) is subject to dissolution with the exception of his face and revealed himself in the Prophet and afterwards in the 'Abd Imām (down to 'Abd al-Hakim b. Muhammad Ibn al-Kananiya) and again in his himself. His doctrine was apparently based on older conceptions such as we already find among the Manichaeans.

Bibliographie: Tabari (ed. de Goetze), ii. 1619 et seq.; al-Shahrastāni, ed. Caron, 113 (Hartbrocker, 171); al-Hafiz (ed. Mahdawi), 327 et seq.; Friedländer in the *Journal of the Asiatic Society*, Ser., xxix. 88.

BAYAS, usually written **BAIYAS**, also **BAVAS**, the modern Bayas, the ancient Bataz, a coast village on the Gulf of Issa at the foot of the (Khet) al-Jabbar, a station on the road from al-Basra to al-Bahramiya. In the 'Abbasid period, Bayas belonged to the Syrian Tughrak (see *AWA-PIK*), it shared the vicissitudes of that land, so often fought for, without itself playing any important part. After the revival of the town in the beginning of the 12th century, it was still dominated by recent travellers as a miserable village inhabited by Turks; nevertheless Sems-Sey gives the number of its inhabitants at about 5000 and Caussin de Perceval at 6545. It is the centre of a *kaza* in the Wilayet of Adana.

Bibliographie: *Ann. Congr. Asiat.* (ed. de Goetze), i. 63; ii. 125; 127; iii. 154; vi. 255; *Ytici, Asiat.*, i. 773 et seq.; *Ann. Asiat.* (ed. Reimann), p. 29; Le Strange, *Palestine under the Moslems*, p. 322; v. Kempt, *Reise in Mesopotamien im nordl. Syrien*, p. 21; Ritter, *Erdbesch.*, xvii. 1530, 1640 et seq.; Tadmor in *Schnitzerei der Wägen Asiat.*, 1891, ii. 71; Hammer and Fuchs, *Klein-Asien in der Antike*, p. 160—163; M. Hartmann in the *Leitfaden für die Reise in Asien*, xii. 174; Caussin de Perceval, *Asiat.*, ii. 105 et seq.

(R. HARTMANN.)

BAYAZID, a town in Turkey in Asia, capital of a *Sandjak* of the province of Erzerum, 225 miles from (the town) and 17 from the Persian frontier, at the foot of Mount Ararat; it has about 2000 inhabitants mostly Armenians. Founded by Sultan Bayazid I. Yıldırım to serve as a place of observation against Timur's designs, it has an old fortress dating from this period, enclosing a beautiful mosque built by Beddül Paşa in the 17th century. In 1805 Ibrahim Pasha, captured by Napoleon with a secret mission, spent his winter here in confinement (*Foyage en Asie*, p. 29 et seq.). The town which commenced the road to Adjukschah, was taken by the Russians in 1828 (the inhabitants were taken to Erzurum and Alexandropolis which rebuilt it), 1854 and 1877. The *kaza* of which it is the largest place comprises 110 villages of which 78 belong to the town, regarded as *marza* of a *kady*; the total population is 7,755 inhabitants. It manufactures Karabakir carpets and cattle are reared on the prairies.

Bibliographie: *Ann. Congr. Asiat.* (ed. de Goetze), p. 353; *Sandjak*, 1325, p. 860; V. Caussin de Perceval, *Asiat.*, i. 218; *Sandjak*, *Asiat.*, ii. 1234.

(G. HARTMANN.)

BAYAZID (Turkish pronunciation of the Arabic *Bayand*, i. e. *al-Bayand*, "the lightning", Ottoman Sultan, son and successor of Balaq I. al-Bahramshah, married the daughter of the prince of Georgia who brought him as her dowry the town of Kütahya and three other smaller towns and succeeded his father, who was assassinated on the battlefield of Koyun (791 = 1387); his first act was to order the execution of his only brother Yâkub whose popularity he feared, a crime which was regularly exacted by the Ottoman Sultans down to the period of reform. He completed the conquest of Serbia and concluded a treaty with Bulgaria, was of course which placed this prince under the viceroyalty of Turkey. He placed John VII. son of the sons of Andronicus IV. on the throne of Constantinople in place of the Emperor John V. Palaeologus, and then determined him to replace him by Manuel II. son of John V. as *co-emperor* (1394). The Greek syndicates furnished him Manuel conquered for him Rita Elydes (Philadelphus) which its commander had refused to surrender; the prince of Adia submitted; the principalities of Strabula and Meirina were incorporated in the empire; Ala al-Din, of the dynasty of Karakum, concealed Ak-Shehr, Nigla and Ak-Seri (793 = 1391) to him. He sent razza to ravage the island of Chios, Euboea and Attica, and blockaded Constantinople which John Palaeologus had hurriedly fortified and Manuel had again entered secretly for seven years. The prince of Karakum having rebelled, was defeated and the towns of Kütahya and Izenda, again incorporated

in the capture; Tuzat, Sivas and Karaman passed over to offer themselves to him rather than be given back to the son of the Kadî Barbân al-Dîn (795 = 1392). Karaman Bayazîd, of the dynasty of the Usak-lifemlîkîs at Sinope, leaving taken to flight, all the province of Karamanîl fell into his hands.

Bayezîd, king of Hungary, disturbed by the progress of Bayazîd on his frontier declared war against him, after interesting the sovereigns of Europe in his cause, including Charles VI, king of France, who sent him a body of troops commanded by the Comte de Sancerre, son of the Duc de Bourgogne, who afterwards was called Jean-sans-Peur, the Grand Prior of the Teutonic Order, Frederick, Count of Hohenollern and Willibrod de Naillac, Grand Master of the Chevaliers of Rhodes all joined in the crusade. The allies besieged Nicopolis but were completely defeated before its walls (798 = 1396). Following up this victory the Ottomans wrested Syria, Smyrna and Satalon; in Asia, their territories were increased by the addition of Korymbi, Tarsus, Belorus, Malatya and Karaman; in Europe by Yeni-Shehr (Laziza) and Tzibida; their successes brought them as far as Athens and into the Peloponnese.

Bayazîd was returning in his conquests at Brusa when the capture of Eriç and Sivas by Timur turned his attention from Constantinople, the conquest of which he was planning, and forced him to march against the invaders, several whose gathered the princes dispossessed of their territories by the Ottomans. The siege of Angora by Timur brought him up to the walls of this town; the battle took place to the northeast in the plain of Çibek Akâk. The auxiliary troops, formed of contingents levied from the nearest principalities of Semerkand, Menteche and Tiernyân, went over to the enemy with whom were their former masters; the Serbs remained faithful and Bayazîd fought till nightfall surrounded by his followers almost all of whom were slain. The Sultan attempted to escape but his horse fell and he was taken prisoner (19th Dhu'l-Hijja 804 = 20th July 1402). Bayazîd was treated with consideration by the victor, nevertheless as he attempted to escape, they took the precaution of putting him in chains during the night and making him travel in a litter surrounded by a grille (*Kafas*) carried by two horses. It is this word *Kafas* which has given rise to the belief, supported by a misinterpretation of the passage in Ibn 'Arifshah that Bayazîd was shut up in an iron cage, as well as the word *Kafas* used by Pline (l. 26). While accompanying Timur who returned to Samarkand after the capture of Smyrna from the Chevaliers of Rhodes, Bayazîd died at Al-Shehr from an attack of gout (14th Sha'ban 805 = 28th March 1403); he was buried at Bursa by his son Mûsâ. The Ottoman Empire was no longer in existence; it was not reconstituted till ten years later by the energy of Sulhân Muhammed I.

Bibliography: Hammer Purgstall, *Histoire de l'empire ottoman*, t. 292-356; il. 1-120; Jonasson de Van Gaster, *Turquie*, p. 35-46; N. Jorga, *Geographie de l'empire ottoman*, t. 266-325; A. Müller, *Asie*, n. 202-208; Sa'id al-Din, *Ta'rif al-tawârik*, l. 125-208.

(C. HUART.)

BAYAZID II, Ottoman Sultan, son of Muhammad II, was governor of Amasia at the

time of his father's death; a revolt of the Janissaries excited him also, the theme by selling the intelligence of the Grand Viceroy Nigârî Mehmedî to the forces of the Grand Viceroy, his younger brother, he rewarded their services by making them a gift of his succession which became a regular custom after him (21st Rabi' I 865 = 20th May 1461). Timur seized Brusa but during his absence on the field at Yeni-Shehr (26th Rabi' II = 20th June) he fled to Konia and then to Syria and Egypt, after a pilgrimage to the holy towns he returned to Amasia again and advanced from Aleppo on Konia and Angora where, abandoned by his troops he had to flee for refuge to the heights of Khorâs. Bayazîd induced Pope Alexander VI Borgia to put out of the way his unfortunate brother, whom he caused to be buried after his death (29th Rabi' II 900 = 24th February 1475), in the tomb of Murâd II at Brusa. In Italy Khat al-Dîn the Governor of Ormus had to capitulate (10th September 1481); the cities into Serbia, Dalmatia and Hungary were conquered; Managorian was entirely subdued. Bayazîd directed the Moldavian campaign in person and took Kilia and Al-Kumân with the help of the Tatars of the Crimea (Rabi' II 880 = July 1484). In Asia Herakleia and Paphos was captured by him, with the direction of the campaign against the Egyptian Mamlûks; on this general's defeat Bayazîd lost Adana and Tarsus (891 = 1486), which were regained two years later only to be lost again after the battle with the Egyptians on the field of Agha Çân (898 Rabi' II 893 = 17th August 1488); peace was not brought about till 1491. Having given up the siege of Belgrade in consequence of the Hungarian victories, Bayazîd turned his attention to Albania, invaded Syria, Armenia and Carmania; the Turks were defeated near Vellach and their leader Mûshâk Oghlu 'Alî Pasha slain; the Hungarians in their turn were defeated at Adana (9th September 1493). Khat al-Dîn (Naupactus, Lepanto) abandoned by the Venetian fleet had to capitulate (16th August 1499) and because the Ottoman emperor for that neighbourhood. In the following year the Sultan conquered Modoni, Navarino and Corin but failed before Nauplia. A coalition of the Venetian, Papal and Hungarian forces, with the addition of the French and Spanish fleets swept the Archipelago and threatened the islands; Santa Maura (Lencadia) surrendered to the allies but was restored on the conclusion of peace (14th December 1522).

To all these troubles almost civil war was added. Bayazîd had nominated his son Alâuddin as his successor. Selim, supported by the Janissaries, left his governorship in Asia and fought against his father at Corin, where he was totally defeated (3rd Rabi' II 917 = 3rd August 1511) and had to take refuge with his father-in-law, the Khan of the Crimea, but he was restrained to favour the following year, went to Constantinople and with the support of the army constrained his father to abdicate in his favour (2nd Safar 918 = 25th April 1512). The latter wished to retire to Dimotika, his native town, but died three days later on the way, at Aya near Halka (10th Rabi' I = 26th May).

Bayazîd was a mystic, devoted to Sûfî doctrine, which earned him the title of Wabî (saint). He built a mosque in Constantinople in which he is buried, with an *imaret* (soup-kitchen for the poor), another in Adrianople, and various derriahs, mosques, in the capital and in the provinces at

is for example the *Bedja* built by the minister Mîrîz Teftî-âhân in the sixteenth century. There are also smaller markets in the various quarters of the town called *bedja*. Villers spend hours talking in the hammam, they are called *bedja* and *bedja*-gard.

Bibliography: J. E. Polak, *Perse, I* (St. Petersburg, 1861).

BEDEL-I 'ASKEWÎ (the tremendous form *bedel-i 'askewî* is also often used) means in Turkey the taxes which are paid by non-Muslims for exemption from military service and have taken the place of the ancient *âzârâg*. The latter appellation survived into the middle of last century. Under pressure from foreign powers, particularly England, after the abolition of the *âzârâg* and the enrolment of non-Muslims as soldiers in the Turkish army, a decree was promulgated on the 10th May 1835, after long resistance by the government, which promised non-Muslim conscription and the abolition of the *âzârâg*. In the *Khât-i humâyûn* of the year 1256, the decree was confirmed but at the same time exemption was allowed by providing a substitute or paying oneself off. As the commitment at this inscription was equally great among Muslims and non-Muslims and the latter were not inclined to serve, the practical result was that the only difference was the change of the name from *âzârâg* to *bedel-i 'askewî*. The amount paid also was the same as the *âzârâg* (cf. Moravitz, *Les Juifs de la Turquie*, p. 78 note 1). The taxes were paid on the one by the communities and shared by them among the individual members according to their means and income. At first the payment was 5000 piastres (about £45) for 150 persons and later for 125. The total revenue to the state from this source is given by Moravitz (p. 76) as 2,500,000 Turkish in round numbers. Clergymen, women, children under 15, old men over 75, the poor and the inhabitants of the privileged districts and of Constantinople were exempted from the tax. The collection was first made by officers of the state, after the reform of 1257 (1841) by the spiritual heads of the communities, and again since 1902 by the government tax-collectors. (The Turkish text of the law is given in *L'Empire Ottoman*, II, 347, and the French in Young, *Corps de droit ottoman*, t. 276).

After the revolution of 1905 the *bedel-i 'askewî* was abolished by a provisional law of the 20th Radjab 1327 (23rd Jan. 1325, published in the *Shi'âr al-Nahâr* of the 2nd Shaban 1327 = 16th Aug. 1905 and also in the *Almanîk-i Kuvvât-i Milliye* 'Osmanîye, Const. 1327 Vol. I.) and in its place universal military service for non-Muslims also introduced.

Bibliography: Young, *Corps de droit ottoman* (Oxford, 1906), t. 275 et seq.; Rosen, *Geschichte der Türkei* (Leipzig, 1866), II, 235 et seq.; Moravitz, *Les Juifs de la Turquie* (Paris, 1902), p. 76; Chircin, *État présent de l'empire ottoman* (Paris, 1876), p. 127.

(F. GIESSE.)

BEDEL-I NÂZÎ a tax paid by Muhammadan *hâble* to bear arms, who wish to buy exemption for the rest of their period of service after serving three months. It amounts to 500 Turkish and is allowed on condition the *hâble* can pay it without having to sell his agricultural implements. For further information see the article *NAZAR* above.

Bibliography: Young, *Corps de droit ottoman* (Oxford, 1906), II, 329; Moravitz, *Les Juifs de la Turquie* (Paris, 1902), p. 125.

(F. GIESSE.)

BEDJA. The name *Begja* or *Bogja* — more correctly pronounced *Begja* or *Bogja* — is applied to a group of Hamitic tribes, who live between the Nile and the Red Sea, and whose influence was formerly felt from as far north as Cairo to the Abyssinian frontier. The name *Begja* is met with in pre-Muhammadan times in the Arabian inscriptions (E. Littmann and D. Bruckner, *Verzeichn. der Drucken Aksum-Inschriften*, Berlin, 1906, p. 6 et seq.) between 500 and 600 A.D. In the Greek text king of the *Begja* corresponds to the "King of the Baga" (H. H. Müller, *Ägyptische Denkmäler in Bruckner, Ak. Wien, phil. Abt. 47. Vol. 45, Wien, 1894, p. 161*, both of which are here titles of the prince of Aksum. To the *Begja* of the Arab geographers corresponds the name, still in use at the present day, applied collectively to these tribes 'Bogjae, Bogjae', from which their language is called 'Bogjae' (F. Reichelt, *Wörterbuch der Bogjae-Sprache*, Vienna, 1895).

The *Begja* have often been identified with the *Blemmyes*. The latter however certainly did not belong to this group of tribes; the ancient name has survived not in the *Begja* but in the *Bahyun* whom de Goeje (Ednat, p. 26, note 3) has already identified with the *Blemmyes*. In the beginnings of Islam the *Begja* were considered by the Muslims as rude heathen uncivilized of a tribe. It was not till the beginning of the second century that negotiations were entered into when 'Abdallah b. al-Habib made an agreement with them, which was renewed under the Caliph Mu'awna. Their land offered great attractions to the Arabs by its rich stores of gold (al-'Alsh) and jewels (emeralds). The *Begja* and the *Bahyun*, once particularly the former, settled in *Bedjaland* had gradually blended with the natives. From ancient times the names of two subdivisions of the *Begja* have been known. According to *Maqrîsî* the *Habshî* are the ruling part of the nation and the *Farashî* or *Farashî* a sort of slaves. Ibn Khallikân (I, 110) that the king of 'Adhrib was called 'al-Habshî'. The relationship is and has been formerly been the opposite. The *Habshî* early became converts to Islam, most probably direct from paganism and not from Christianity as some authorities state. As to their habits, we can only add to the full account given by Volz (see the article 'Adhrib') that daughters among them did not inherit (Ibn Khallikân, I, 110) and that therefore contrary to ancient popular law the prescription of the *Shari'a* on this point could not be put into force. In spite of the strong influx of Arab blood the *Begja* have preserved their individuality to the present day. Their chief divisions are the *Adhrib* (q. v.) and the *Bahyun* (q. v.).

Bibliography: Besides the references under 'Adhrib' and especially cf. Schwabinski, 'Bogja-Götter' in *den Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte*, 1899, p. 338 et seq.; W. Mühlhölzer, *Sitten und Gebräuche der Bogja*, Wiesbaden, 1859; *Maqrîsî, Adhrib*, I, 104 et seq.; Ibn Khallikân, *Adhrib* and *Bogja*; 'All Muharrak, *Adhrib* (Leipzig, 1894), I, 110 et seq. (C. H. ROBERT.)

BEDJEM an Amir al-Umara'. Bedjem was a prominent slave of Turkish origin. He first attacked himself to the prince of Galla, Mandawil in Zlyar, and then deserted him because his countrymen had been slighted by Mandawil. In 323 (933) the latter was slain and, as Bedjem had been the leader of the assassins, he had to flee from fear of vengeance. He then betook himself to the Caliph, was appointed commander of the troops accompanying him by the Amir al-Umara' al-Harithi in Kark and received the name al-Kark'i. In 323 (936-937) he twice defeated an army of the rebel governor al-Alwazi, Abi 'Abd Allah al-Buridi, whom the latter sought help at the King, his kinsman. Bedjem was put to flight and had to come to Wasit. Here he began to execute the plan of making himself Amir al-Umara'. The vizier Abi 'Ali b. Mukla wished to hurry about the fall of the Kark'i and to this end entered into negotiations with Bedjem. When the chief Bedi heard of this he had the Kark'i thrown into prison. The enforcement of this was done. The Kark'i then sought to come owing his exile to the enemy al-Buridi but the latter was defeated by Bedjem and forced to take his exile. All the Kark'i's efforts were of no avail. In the Kark'i 326 (September 938) Bedjem entered the capital and was appointed Amir al-Umara' in place of the Kark'i by the Caliph. His first task now was to bring the rebellious Hamdanids to a fulfilment of their pledges. These refusing to pay the tribute due, but whom Bedjem had gone to Marid against the Hamdanid Hasan, the Kark'i suddenly appeared to Bedjem at the head of ten thousand men. Bedjem had to make peace with Hasan in 327 (938) and to return to the capital. A practical settlement was soon reached with the Kark'i by the terms of which the latter received the governorship of Hama, Hama and Hama with the Hamdanids in the Upper Euphrates and the frontier fortresses. Only the Diyala now remained to be dealt with. Al-Buridi therefore sent an army corps against him. Ma'ni al-Dawla, the Kark'i lieutenant, was not able to defeat it but his brother Rukn al-Dawla came to his assistance, advanced against Wasit and occupied a part of the town. Bedjem arrived with reinforcements however, and Rukn al-Dawla had to retire. While Bedjem and al-Buridi were devising a common plan for the prosecution of the campaign, the latter began to intrigue with a view to securing power for himself and was therefore deprived of his office. The Caliph al-Radi died soon afterwards. His successor al-Mutawakkil confirmed Bedjem as Amir al-Umara'. The latter now sent an army against al-Buridi. The lieutenant was defeated however and Bedjem had to take the field himself. Before he reached the scene of operations however, al-Buridi was completely defeated and soon afterwards in Kark 329 (April 941), Bedjem was surprised and slain in an expedition by some Kurds. The highest praise is bestowed on him by Oriental historians not only for his military ability but also for his talents in other directions.

Bedjem (p. 17) Ibn al-Athir, *Chronicl* (ed. Tornberg), viii. 225 et seq.; Ibn Khaldun, *Iber*, iv. 432 et seq.; Abu 'Uthman (ed. Hefele), i. 400 et seq.; Weil, *Gesch. d. Chalifen*, ii. 664 et seq.; Müller, *Der Islam im Morgen- und Abendland*, ii. 566.

(H. V. ZETTERBERG.)

BEDE. (See *NABU*, p. 559.)

BEG. (See *ARABIA*, p. 372 et seq.)

BEG, a Turkish title, German *Herzog*, English *Prince* or *Duke*. The various meanings, which are given in the dictionaries (cf. in particular *Sprache der Türken* in *Wörterb. d. türk. Sprache*, i. 261 et seq. and *W. Reddick, Turkish and Persian* in *The Turkish Language*, iv. 1568 and 1569), may be traced back to three fundamental notions. 1) a *beg* is any noble, in opposition to the common people, and usually also to the prince of the ruling house (the *beg* is however also occasionally applied to the latter); 2) the "prince" of a small state or community is called *beg* in opposition to the *hakan* or *shah*, the ruler of a larger domain; 3) finally the word *beg* is applied to any "position of authority" in the widest sense whether it has been obtained from a ruler, by election or by usurpation: the commanders of divisions of armies from the largest to the smallest (cf. in particular the expressions *chirag-beg*, *shir-beg*, *mir-beg*, *paşa-beg* and *amir-beg* in the sources for the history of the "Golden Horde"), the holders of administrative offices from the headman of a village to the governor of a province, civil officers and judges. The word appears to be found in all three meanings in the very earliest monuments of the Turkish language, the inscriptions of the 11th century A.D. *Beg* is there the noble in opposition to the people (*hakan*); the prince of the Kingdom, *Baran-beg* is given the title of *hakan* by the ruler of the Turkic Kingdom; the "war and valiant" *hakan* who rules the kingdom with the *hakan* are in places distinguished from the body of the people as well as from the nobles; the expression *hakan-beg* after the manner of *hakan*. Cf. the glossary to the inscriptions in W. Reddick, *Die türkischen Inschriften der Mongolen*, St. Petersburg, 1895, p. 138 and 143. In the medieval glossary published by Müller (ed. *Arab. Lexikon* in *Wörterb. d. türk. Sprache*, St. Petersburg, 1900, no index) the word *beg* is translated by the Arabic *Amir*.

(W. BARTHELEMY.)

Among the Ottoman Turks every son of a *Paşa* is entitled to bear the title *beg*; in addition the title is granted to military officers of the 5th and 6th rank (*Alif Paşa*, *Edim Paşa*) as well as by courtesy to the possessors of important diplomatic positions (whence *Beg* *oghlu*, the Turkish name of Persia where the Ambassadors resided). In former times the chief governors of Romania, Austria and Syria bore the title *beg* (*Beg* *oghlu* = Arabic *Amir al-Umara'*, Persian *Amir*, but now these are merely titles of honour. — *Beg* *oghlu* (p.) hence means in general a distinguished man or noble rank. — Further derivatives: *Beg* the rank of a *beg*, any office or position which holds the rank of *beg*. — *Beg* *oghlu*, prime minister, president of the Sultan's chancery (*Divan* *Amir*). Cf. S. Kalka, *Özer Türk, Amir, Beg, Paşa und Amlak in der offiziellen amtlichen Sprache*.

BEGA. (See *ARABIA*.)

BECTEGINIDS, the name of a dynasty in Arabia (Hijaz), founded by Zaid b. 'Uthman al-Khalbi. The latter was one of Zayd's (p. 17) Emirs and was sent by him (539 = 1144) as governor to al-Mawrit in Zayd's name. He retained not only this office but also became lord of Makkah, Hekkar, Teker, Sunkar, Hama etc. The real seat of the family however was Irbid; 'Al had his harem and his treasures there.

and he retained this town for himself when in 565 (1167) on account of advancing years he abandoned his other lands and towns in favour of Kuth al-Din Mawdud (q. v.). After his death in the same year, Irbil fell to his son Zulu al-Din Yusuf, who was still very young, while an elder son, Majd al-Din Kokhali (q. v.) afterwards received the town of Hama from the then lord of al-Hawli, 'Ira al-Din Mas'ud, son of Mas'ud. In the struggle which took place some years later between Salih al-Din and the Zangids, both took the side of Salih al-Din. On the death of Yusuf in 586 (1167) his brother Kokhali became lord of Irbil also and bequeathed his lands to the 'Abbasid Caliph when he died childless in 630 (1242).

Bibliography: Ibn al-Athir (ed. Tornberg), i. and ii.

BEGTIMUR, lord of Khilat from 581—589 (1181—1193). Begtimur Saif al-Din was originally a slave of Shahi Arman Salih al-Din and played a prominent part in the reign of his son Sukman II. As the latter, as Ibn al-Athir states, was childless, the neighbouring princes hoped to be able to seize Khilat on his death. Sukman therefore in his lifetime ordered the chief men of his domain to pay homage to Kuth al-Din Ughlan, Ustajid of Manbil, who was his sister's son, and as the latter died before him in 580 (1182) and his successor was still a child, there was no one to succeed him. On Sukman's death, which took place soon after, who had a legitimate claim to the throne, Begtimur took advantage of the situation to make himself lord of Khilat, after putting Shahi Arman's sister Majid al-Din Ibn Rashid out of the way. He did not meet without opposition however, for at this time the renowned Salih al-Din was preparing to subdue Khilat and other towns in that district. Taji al-Din 'Umar, a nephew of Salih al-Din, put Begtimur's troops to flight, released the Rashids from his imprisonment and was on the point of taking Khilat when death carried him off and left Begtimur master of the field. When his dangerous enemy Salih al-Din died at the beginning of 589 (1193) Begtimur showed an almost insane joy. He took the title from this period of al-Salim al-Mu'azzan Salih al-Din 'Aid al-Ash, and was planning the siege of Majd al-Din when his son-in-law Nasir 'Umar had him murdered. The latter thereupon seized the throne of Khilat, but some years later we again find a son of Begtimur mentioned as lord of the town.

Bibliography: Ibn al-Athir (ed. Tornberg), i. 323 et seq.; *Kutub al-Khawass* (ed. Cairo, 1875), ii. 63 = *Kit. du Hister. des Crois.*, Ormuz, c. 78 and 107.

BEGUM (f.), the English way of writing *Bagum*, *Bagin* 'Queen-Mother, widow of a prominent man, lady'.

BEHAR. [See *BEHAR*.]

BEHAR-I DANEH. [See *BAHAR-I DANEH*, p. 575.]

BEHARISTAN. [See *BAHARISTAN*, p. 575.]

BEHESNI, derived from the Syriac *Be'nesa*, the *Be'nesa* of the Arabs, a *Kass* and town in the Sandjak Malazgirt of the Wilayet of Mardin al-Ash. The population of the whole *Kass* amounts according to Guizot to 45,120, including 23,600 Muhammadans, 5500 Kurds, 13,071 Kizilbashs, 2829 Gregorian Armenians and the town itself — again following Guizot — has 1500

inhabitants. This figure is probably an error. Balhassanoglu (see below), apparently following Sait's *Kass* gives the number at 22,000 of whom 1500 are Armenians. This would rather agree with the statement of Balhassanoglu and Ainsworth, who estimate the number of houses at 2500 of which 250 were Armenians. The town has a few relics of the past, among them a fortress which was once famed for its strength. Under the Mamluks of Egypt, it was one of the chief frontier-fortresses against the *Sultans al-Bahar*, the kind of the great power, through the Taurus. It was taken as early as 1396 by Timur Shah for the *Umayyad* Mamluk, but it was not till the reign of Selim I in 1517 that it finally became a permanent Ottoman possession, when by the occupation of Hama all the other Syrian border fortresses of the Mamluks fell into the hands of the Turks. After the battle of Nablus (1839) in which Haddi Pasha was defeated by Ibrahim, son of Mahmud Ali, the Ottoman army after its flight reassembled here before its retreat over the Taurus.

Balhassanoglu gives some specimens of the Turkish dialect spoken there in *Kasbi Sami*, 1903, p. 125. (He is wrongly called Balhassanoglu here; Naşib 'Asim is meant).

Bibliography: G. le Strange, *Palestine under the Moslems*, p. 408; do., *The Lands of the Eastern Caliphate*, p. 123, 128; v. Kremer, *Nord. Syrien*, p. 37; Sami, *Kass*; Guizot, *La Turquie d'Asie* (Paris, 1891—1895), ii. 376; Ritter, *Reichkunde*, x. 895; Ainsworth, *Travels and Researches in Asia Minor* (London, 1843), i. 265. (F. Guizot.)

BEHISHT. [See *BAHISHT*, p. 577.]

BEHISTON. [See *BAHISTON*.]

BEHMAN. [See *BAHMAN*, p. 577.]

BEHNESE. [See *BAHNESE*, p. 575.]

BEHRAH. [See *BAHRAH*, p. 585.]

BEI. [See *BEI*, p. 688.]

BEI OGLU. [See *BEI*.]

BEILAN (BAHAN, BEILAN, BEILAN), a village in the Amanus Mountains (Alma-Dagh, see above, p. 312) in North Syria situated in 36° 16' East Long. (Greenw.) and 36° 30' N. Lat. It is the capital of a *Kass* (and therefore the residence of a *Kassim*) belonging to the Wilayet of Hama (Aleppo) with an area of 600 square miles and 10,800 inhabitants; cf. Kusan in *Petermann's Geogr. Mitth.*, Erg. Heft 135 (1901), p. 15. Beilan possesses a picturesque situation and an excellent climate. It fills a deep valley, stretching from east to west between the Kara-Dagh and Djebel Mus ranges, so that its houses of wood stand partly on the banks of the Nahr Beilan (also called *Yerehghadaba*) and partly due to terraces up the northern face of the hill. The fact that Beilan is situated on a slope accounts to a certain extent for the difference in the estimates of the height above sea-level: Schaller and Heudeker (400 feet; cf. Hartmann and Janket: 580 feet; Guizot: 1630 feet; Ainsworth: 1760 feet; *Überhumer-Kimmerer*: 2325 feet). The vegetation (including many fruit-trees and vines) is somewhat here as the land is well watered by numerous mountain streams; the air is very healthy on account of the high situation, and the high cliffs running along the sides of the valley protect it from the oppressive heat; Beilan is therefore a favourite country resort of the fever-stricken merchants of Alexandria (Iskenderia) and is also much visited by the inhabitants of the

Koziya of the Wilayet of the same name. The place at the present day has 2000 inhabitants, who are all Muslims, and is situated on the lake of the same name. According to Ramsay, *Historical Geography of Asia Minor*, p. 590 the town is built on the site of the ancient Karalis. The lake is the Karalis of the ancients and not the Trogitis as Hammer (*Gesch. des orientalis. Lat. Arab.*, t. 1. 400) supposes. The Turkish town was founded by the Seljukids, apparently by 'Ala al-Din I. and was one of the six chief towns of Ispah in the 13th century. It was acquired in 1361 by purchase by Murad I. when his son Bayazit was married to the daughter of the prince of Karakoyun, and it ~~remained~~ definitely an Ottoman possession in 1443 under Mehmed I. Even at the present day the town enjoys a certain importance for the surrounding country on account of its fertile soil and the richness of the lake in fish, which are sent to Koziya and Nigde, as well as for its weekly market on the Saturday. The population suffers much from fever.

Helictes Gray: 'All [Hemulid, *Hemulidae*]
'*Helictes* Gray: 'All [Hemulid, *Hemulidae*]
(1844): Remy, *Historical Geography of Asia*
Minor (London, 1890), p. 390, Sans. *Hemulidae*
Minor; Sans. *Hemulidae* (Berlin, 1895),
in particular, p. 318 et seq. (F. GILKES).

BEIYŪMIYA. [See DARVŪMIYA, p. 599.]
BEKR [See BAKR, p. 604.]

BEKRI MUSTAFA AGHA, the name of a drunkard, who lived in the reign of the Sultan Murad IV (1623-1640) and is said to have led his life into habits of drunkenness; the name being therefore in Turkish still commonly used as a drunkard. In the popular literature the drunkard Bekri Mustafa Agha is a favorite character. Kailas ~~gives~~ gives the title of a *Tahsil*: *Bekri Mustafa and the Blind Arab Beggar*, Jacob who has collected the material referring to him, recently published a Karagözü play from *Drum* in the *Zeitschrift der Deutschen Morgenl. Ges.* III. (1899), p. 621.

Histalography: Jacob, Traditionen über
Eben Musafu Aga in Keteli Samiti, v. (1904),
371; Menzel, *Heidi Musafu bei Mohamed Tefik*,
ibid., *ibid.* (1906), 83. (T. GIEZE.)

BEKTAŠH, an Islamic saint who has given his name to the Bektāshī order of the Bektāshīya. The accounts of Najdī Bektāsh Wali are quite legendary. He is said to have belonged to Nishapur and to have been a pupil of Ahmad Yasawi. The date 733 A.H. (1337 A.D.) given as the year of his death is merely the numerical value of the word Bektāshīya. On the *Maqāṣid* (sayings) ascribed to **BEKTAŠH** Bektāsh and **SHAYKH** *Ṣayyāḥ-nūmā* which relate his miracles cf. Jacob, *Bektāshījī*, p. 4, 7 *et seq.* The tradition that Bektāsh learned the Janissaries under Orghān appears to be a story based on the later connection of the Bektāshīya with the Janissaries.

The story that Bekhtish himself founded the Herak order which bears his name is equally unworthy of credence. Jucob (*Nikushijic*, p. 24) has advanced the supposition that the real founder was the Sultan Baka (died 922 A.H. = 1516 A.D.) mentioned in the list of Great Masters as "second" Pir, and that he has been connected with a mythical Bekhtish Wali. At any rate we can certainly prove the existence of the Bekhtish order under this name only from the beginning of the 17th century. The religious movements which have

been organized by the order in the west of Turkey, is however older and even after the foundation of the order has spread far and wide beyond its limits. The Bektaşî (‘Red-heads’) in the east of Asia Minor and in Kurdistan and the ‘Alî-shîhî (those who dwell ‘Ali’ in Persia agree in their main doctrines with the Bektaşî; they lack only the right organization of the order. In some districts, particularly in Albania and in the Sandjak Tekke in Lycia (Jacobs, *Türkische Zeit.*, 14, 13 et seq. has shown that the Tekkîcîs discussed by Leuchow in the *Archiv f. Anthropologie*, 11a are Bektaşîs) the Bektaşîs are a sect rather than an order, for almost the whole population belongs to them.

In the doctrines of the Betanians the Sufi ideas of the original equality of all religions and of the worthlessness of external ceremonies play an important part. Many Christian, Gnostic and pagan elements have remained incorporated to Swedish doctrines.

Although they for the most part profess to be Snnis some few indeed possess Snnal characteristics, as their liturgical attitude to Ali b. Abi, of Jacobi, *Bektashijja*, p. 20), the Bektashis are, as far as one may reckon them adherents to Islam, extreme Shi'ites and revere 'Ali, while the names of the first three Caliphs are tabooed. They recognise twelve Imams and among them particularly revere 'Ali b. al-Sadiq. The fourteen *Murshids* ("the pure, innocent children"), namely 'Ali and twelve others, enjoy the highest esteem. Graves of saints are held in such honour that prayers offered at them may take the place of ritual worship. The Bektashis have often settled at old and famous places of pilgrimage and thereby made them their own.

The important Christian elements which are found among the Bektašs, give rise to the hypothesis that they were originally Christians who have only adapted the external ceremonies of Islam. They have the doctrine of the Trinity, in which 'All has taken the place of Jesus (Allah-Muhammad*All). At their meetings in ~~the~~ *Makdan aşya*, the hall of assembly in the monastery (*Fekkiye*); these correspond to the *Zide* of other *Isma'ili* orders, although the Bektašs themselves deny that they have *Zide*; they celebrate a sort of communion with the sharing of wine, bread and cheese. This particularly recalls the *Arizistiles* who are connected with the *Manichæans* (cf. Jacob, *Festliche von arabischen Mysterien und Alev-Christenthum im Islam: Der Islam*, II. p. 232 et seq.). They also confess their aim to their *Beğs* (*whisks*) and receive absolution. The drinking of wine is not forbidden on account of the importance of the wine in the cult. Their ~~order~~ also do ~~not~~ ~~not~~ ~~not~~ tell. One section of the Bektašs lives in a ~~state~~ of celibacy. This was probably originally the rule; a particularly strong testimony to the non-Islamic origin of the sect. The occult tendencies were chiefly manifested in the *Khal-Beli Sulhan Monastery*, at *Amnigöla* which was very powerful in the most flourishing period of the order and was broken up in 1876.

The *Bektaşî* have adapted the mystic doctrine of numbers (for the most part Pythagorean) from *Khalîlî*, whose *Değişim* in the Persian text and the Turkish edition by Farukioğlu, *Değişim* is held in high esteem by them, particularly the cult of the number ten.

and they have further developed the system independently. They also believe in the transmigration of souls.

The whole order is governed by the Grand Master (*Çelebi*) who resides in the mother-monastery (*Avrânî*) at *Hasâdî* Bektaşîh (between Kirsehir and Kütahya; cf. the picture in Jacob's *Bektaşîh*) and the description in Edmund Neumann's *Der Goldenen Horn zu den Quellen des Euphrat*, p. 193 et seq.). This office is not necessarily hereditary but it has been transmitted from father to son for the last 150 years. The narrower circle of celibate Derwishes has since the middle of the 18th century had a head of its own, the *Müftüvân-ı Bektaşî*, who also resides in the mother-monastery. The head of a single monastery (*Tekkiye*) is called *Müşî*, the ordinary Derwish *Mürîd*, a layman attached to the *Tekkiye*, *Münâzîk*.

The dress of the order of Bektaşîh consists of a white cloak and a white cap (*sikke*), composed of several, usually twelve triangular pieces (corresponding to the number of the *İsmâs*), around which the Bektaş wear the green turban (cf. the pictures in Jacob, *Bektaşîh*, and *Türk. Bild.*, ix.). The symbol of stone called *Taş-ı Taş* is usually worn round the neck. The double ear and long staff complete the full dress. Those Bektaşîh who practice celibacy wear earrings as a distinguishing mark.

The political importance of the Bektaşîh depended on their close connection with the Janissaries, whose chaplains they were. The Janissaries are often actually called Bektaşîh or sons of *U. R. (U. R. Bektaşîh oğulları)*. An official representative (*mukîm*) of *Hasâdî* Bektaşîh lived to the barracks of the 4th *Orta*. The Bektaşîh were accessory to many of the Janissary revolts. Therefore when Mahmud II annihilated the Janissaries in 1826, this blow also fell on the order allied to them. Many monasteries, especially those in the neighbourhood of Constantinople, were destroyed and their occupants for the most part hounded, although some of their heads, e.g. of the monastery of *Menlikli* (cf. *Enâl Eşrefi, Üstî Zâfer, Constantinople 1223*).

Although the order has never regained its former powerful position, it has again become more and more flourishing and at the present day is much stronger and more widely diffused than is generally supposed. On the monasteries in the neighbourhood of Constantinople see the appendix in Jacob's *Bektaşîh*. In Asia Minor besides the "mother monastery", *Özmenlik* in the north and in the west the *Tekkiye* at the grave of *Hasâdî* as *Bektaşîh* are important centres. There are a few isolated monasteries outside of Turkey e.g. on the Caucasus in Celso.

Bibliography. The chief work is Georg Jacob, *Die Bektaşîh in ihrem Verhältnis zu vornehmsten Brüdern. Abhandl. der K. Bayer. Akad. der Wissensch.*, 2. Kl., 21. v. Part III. (München, 1900) — cf. the authorities given there p. 4—12; do. *Beitrag zur Kenntnis der Derwischorden der Bektaşîh: Türkische Bibliothek*, 12. (Berlin, 1908). To the Oriental literature given by Jacob, loc. cit., should be added the recent apologetic work *Bektaşîh Sîri* by Rifî (Constantinople, 1326 = 1910).

BEL (T.), the "middle of a mountain", "pass". Occasionally appears in place-names.

41. BELADHORI [See 41. BALAHOR, p. 611.]

BELSIS. [See BELSIS.]

BEFORT [See KALAT AL-MANIKIF.]

BELGRADE (Slov.: "white town"), the capital of Serbia. The possession of Belgrade was often fought for by the Ottomans and the Holy Roman Empire. It was first besieged in 1456 (1457) in the reign of Sultan Murad II by 'Alî Bey, son of Ewrenak, and hemmed in by land and water but supported by the Hungarians and defended by Pál Zrinski of Ragusa. It was able to hold out for six months, till it was relieved by the intervention of Vladislav, king of Poland. Murad II (1460—1482) made great preparations for the capture of the town; he had collected over 300 cannon. Nevertheless the attempt to storm the town, led by the Sultan himself, was brought to naught by the bravery of Hunyadi and Capistrano (21st July). — The fortress was not won for the Turks till the reign of Sultan Selim I on the 25th Ramadan 937 (29th August 1521). Belgrade had to surrender, for its supplies were exhausted. The Bulgarians who belonged to the garrison were allowed to found a village in the forest to the south of Constantinople; they called it Belgrade and it bears this name to the present day. The older Belgrade was besieged in 1699 (1698) by the Imperial troops and given up by the Ottoman governor Yegem Ökmen without a fight. Two years later the Grand Visier Köprülü Mehmed Paşa regained it. Jajić who was present on the occasion jokingly calls the town *Şîr al-Ağâk*: "spring of bad intentions" (Seyfiddin, *Türker Arak, Handwritten*, p. 70 et seq.). The Imperial forces attempted in vain to recapture it in 1695 (1693). Five years later, Belgrade was destroyed by a great conflagration (5th Jumada I, 1100 = 22nd November 1695). After Prince Eugene had won the battle of Peterwardein (5th August 1704), the Imperial troops appeared before the town to attempt by the Turks to blockade them led to a great battle under the walls of the town in which they were utterly routed (16th August, 1717). On the second day after this battle the fortress surrendered on being granted honourable terms. On the Peace of Passarowitz (21st July 1718) it passed to Austria. In 1739 (1739) the Ottomans again undertook a siege of the town and by the Treaty which bears its name, it was ceded to them (27th Jumada I, = 1st September). In the beginning of the reign of Selim III, the Austrians recaptured Belgrade after the battle of Fakhani (1803 = 1789) and held it till the Treaty of Tilsit (6th August 1807). The unity of the Janissaries of the garrison (1803) facilitated the revolt of the Serbians (1806). They made Belgrade, which had been captured by Kara-George, their capital, till they were defeated in 1813, by Radetzky, Pasha of Wallachia. Belgrade received a Turkish garrison, which only vacated the citadel in 1867, after bombarding the town (which had again been the capital since 1832) in 1862.

Bibliography. Hammer-Purgstall, *Gesch. des Osman. Reichs*, 2. Aufl.; Johann, *Turkei*, p. 352, 366, 390. (L. HUART.)

BELIG, the name of two Turkish poets, who are often — even by Turks — confused or mistaken for one another, viz:

1. İsmail BELIG of Bursa. Little is known of his life. Like his father he was an *İsmâ* in Bursa, where he was born and died. Accounts differ as

in the year of his death. Shams given 1140, Hajjili Khalifa, 1143, and once by 1133, with the biography at the end of his printed works (see below), 1142 or 1143 A.H. The latter = 1730 or 1731 A.D. is the most likely. Of his poetical works which are said to be in Persia, are there mentioned: 1. *Gulshān*, a commentary on a hundred *Madhūba*; 2. *Sargamāsh-tān*; 3. *Shāfi-ā-nāma*, according to Hajjili Khalifa composed about 1125. A *Shāh-nāma* is attributed to him by *Shams*, but this is probably a confusion with the other Helig. He is said in addition to have written a biography of poets. His chief work however is the *Shāh-nāma* *riyāzi* 'Irfān wa-ṣafāyat-i *Shāh-nāma* *shāh-nāma*, printed in Russia in 1302. It consists of five parts (*qutub*) in which the most prominent people of Russia (Sulajans, princes, nobles, poets, courtiers etc.), are dealt with. At the end of the printed work is a biography of the poet.

Bibliography: Hajjili Khalifa; *Shams*, *Shams* and the above mentioned biography.

2. **Muhammad Emin** Baka of Larissa (Turkish Venizhehr). Little is known of his life either he belonged to the 'Mens and on his death in 1774 = 1758-1759 held the office of *Kāsh* in Eski Zaghra. He was not a great celebrity, and the verbiage of Turkish *Shams* on him rather. Hammer does not mention him, but Gibb rightly emphasizes his importance. His *Kasidas*, *Qasidas* and *Shams* are of mediocre quality. His most original work is his four poems: *Hamam-nāma*, *Asfāgh-nāma*, *Shāh-nāma* and *Shāh-nāma*. In these, influenced by Mevlevi's *Shāh-nāma*, he describes the beautiful youths engaged in the trades mentioned in the *Shams* and the same time gives us very interesting glimpses of the life of the time. In these he writes relatively pure Turkish. Unfortunately his fondness for exclusive expressions renders his style cumbersome.

Bibliography: Gibb, *A History of Ottoman Turkey*, iv. 117 et seq. In the index he is confused with the preceding. (P. OSMAN.)

BELVOIR, a fortress of the Crusaders in South East Galilee, high above the valley of the Jordan, called Kawwan by the Arabs, the modern Kawwan al-HAWA. The castle, built by King Fulk about 1140, passed in 1188 into the possession of the order of Knights-Hospitalar. In 1264 (1265) it fell into the hands of Salāh al-Dīn after a long resistance. Al-Muḥammadī of Damascus demolished the fortress in 1215 = 1214, as he did not feel strong enough to hold it against the Franks. It thus ceased to play an active part in history although it is still occasionally mentioned in later documents. In its considerable ruins *Shams* is a village at the present day.

Bibliography: Yāqūt, *Madīnat*, iv. 328; *Recueil des Historiens des Croisades*, Orient, iv. 344-349, 386-389, *Imam Shams al-Dīn*, *Manuscript* 1844, p. 227; B. Rey, *Les Islamites*, *Épique de Syrie*, p. 436 et 147; *Udārin*, *Gulistan*, i. 109-112, *Survey of Western Palestine*, *Memoirs*, ii. 85, 127-129.

(K. HARTMANN.)

BENARES, or BANARAS (also called KĀSH), a holy city of the Hindus, United Provinces, on the r. bank of the Ganges: pop. (1901) 209,331, including 53,566 Muhammadans, of whom many belong to the Mughal or weaving class. Some descendants of the Mughal Emperors of Delhi reside here. Benares is not prominent in Muham-

madan history, except for Awrangzeb, who raised to the ground the most sacred Hindu temple and built on its site a mosque, whose white domes and minarets are still the most conspicuous object from the river. He also changed the name of the city to Muhammadabad, in which style it appears on his coins. There are other mosques and *darshanas*, constructed from Hindu or Buddhist materials, which date back to the 14th cent.

Bibliography: M. A. Sherring, *The Sacred City of the Hindus* (1808); E. B. Havell, *Benares* (Calcutta, 1906); *Benares Gazetteer* (Allahabad, 1906). (J. S. CUTTON.)

BENDE, the Persian word for slave. The number of slaves still in existence in Persia is gradually decreasing. The black slaves come from Africa and are introduced while still young, usually via Mekeş and Shiraz, more rarely via Arabia and Baghdad. A distinction is made between Abyssinians (*Yahudi*) and negroes (*Zangji*); the former are preferred for their beauty and intelligence. The few white slaves are Turkomans or Baluchs. Some Kurdish tribes sell their daughters to Persian families, but these girls are usually afterwards married to a member of the family and therefore cease to be slaves. This formerly was also the case with Christians. The Russian occupation of the Caucasus and the English cruisers in the Indian Ocean have now put an end to this trade. Besides, the climate of Persia is not suited for negroes, who cannot rear their children there and certain illnesses carry off half-breeds in the second or third generation. — The eunuchs also are slaves or freedmen. They are all black, the few white eunuchs, who had been taken to the Caucasus war, having died in 1856. — The word *bende* has having taken the meaning of "servant" and is used as a polite way of referring to oneself: *bende* = "your servant", i.e. "I", similarly in Turkish *bende* *bende*.

Bende is also the *Takht* or penname adopted by Mirza Muhammad Baki of Tabriz, a Persian poet who was employed as calligrapher and secretary in the government *Shams* in the reign of Fakh 'Ali *Shams*. He died in 1222 (1807) and was buried at Nedjef. He has left poems in Arabic, Persian and Turkish, as well as some writings in prose (*Zinat al-ma'arif*) dedicated to the *Shams*.

Bibliography: J. E. Polak, *Persien*, Vol. I, p. 247. — *Rijā-Kull-Khān*, *Madīnat al-Burj*, Vol. II, p. 80. (CL. HUERT.)

BENDER, the chief town is Bessarabia, on the right bank of the Dniester. This town was built on the site of a Genoese fortress dating back to the 15th century. It belonged to the princes of Moldavia, then to the Turks, who changed its old name of Tigiu to its present one. The Swedish king Charles XII (called *Demir-bash*, "Iron Head" by the Turks) fell *Shams* here after the battle of Poltava (8th July 1709). He had a house built outside the walls and it was in it that he was besieged and taken prisoner (21st February 1713, when he declined to leave Bender. It was taken by assault after a two months' siege by the Russians on the 27th September 1710; occupied again in 1739 and in 1806, it was definitely ceded to *Shams* by the treaty of Bucharest (28th May 1812).

Bibliography: J. de Hammer, *Histoire de l'Empire ottoman*, xii. 208, 248; 261, 266; *Immanin et Van Ozer*, *Parguir*, p. 323, 363; *Wāṣil*, *Madīnat al-Shāh*, Vol. II, p. 60.

(CL. HUERT.)

BENDER, in Persia, a harbour on the sea or on a large river, it has passed into the Arabic of Syria and Egypt with the sense of place of trade or exchange of money (Bazaar, Vallah) and even workshop (Cochet). *Bendir* is the Syriac of the merchants, the *Bendim* are the word to designate their consuls abroad. *Bender-Ges* is the name of the harbour of Amvridia on the Caspian Sea. (CL. HUANT.)

BENDER-ABBÄS, a Persian seaport situated in 36° 20' East L. (Greenw.) and about 37° North Lat. in the west-end of the province of Fars, near the Persian frontier. From its geographical position it is the most advantageous point on the whole Persian coast: for, built on the southern bend of the strait of Hormuz (Ormuz) the town with the islands in front of it, commands the entrance to the Persian Gulf as well as to the Gulf of Oman. Just opposite is the long island of Kishm (Arabic Faris = the "long") which is only separated from the continent by a narrow channel, called Clarence Strait on the maps. To the east of Kishm are two small islands, the southern of which is called Larak and the northern Hormuz (q. v.).

In antiquity and during the greater part of the middle ages, the capital of this district was the town of Hormuz (in the dialect: *Armoz*, *Armoz* etc.; Arabic Hormuz) half a day's journey distant from the shore. On account of the constant raids of robber nomadic tribes, the then prince of the town transported the inhabitants in the beginning of the 15th (15th) century to the adjacent island of Hürm, which has since then generally been known by the name of Hormuz (Ormuz). The abandoned settlement on the mainland (Old-Hormuz) soon fell into decay (its ruins still exist at the modern Minah), while the newly founded town on the island (New-Hormuz) quickly attained considerable importance and became the chief emporium on the Persian Gulf and an international harbour for the waters of the Orient. When at the close of the decline of the rule of the Aq-Qoyunlu (see above, p. 225, 441) and the rise of the Safavids, there was no strong authority in South Persia, the Portuguese under Albuquerque seized the island of Hormuz in 1502 (1504) and were left in undisturbed possession of this valuable island for over a century. When the English appeared in the Indian Ocean, they, being jealous of the influence of Portugal, supported the efforts of Shah 'Abbas I. to whom this flourishing European colony at the gates of his kingdom was a thorn in the flesh. With the help of a fleet of the East India Company he took the island from the Portuguese and utterly destroyed the town in 1701 = 1622; cf. above p. 82. The successor of New Hormuz was the already very old settlement of Gombroon (Gomron), directly opposite the island which had been used by the Portuguese as an occasional landing-place on the mainland, where English, French and Dutch factories had recently been built.

The older Arab geographers mention a fishing village on this site, called *Sard* (Sard) whose inhabitants, as *Maqdisi* tells us, carried on commerce with the opposite coast of 'Oman. *Muawiz* in 740 / 1340 calls this place *Thar* (?). As to the name Gombroon or Gomron, which with many variants (Gambroon, Nombroon, Combraro etc.) was the usual one among Portuguese and European travellers of the 15th and 17th

centuries, it can hardly be explained, as has often been done, as derived from the Turkish meaning Custom House (corruption of the Turkish *gömrük* = toll) but is rather connected with the earlier name of the island of Hormuz, *Hürm* or perhaps better *Hürmān*; according to the latter reading of the name, *Gombroon* (Gombrōn) would have to be regarded as a form of the name in which assimilation has taken place in compensation for the loss of the double consonant (a phonetic change for which other examples could be quoted), just as the name of the Hormuz on the mainland had been transferred to the island of Hürm, the latter older name seems to have been transferred to the town on the neighbouring coast.

Shah 'Abbas gave to the village of Gombroon which soon became prosperous on the fall of New Hormuz, the name of Bender-Abbās = "Harbour of 'Abbās", which it still bears. But the plan of the Persian king to make his foundation the centre of a foreign trade which was to be gradually developed, could not be fulfilled on account of the disinclination of his subjects for nautical affairs. As the successor of Hormuz, Bender-Abbās inherited and filled for over a century its role of a maritime commercial centre, though in a much more modest degree. A dangerous rival arose to it in the harbour of Bushir (Būshīr, q. v.) called into being by Nadir Shah, which soon obtained the commercial supremacy of the Persian Gulf.

In 1795 Sayyid Sultan, the ruler (Imam) of Makhar (in Oman) received Bender-Abbās with the adjoining lands along the coast (from Lingah to Yashk) on lease, and it was retained till 1854 when the Persians again occupied the town. Sayyid Sa'īd, the then prince of Makhar was able in 1856 to obtain an extension of the terms of the lease for a further 20 years but under much less favourable conditions. The town and district is now ruled by a Persian governor of his own. The importance of Bender-Abbās has increased again considerably in the last decades so that it now ranks as the second commercial town on the Persian Gulf immediately next to Bushir. The revival of Yazd and Kirman and the cultivation of quinine, which is being constantly extended, has contributed much to the continual increase in the volume of trade there. The commerce is almost entirely in the hands of native and Indian merchants. On the amount and development of exports and imports cf. the statistical tables given in *Schlegel-Andreasen, op. cit.*, p. 76, 77 and *M. v. Oppenheim, op. cit.*, p. 321, note 2, which are based on material from English official sources. Almost all the eastern provinces of Persia as well as eastern Persia send their products to Bender-Abbās; traffic by land is rendered possible by three roads of which two run in a north-westerly direction from Shiraz (the one via Lar and the other via Kirman) while the other runs north in a fairly straight line to Kirman.

The harbour of Bender-Abbās is the next best to that of Bushir; it is on the whole well sheltered, being only open to the winds from the south-east; but the flatness of the coast makes the landing of large ships difficult. The passage through the above mentioned Clarence Strait is rendered difficult by shoals and by the mangrove islands which are submerged at flood-tide. The anchorage at 3 fathoms deep is one mile from land and at 4 or 5 fathoms, two miles.

As to the modern town, its appearance, with its low mud houses, many of them in ruins, suggests a village rather than a town. Only fragments remain of the earlier fort and the European factories. The custom house (*adwakh*) dates from the Portuguese period. The Serai, the residence of the governor is a modern building of one story. Gardens surround the town on both sides; the coast is in part overgrown with mangrove bushes which afford a welcome supply. In the background rises a high mountain wall with peaks rising to about 10,000 feet.

The climate of Bender-Abbas is usually described as very unfavourable. The heat of the sun in summer is terrific; to ~~some~~ the burning heat, the population for the most part migrate in the hot season to Minab lying just at the foot of the mountains (near the ruins of Old Hamak) or to other high lying places in the neighbourhood. For purposes of ventilation the houses are usually furnished with towers. The supply of drinking water is also bad; the large cisterns built by Shah Abbas I are still pointed out.

The inhabitants are for the most part Arabs. They have a reputation for being unruly, and in conjunction with the Arab tribes of the hinterland, give much trouble to the Persian governments by their taxes. Under Abbas I the population is said to have risen to 20,000 souls; even in 1674 Chardin numbered the houses at 1400—1500, which would give 15,000—20,000 inhabitants. Since the middle of the eighteenth century the number has declined, a fact which is partly to be explained by the dangerous competition of Bushir, which began at that time. Dupré's estimate 20,000 (in 1808) is certainly much too high, Fraser (1870) estimated the number at 3000—4000, Kelly (1864) 500 ~~houses~~ (about 4000—5000 inhabitants), Stoliczka-Andreas: 8000 inhabitants; the latest figures of Loyd (7000 inhabitants) and Curzon (5000 inhabitants) seem to show a recent increase in the population there; so the last two estimates seem correct in *Petersmann's Geogr. Mittheil.*, Erg. Heft, Nr. 35 (1901), p. 10. The already mentioned unhealthy condition of the town forms a serious obstacle to its even attaining any great prosperity.

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(M. STRICK.)

~~Benar~~ (Sanskrit. *Abhaya*, Avest. *Abaya*, Pahl. *may*, Beng. *benap*), strictly the name of various

kinds of hemp (*Hyoscyamus niger*), is in Persia however the popular name for the *flax* (*Corallie Indica*). It is sold in the form of leaves or pills (*ben*). Such pills are also pounded up and placed in fresh milk from which "Beng-butter" (*ben-gan-i tang*) is prepared. A tea-like infusion (*ben-ab*) is also prepared from the flax (1—3 grammes a dose), which is regarded as an excellent remedy for acute urethritis. — The Arabs have borrowed the word in the form *benji*.

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BENGAL, the largest and most populous province of British India, comprising the lower courses of the Ganges and Brahmaputra rivers, together with their joint delta. The name does not appear in any Muhammadan writer before the end of the 13th cent. As a Muhammadan province, its area and limits were practically the same (though there were frequent changes on the frontier, especially on the W. and the N. E.), from that period until the end of the 16th cent., when it was regularly absorbed by the orders of the Emperor Akbar. On the south the province was bounded by the swamps of the Sundarbans and by the Jasse ~~river~~ which then made Orissa practically inaccessible; the eastern frontier followed the river Megna northward, and then turned eastward to include Silhet thence it passed along the lower slopes of the hill country of southern Assam to a point on the Brahmaputra near Dimal. The northern boundary extended from this point westward along the south of the Kac Bihar state, and thence along the Terai to the river Kool. To the ~~west~~ and north-west the frontier extended little beyond that river, but under some of the earlier Sultans the kingdom of Bengal included North ~~India~~ as far as the river Gaudak. South Bihar belonged to Bengal only for a short time, and the more permanent boundary line of Bengal to the south of the Ganges started from Calcutta, including Rajmahal, passed to the confluence of the Jharkar and Damodar rivers, and then followed the western boundaries of the modern districts of Hughli and Howrah down to the point where the Rupnarayan river runs into the Hughli. Speaking generally, therefore, the dominions of the Sultans of Bengal included most of the present districts of the Burdwan, Presidency, Dhaka, Rajshahi, Bhagalpur and Patna (north) divisions, and embraced an area of about 75,000 square miles." (H. N. Wright, *Catalogue of Coins in the Indian Museum*, Calcutta, iv. 140).

In English official usage the word Bengal has borne many significations. At first it was applied to the area ceded in 1765 by the *dund* grant of Bengal, Bihar, and Orissa, forming the original Bengal Presidency. Then it was extended to the acquisitions gradually made in Northern India, until it came to be coextensive with all British territory that was not included in one of the other two Presidencies of Madras and Bombay. This signification lasted until quite recent times for the Bengal army and the Bengal civil service. In 1854 a lieutenant-governor was appointed to the province of Bengal in its original sense, which

hitherto been administered by the Governor-General in person, or in his absence by a deputy governor. Finally, in 1895, the eastern portion with ~~which~~ was constituted a ~~new~~ Lieutenant-governorship, leaving the old name for the portion round Calcutta, together with the sub-province of Bihar, Orissa, and Chota Nagpur. In this official sense, the area of Bengal is 148,592 sq. m.: pop. (1901) 54,662,524. But, for the purposes of the present article, Eastern Bengal may be included, ~~making~~ 50,000 sq. m. to the area and 25 millions to the population.

At the time of the Muhammadian conquest, the greater part of Bengal was ruled by a Hindu dynasty of the Sen family, with its capital at Nadia, while Bihar was under a Hindu dynasty of the Pal family, who had been driven from Bengal by the Sens. The Muhammadian conquest of Bengal was almost contemporary with their conquest of Hindustan, being accomplished during the lifetime of Mu'iz al-Din Muhammad Ghori. About 1197, one of his generals, Muhammad Bakhtiyar Khilji, conquered Bihar, and two years later advanced into Bengal with a small body of horse. The last Sen king, named Lakshman, fled ignominiously from his capital, and thenceforth all Hindu resistance ~~ceased~~ to have ceased. For more than a century (1202—1339) Bengal was ruled by a succession of 25 Muhammadian governors, ~~some~~ or ~~less~~ subordinate to the Delhi emperors, with their local capital at Gaur (or Lakhnauli), while for the later portion of this period Eastern Bengal revolted against Delhi; and for a second period of two centuries (1338—1537) there are reckoned 24 independent Muhammadian kings, who usually also had their capital at Gaur, or at the neighbouring cities of Pandua and Tānda, now all alike in ruins. In 1537 Humāyūn conquered Bengal, only to be driven out shortly afterwards by his rival, ~~Shah~~ Shāh. In 1576 Bengal was finally annexed to the Mughal empire by Akbar, and then follows a third period of nearly two centuries (1576—1757) during which about 30 governors each acknowledged his appointment from Delhi, though lately such recognition was only nominal and the office tended to become hereditary. Akbar's Rajput governor, Man Singh, fixed the capital at Rajmahal on the Ganges, not far from Gaur, whence it was soon removed to Dacca (then on the Arakanaputra), for convenience in dealing with Portuguese and Arakanese pirates. In 1704, Murshid Kuli Khān transferred it ~~again~~ to Murshidabad, on a branch of the Ganges then frequented by European traders. After the battle of Plassey (1757) the Nawabs of Bengal became dependent on the British, without any express surrender of sovereignty other than contained in the *Amrit* given to ~~Shah~~ Shāh 'Alam. Their descendants now took as the first nobleman of Bengal, with the title of Nawab Bahadur of Murshidabad.

In 1901, before the division of the province, the number of Muhammadians in Bengal was 25½ millions, being two-fifths of the number in all India. The proportion to the total population was 33%, though in some districts of eastern and northern Bengal the proportion rises above 75%, and in the new province of Eastern Bengal and Assam the proportion is 56%, compared with 10% in Western Bengal and only 1% in South Bihar. This irregular distribution can best be ex-

plained by assuming that the inhabitants of the delta belong to aboriginal races, who were never admitted into the higher castes of Hinduism and therefore received Islam readily from their conquerors. It has been proved by anthropometric evidence that the vast majority of the Muhammadians in Eastern Bengal cannot be distinguished physically from their Hindu fellows; and it is also true that they preserve to this day many Hindu observances and superstitions. It may be added that, apart from some slight amount of conversion, they certainly increase at a quicker rate than the Hindus, which is attributed to their occupation of a more fertile region, their use of a more nourishing diet, and their permission of widow marriage. Almost without exception they belong to the Sunnī sect, and describe themselves as Shāfi'is, which is the usual name throughout India for the descendants of converts. The number of Saiyids in 1901 was 236,468, of Pathāns or Afghāns 423,740, and of Mughals only 18,678. The doctrines of the Wahhābī sect were introduced into Bengal early in the 19th cent. by two separate movements. One of them, derived from Salyid Ahmad Shāh of Rāt Durrā and subsequently headed by Mawlānā Karīm al-Dīn (q. v.) of Dhaka, had its headquarters at Patna. The other, which was mainly local in Eastern Bengal and confined to the lower classes, is associated with the name of Undīy Mīrān, a seaver of Fardus district. Their followers are generally known as Farāqī (q. v.) or followers of the *farāq* or obligatory ordinances of the religious law. Apart from Hindu superstitions, certain forms of worship not based on the Korān are common among the Muhammadians of Bengal. Such are the adoration paid to departed *pirs*, often of local origin, and the homage of certain mystical *puer*ages, among whom Khwāja Khwān stands pre-eminent as the originator of seamen from shipwreck.

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(J. S. CORRIE.)

BENGHĀZĪ (so called after a Marabout whose grave is farther to the north on the sea shore) is the economic capital of Cyrenaica and the seat of the government of the Turkish province of Benghazi. It lies at the north end of a bay open to the west, not more than 10 feet deep and badly protected by a dilapidated breakwater (the

larger vessels have to anchor at a considerable distance out and in winter cannot unload in rough seas; and is enclosed on the east by a salt bed dry in summer, on the westward by a sand-flat which is often inundated, so that it is only on the north that there is good ground communicating with the continent through a palm-grove. The surrounding country is very fertile, but is not yet cultivated very intensively and so appears desolate and dreary. There are no ancient ruins, with the possible exception of some foundations of a quay but the soil is rich in sculptures, vases, inscriptions and coins. The deeply built mosques, synagogues, churches and one or two storied dwelling houses call for remark. In the west of the town is a large Ka'ba, in which the Mithras lives and the military also are quartered. There are Turkish and Italian Post Offices, an Italian school, and branches of the Banco di Roma. From its situation — although the harbour which year by year becomes more silted up and the lack of drinking water which has to be brought in from the country, are grave disadvantages — Benghazi commends on the one side the trade of the eastern part of the Gulf of Sidra and the northern coast, on the other the commerce of the western two thirds of Cyrenaica and the caravan routes by the Awjila where the south branch, s. to Kufra, the middle south east to Tilsat and Waddi, s. to Murzuk. Through political changes in the central Sudan it temporarily attained (to the detriment of Tripoli) a larger sphere of commerce but soon gradually sank again to its former insignificant position so that at the present day its inhabitants may be estimated at from 12,000—15,000, of whom the greater part are Muhammedan. There are also, strongly mixed with negro blood, 1200 Maltese, Greek and Italian as well as a few other Europeans and 2500 Jews. The imports comprise cotton stuffs, linen, olive oil, soap, candles, petroleum, sugar, coffee, rice, tea, wood, and charcoal; the exports consist mainly of cattle and corn to Malta and Crete, wool to Marseilles, and apricots. Large quantities of salt have been obtained by the government from the *Salghar*. The exports averaged for the years 1903—1904: £ 455,700 in value annually and the imports only £ 214,000. There is a regular fortnightly service of steamboats from Malta via Tripoli to Alexandria and from Alexandria to Malta four times a month. The settlement of Euhesperides founded about 500 B. C. by the king's (Archelaus IV) party, probably on an older native site, was called Berentee after the occupation of Cyrenaica by the Romans of Egypt in honour of the wife of Ptolemy III. Its temporary prosperity, largely due to the large number of Jews there, gradually declined as the land became desert, and did not revive till the middle ages during the period of Genoa's supremacy in the Mediterranean, when it was known by the name of Berail (*Yāsil, Berailion*, l. 593, *ibid.*, col. Dux and de Goeje, l. 122 et seq.). With the decline of the Italian republics, Benghazi also began to sink from its prosperity; the stirring times of the Corsica did not help it either and in 1820 the town now called Benghazi had only 2000 inhabitants.

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[EDWARD HANLEY.]

BENIKA, the government offices of the Mahdian in Morocco. The Benika are large rooms in one of the courts of the Dar al-Mahzen in Fez (Fez) or wherever the Sultan is for the time. The officials reside there with their secretaries and so that Benika is the palace. The following are the officials: each entitled to a "bonika" the *Wazir* (Minister for the Interior), the *Wazir al-Hajj* (Foreign Minister), the *Amin al-Din* (Minister of Finance), the *Amin al-Hajj* (in charge of the revenues), the *Amin al-Shikha* (connected with the expenditure), the *Amin al-Hisab* (Accountant-General), the *Wazir al-Shikha* (Minister of Justice) and the *Shaykh* (Chamberlain, who has control of the Sultan's household). Each Benika therefore has a minister in the European sense of the word at its head (*Aslin, La Marn d'empire d'Al, Chap. 11*).

(C. VERA.)

BENJAMIN. [See *MARATHAS*.]

BERAR, a province in India, lying between 19° 35' and 21° 47' N. and 75° 50' and 29° 11' E., bounded on the north by the Salpur hills, on the east by the river Wardha and on the south by the river Penganga. The population (in 1901) was 2,554,016, of whom 222,010 were Musalmans. Berar was first invaded by the Muhammedans in 1296 but was not permanently occupied until 1318, when it became part of the Bahli empire. It formed one of the provinces of the kingdom of the Bahmani Shāh (q. v.), and constituted the dominions of the 'Imād Shāh (q. v.) when 'Imād al-Mulk, governor of Berar, proclaimed his independence in 1490, in the reign of the Bahmani king Muhammad III. When the 'Imād Shāh dynasty came to an end in 1575, Berar passed under the sway of the Nizām Shāh kings of Ahmadnagar, and in 1598 was annexed to the Mughal empire. When in 1724 Asaf Jihā, who had been appointed viceroy of the Bahli with the title of Nizām al-Mulk, made himself independent, Berar ceased to be a province of the Mughal empire and from that time has been nominally subject to the Nizām of Hyderabad. By the treaty of 1853 Berar, together with some other districts, was assigned to the East India Company, its revenues being employed partly in the payment of debts contracted by the Nizāmshah State and partly in maintaining the Nizāmshah contingent. In 1902 the British Government entered into a fresh agreement with the Nizām, whereby the rights of the Nizām over Berar were reaffirmed and the province was leased to the Government of India at an annual rental of 25 lakhs of rupees (£66,666).

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BERĀT. [See **BALEĀ**, p. 691.]

BERBER, a town in the Anglo-Egyptian Sudan, lying on the Nile in 13° 1' North Lat. and 33° 59' East Long. (Greenw.). The town which as "the key of the Sudan" formed the starting point for the roads to Assuan and Sawdikh, was the seat of a *Mah* nominally dependent on the Fung kingdom of Senkile, till it was forced to recognise the suzerainty of Egypt in 1821. In 1884 it fell into the hands of the Mahdi Muhammad Almahdi and Gordon became completely invested. In 1897 it was abandoned by the Mahdists and occupied by Kitchener. It became the centre of the *Mudiriya* of the same name. In 1903 however the seat of government was transferred to al-Damer. The railway from 'Athara to Fort Sudān and Sawdikh (Senkile), opened in 1906 seriously affected the caravan traffic from Berber and destroyed the importance of the town.

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BERBERĀ, the chief town and harbour of British Somaliland, lying in 10° 26' North Lat. and 45° 4' East Long. (Greenw.). The *Periphi mari: Erythraei*, as well as Ptolemy and Cosmas give the name *Βερβερε* *ἢ Βερβε*; or *Βερβερε* to the coast of the Land of Frankincense; the town itself is probably identical with *Mada Berber*. The older Arab geographers know only a land of the name of Berber, after which the Gulf of 'Aden is called *Bayr Berber* or *al-Bahri al-Berber*. The land owes its name to the natives who are called *Βερβεροι*, *Berberi* or *Berberi*. The people whom Yāqūt (iv. 601), describes as being between the *Land* and the *Habash* are apparently the ancestors of the modern Somalis. Whether the Berbers ever were Christians is doubtful, although the Christian Abyssinians extended their power for a period over a part of the Berbers' coast. In Yāqūt's time Islam had already penetrated among them, although he describes the Berbers as negroes with barbarous customs (poisoned arrows, contrition of prisoners). Ibn Sa'ūd (viii. 1286) says that they had adopted Islam for the most part and Ibn Battuta describes them as *Shāfi'is* which they are to-day.

Ibn Sa'ūd seems to be the first to mention the town of Berber. Little is known of its history. Native tradition tells of numerous attacks of missionaries of Islam. The stories are to be connected with the great advance of Islam which had been going on since the sixth century and the striving for independence in the upper Abyssinian provinces. Berbers must have been a part of the kingdom of Adal-Zaila [q. v.] in the sixth century. Varthema who travelled in the beginning of the sixteenth century speaks of a Muhammadan prince of the "Island" of Berber. Presumably the reference is to the kingdom of Harar under Ahmed Gazi, who fought against the Abyssinians, who were supported by the Portuguese with the help of the Turks, who had been ruling in Yaman since the time of Selim I. The claims of the Turks as lords of South Arabia to seriously scarcely appear to have affected the independence of the Somali coast in later times. The town of Berber, which on account of internal dissension gradually declined, acquired an evil reputation through the

murders of the crew of the *Mary Ann* in 1835 and the attack on Berber in 1855. In 1855 the Egyptians occupied Berber but they had to retire in 1884 on account of the Mahdist rising whereupon England occupied Zaila and Berber. In recent times, particularly in 1902, the hinterland of Berber has been disturbed by the "Mad Mulla".

Travellers in the middle of the sixteenth century describe Berber as a poverty-stricken settlement of miserable huts, the population of which was considerably multiplied however during the period of the great markets from November to April. Ships from the Arabian coasts, the Persian Gulf, and from India trafficked in slaves and cattle. In the Egyptian period a new town was founded at a little distance from the native one; it was burnt down however in 1888 and rebuilt by the English in European fashion. The market, which had sunk into insignificance, is beginning to regain its importance and the town the ordinary population of which is from 10,000—20,000, numbers 30,000 inhabitants during the market. The not inconsiderable foreign trade (the chief exports are hides) is chiefly carried on by English steamers.

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BERBERS.

HISTORY.

The Berbers have been settled in North Africa since remote antiquity. The ancient historians and geographers mention them under various names; the *Namumani* and *Payli* in Cyrenaica and Tripolitania; the *Garamantes* leading a nomadic life to the Sahara; the *Makyli* and *Mazini* in the Tunisian Sahel, the *Mazili* and the *Namili* to the eastern Maghrib, the *Gastili* on the borders of the desert and the high tablelands and lastly the *Mauri* occupying central and western Maghrib. The establishment of foreign colonies, Phoenician, Carthaginian, and Greek exercised but a slight influence on all these peoples except perhaps in the immediate neighbourhood of Carthage. Divided into numerous rival tribes, although sometimes capable of uniting at once against a foreign foe, they were never able to form powerful or permanent states. At the period of the Punic wars, although the east remained in a state of anarchy, in the centre and the west the beginnings of political organisation may be traced in the formation of the *Mazili*, *Mazili*, and of *Mazili*. The genius of *Mazili*, aided by the support of Rome, enabled this prince to reunite under his sway all *Namili*, and in the space of a few years to create a kingdom comprising all the Berber tribes from the *Mazili* to the Gulf of Syria. This kingdom had but an ephemeral duration however. It disappeared in 46 A. C. and Eastern *Namili* became a Roman province. When reconstituted some years later, the kingdom of *Namili* was merely a Roman protectorate. The dominion of the *Mazili* kingdom created by Augustus in 17 A. C. for Julius II was still brief, for it became a Roman province again in 42 A. D.

The domination of Rome in Africa lasted till the 6th century of our era. During this period the Berbers were assimilated in the provinces of Africa and in Numidia but they were hardly affected in the great mountains and high tablelands on the borders of the Sahara and in Mauretania. The Romans were at most satisfied with compelling the Berbers to pay tribute and furnish auxiliaries and left the government of the tribes to the local chiefs (*reguli*). The spirit of independence among the Berbers was not killed however. It manifested itself sometimes in rebellions, led by natives more or less Romanized such as Tacfarinas (17-20 A.D.) and sometimes in insurrections by the peoples of the desert or the hardly civilized tribes of the interior. Such were the tribes led by the Nasamones and Garamantes in the reigns of Augustus and Trajan; the insurrections of the Mauri in the reigns of Hadrian, Antoninus and Commodus; the factious during the period of military anarchy; the rising of the *independentes* (Kisili) of the *Hydruntina* at the end of the third century A.D. The gradual weakening of Roman authority is marked by a more and more energetic reaction on the part of the Berbers. The natives asserted their individuality by the adoption of heterodox doctrines such as Gnosticism, so that the religious disputes which desolated Africa in the 4th century are in many respects a war of races. The rising of the "Circumcelliones" appears to have been a kind of Berber "Jacobinism". Results like those of Firmus (372-375) and of Gildon (398) give another example of the hot-bloodedness of the Berbers. But the Berbers were no more able now than they had been in ancient times to unite against the common enemy and displace him. Their hostility to the Romans only facilitated the Vandal conquest. The Germanic conquerors, like the Romans, had to reckon with the Berbers. Although Geiseric succeeded in restraining them by enrolling them in his armies, his successor had to carry on a perpetual warfare with them. Mauretania, Kabylia, the Awraja, and Tripolitania remained independent. The Byzantines who held Africa for over a century (533-542) after their conquest of the Vandals, were not more fortunate. Native chiefs, Antalas in Byzacene, Yubba in the Awraja, Masinus in Mauretania, resisted Solomon, the governor sent by Justinian and he had great difficulty in overcoming them. After the death of this general, who was slain in an expedition against the Levates (Luwata in Tripolitania), the situation in Byzantine Africa became very critical. It was only with the assistance of the Berbers of the Awraja that John Troglita was able to repel the invasion of the Luwata. But Byzantine authority was not recognized by all the native peoples. With the exception of Byzacene, the former province of Africa (Tunisia), and the northern part of the modern province of Constantina, the towns on the coast and some strongholds in the interior, the Berbers were everywhere independent. At this time they formed three main groups: 1. in the east, the Luwata (Hawata, Awraja, Nefusa, Awraja) occupying Tripolitania, Cyrenaica, the Djerd and the Awraja; 2. in the west the Sanhadja scattered through central and western Maghrib (Kisili in Kabylia, Zewwa in great Kabylia), Zenata on the Algerian coast between Kabylia and Shell, Bend Nita from Shell to Melilla, *Ubanu* in the Rif, Berghawata, Masnala on the Atlantic coast of Morocco, Gzala on

the Great Atlas, Landa in the south of Morocco, Sanhadja "western of the *Hydruntina*", nomads in the Eastern Sahara; 3. the Zenata in parallel divisions on the borders of the plateau from Tripolitania to the Libyan Desert and gradually advancing towards central and western Maghrib.

The arrival of the Arabs scarcely affected this state of affairs. Their first expeditions were merely raids and left no trace other than the devastation caused by marauding bands of Mahammadans. The foundation of Kairouan (670) gave the Mahammadans a permanent base for operations but 'Okba's expeditions through the Maghrib were merely raids rather than a real conquest. The towns still occupied by the Byzantines did not fall to the Moslem leader, nor did the mountain fastnesses, the natives of which he could not overcome. The latter were so far from being subdued that one of their chiefs, Kowala, was able to surprise and kill 'Okba at Tébessa, to drive the Arabs out of Kislyys and found a Berber kingdom comprising the Awraja, the south of the department of Constantine, and the greater part of Tunisia (687-690). Kowala could not hold out for long, however, and in spite of the resistance offered by the Berbers in the Awraja, who have been embodied in the legendary figure of *Ashina*, the Moslems were finally victorious by the end of the first century A.D. The conversion of the Berbers to Islam, begun with no great success by 'Okba, was carried out in the century following. It was effected less by conviction than by self-interest, as the Arab generals led on the plea of enlisting the Berbers in their armies and thus winning them to their religion by the hope of booty. The Berbers formed the nucleus of the *Umayyad* which, under the leadership of Arab generals or even Berbers (farly), completed the conquest of the Maghrib in a few years and in less than half a century effected the conquest of Spain.

These friendly relations did not long subsist however between the Arabs and the Berbers. The latter complained that their services were poorly recompensed and that, although Muslims, they were treated more like inferiors than equals. They also left the paths of orthodoxy and adopted Khariji (Abadi, and Sufi) doctrines, which indeed appealed more to their democratic sentiments; then they rose in revolt against the Arabs. The movement began in the west, led by Habisara a water-carrier in Tangier, in 223 (740). In spite of a victory by the Emir Khalid over the rebels and the death of their leader they swept through the whole of the Maghrib and even crossed into Spain. The Arabs suffered momentous defeats such as that of Kalfidra at Bagdara in 223 (741). They were driven out of Kairouan which was plundered by the Warfadjites, who were followers of Sufi doctrines, in 239 (756). The Abnaji-Hawata under Abu 'I-Khattab (q. v.) were victorious over the Warfadjites and became masters of Tunisia and Tripolitania. The authority of the 'Abbasid Caliph was for the moment of no avail in Africa.

But the Berbers, divided against themselves, were not capable of taking advantage of the situation and following up their success. The destruction of Abu 'I-Khattab's army by Syrian troops, gave Kislyys back to the Arabs in 244 (761). Forty years of bloody fighting and numberless battles (300 according to Ibn Khaldun) were required before they could again assert their sway in the

western Maghrib. The remaining lands were quite lost to them; states with a Berber population under leaders of Arab descent were set up in various places, quite independent of the Abshid Caliph; for example, the kingdom of Tahart (Tagdant) founded by the son-in-law of the survivors of the Abshid, who had fled from the eastern to the central Maghrib; that of Sijilmassa under the Banu Nifra, that of Tlemcen, founded by Abu Karna, the leader of the Banu Ifra, that of Nakhir in the Rif; that of the Barghawata on the shores of the Atlantic Ocean and lastly the kingdom of Fes founded at the beginning of the 10th century by the 'Alid Idris II with the help of Berber tribes, the Miknasa, Sedrata and Zwaygha. Only the semi-independent dynasty of the Aghlabids (800-908) recognised the suzerainty of the 'Abbasids. They raised from the Berbers their troops and the conquest of Sicily, but they had, on the other hand, to put down frequent rebellions by the natives in Tripolitania, Southern Tunisia and in the Zab and Hodna territory.

The resistance of the Berbers to the Arabs really was quite as keen as before. It was strong enough to assure the supremacy of Shafite doctrine in the Maghrib, although these were radically opposed to the Shafite doctrines adopted by the Berbers only the century previous. The Kairouan furnished the 'Abbasid 'Abd Allah with the troops who fought the Aghlabids and laid the basis of the Fatimid power for the Mahdi 'Uthman al-Fatimid. The Fatimids were never able however to subdue all the Berbers. Although they succeeded in suppressing the immediate of Tahart, they could not prevent the Idrisids from retaining their power in the Maghrib; they were unable to make vassals of the Maghrawa and Zanata, who out of hatred for the Fatimids placed themselves under the Omayyads of Spain; and lastly they had to put down the revolt of the Ghazis led by Abu Yaqub 'Abd al-Malik (942-944), a revolt which endangered their power and from which they only emerged victorious with the help of the Sanhaja of Central Maghrib. Besides, the Fatimids soon turned their attention to the east and as soon as the Caliph al-Mu'izz was firmly established in Egypt they lost interest in the Maghrib. North Africa again fell a prey to various Berber tribes, no one of which was able to overcome the others. In the east the Sanhaja displaced the Kairouan and supported the Zirids, who were governors of Ifriqiya and Tripolitania. In the west, when the Idrisids had fallen, the power passed into the hands of the Zanata, who were first only governors for the Banu 'Omalya but became independent princes. In the beginning of the 11th century the Zirid kingdom broke up; the Hammudid kingdom was formed in the centre of the Maghrib; rulers of which recognised the authority of the Caliph of Baghdad and first made their capital at Ka'la, then at Bidjaya (Bougie). The state of anarchy, resulting from the quarrels of the Berbers among themselves, was complicated in the middle of the 11th century by the invasion of the Hilal tribes, the immediate results of which were the domination of Ifriqiya and a part of the Maghrib and the ultimate consequence a radical modification of the ethnography of Northern Africa.

Just when the confusion had reached its height, two Berber dynasties, the Almoravids and

Almoravids, each proclaiming different reformed religious doctrines, succeeded in establishing their preponderance in a time in Northern Africa. The triumph of the Almoravids was that of the Imam, who had up till then led a nomadic life between Southern Morocco and the banks of the Senegal and Niger. Though converted to Islam in the third century of the Hijra, they had for long been Muhammadans only in name. They were taught the true doctrine and orthodox practices by the Marabout Ibn Yassin and resolved to carry the true faith to the negroes of the Sudan and the antislavery peoples of Southern Morocco. Their conquests were stretched beyond these limits. Their chief Yusuf I. Tashfin founded Marrakech in 1062, subdued all Morocco and central Maghrib up to the Hammudid frontier in a few years, drove back the advancing Christians in the Iberian peninsula by the victory of Zaliqua in 1086, disposed of the Andalusian Emirs and became independent master of Muhammadan Spain. The decline of the Almoravids was as rapid as their rise. Exhausted by their own victories and visited by contact with a superior civilisation, these Berbers from the Sahara rapidly disappeared. In their place the Caliphs had to employ Christian mercenaries, while they themselves, holders of orthodoxy, scandalised good Muhammadans by their conduct. The Marinids of Morocco, converted to Christianity (Zanata), whence the name Almoravids) by the preaching of Ibn Tamiq, rose against them. Led by a Kairouan Berber, of great ability, named 'Abd al-Mu'izz they soon put an end to the Almoravid rule, without much difficulty. The empire founded by the Almoravids was even larger than that of their predecessors. Although 'Abd al-Mu'izz was not actually able to conquer all Spain, he destroyed the Hammudid kingdom of Bidjaya, the Zirid kingdom of Ifriqiya, drove the Christians out of the parts they had seized and made himself lord of all the country between the Gulf of Sidra and the Atlantic. A great Berber empire thus extended over the whole of northern Africa, though it was likewise won to crumble away. The Almoravid Caliphs were no more able than the Almoravids to keep to the paths of orthodoxy; one of them, Abu al-Mu'izz, went so far as openly to curse the Qur'an. Ibn Tamiq and sagged against true believers. The rivalry of the African Berber factions also hastened the break up of the empire founded by al-Mu'izz. The quarrels of the Marinids and the Kairouan bled the Moroccan court in blood; the tribes of the Maghrib favoured the efforts of the Banu Ghazis or attempted to make themselves independent. A century after the death of 'Abd al-Mu'izz, the last of his descendants, Abu Dabbas came to an inglorious end as leader of a soldier band in 1279. By this time the Maghrib was partitioned among new powers, the Marinids at Fes, the 'Abd al-Wadids at Tlemcen, and the Idrisids in Tunis. None of these dynasties was able to impose its authority on the others, nor even to make itself respected by its own subjects. In Morocco the tribes of the mountain regions were in a constant state of revolt against the Marinids; in central Maghrib, the Wargata (Wargata), the Zanata of the Ghazis, the Kabyla of the province of Constantine, the peoples of the Zab and the Ujand threw off the yoke of the princes of Constantine, Bidjaya and Tunis. The same thing happened at

the oases of the Djebel Nefusa and the Aurès. The inability of the Berbers to unite to form a great empire was once more clearly demonstrated. The only way to trace their history from this period is to write the history of the various tribes. The task is still further complicated by the changes brought about by the Hildal invasion. In the plains and plateaus the Berber population has been mingled with the Arabs; they have gradually abandoned their language and customs; they have even lost their ancient names which has been replaced by that of some individual from whom they trace their descent; they have become quite assimilated. Other groups have escaped this transformation, owing to the difficulty of access to their abodes such as those of the Aurès, of Kabylia and the Rif; they have been augmented by fugitives of all sorts, who have taken refuge with them; some have even gone down to the Sahara so that since the sixth century the Berbers form a cordon on the frontier of the land of the negroes parallel to that formed by the Arabs on the borders of the two Maghrib and Irtiya" (the Khaldun, *History of the Berbers*, trans. de Slane, II, p. 104). This disintegration was accompanied by the retreat of African civilization. It is an exaggeration to say that many Berber groups returned to a semi-savage state and only retained the most rudimentary notions of Islam. Their reconversion to Islam was the work of Marabouts in the eighth and ninth century, who very often claimed to come from the south of Morocco, from the legendary Sidiya al-Jamra, which popular imagination believed to be a regular nursery of missionaries and saints. The influence of these pious individuals was so great that whole tribes in the present day regard them as their ancestors. Some few groups escaped their attention; such perhaps are the *Zenaga* whose religious customs and beliefs, so different from those of the Islam of the Maghrib, have given rise to the strongest and most far-fetched hypotheses.

GEOGRAPHICAL DIVISIONS.

At the present day the Berbers are no more a homogeneous mass than they were in the first centuries of the Hijra. Their descendants still form the basis of the population of North Africa but they have been so greatly modified by the Arab element that it is often impossible to recognize them. They have lost the memory of their real origin, as well as their language and customs. Some considerable groups have however persisted in the mountains and in the desert, that is to say, in those regions into which the Arabs could not penetrate or which they did not succeed in retaining. They are linked up by smaller groups more or less related which are rapidly disappearing and survive as evidence of the ancient ethnographic conditions. It is besides, very difficult to give an exact list of these tribes. The retention of Berber dialect appears to be the most reliable criterion, although some tribes which claim to be of higher origin have ceased to speak the language of their ancestors.

Speaking generally, it may be said that the density of the Berber communities increases from east to west and from north to south. They are scattered over an immense area, bounded on the east by the oases of Siwah, the limits of Libya, and the mountains of Tibesti, on the west by the

Atlantic, on the south by the Hausa countries, the middle course of the Niger and the Senegal.

Tripolitania and Cyrenaica. There are some Berber tribes in the mountains of the land of Berber, in the Gharyan and the Djebel Irti and in the Djebel Nefusa, the religious stronghold of the Alids. They are also met with in the oases of Siwah, Awjila, Salma, Timi and in the Fezzan. We may mention the Mojahids of Awjila and the Ufaifa of the environs of Tripoli who, although they speak Arabic, say they are of Berber stock.

Tanzania. Berber dialects are spoken among the *Ighrid* (Island of Ighrid), who, like the Nefusi, belong to the Abayid sect, among the Troglodytes of the Matmaja and amongst some of the inhabitants of the Djebel (Sened). The other Berber tribes of the protectorate, such as the Khadmi have been assimilated.

Algeria. Kabylia in the north, the Aurès in the south-east have been the great centres of resistance of the Berbers. Although Little Kabylia was more affected by the Arabs than Great Kabylia, Berber dialects are still spoken in the neighbourhood of Bordj to *Azazif*, in the *Dahirs* and among the *Telaghma*, *Ain el-Mur* and the *Zwagha* of the district of Sefi. In the *Chenoua* Kabylia the *Kawwa* have preserved a dialect which is regarded as the purest of all those in the north; they are connected with the tribes of the *Wad Sahil* (West Sahel) in the east, the *Hann Ghallou* in the west. In the south and east of the department of Constantine, the *Uad Khar* (Sahel Aurès), the *Karakis* (*Ain Balgha*), the *Nememcha* (*Tebessa*) are allied to the *Shawya* of the Aurès. In the Tell of Algiers and Oran, some insignificant groups, which are rapidly disappearing, found in parallel lines from east to west, such as the *Uara*, the *Za'at*, the *Hann bu Ya'qub*, and the *Merghula* of the Middle Atlas. The *Ben Mennager* between Miliana, Cherchell and Tenez; the *Harat* of Tenzet al-Had (*Chenoua al-Ahad*), the *Hann bu Khannou* of the Warradja, the *A'chacha* of the *Uakra*, the *Bu Maluma* of *Frenda*, the *Dauy Soud* and the *Hann bu Said* of the Algero-Moroccan frontier. In the Algerian Sahara, the oases of *Wad High* and *Wargla*, the oases of the *Mash* peopled by *Abayid* Berbers, the *Khar* of *Minghar*, of the *Senghar* of *Ain Saida* mark the road between South Constantine and South-Morocco.

Morocco. Of all the parts of North Africa Morocco is the one in which the Berber element is the most important. It predominates in the Rif, in the various ranges of the Atlas, to the S. in the valleys of the *Wad Nila* and of the *Dra'a* and in the oases. All the Berber tribes are yet known however. A certain number of principal groups may nevertheless be distinguished.

1. The peoples of the lower Mulsay territory (the *Hann bu Zegga* and *Hann* leaders, who form a connecting link between the Berbers of Algeria and those of Morocco). 2. The tribes of the Rif (*Gacis* [*Gacis*], *Temsaman*, *Ma'awa*, *Bani Uraghen*, R. *Said*). 3. The *Reisher*, occupying, in the centre of Morocco, the lands round the oases of the *Mulsay*, the *Selul*, the *Wad Dra'a* (*Ma'awa*) and scattered between *Fra* and *Alkouda* to the north and the *Tafich* to the south-east, with a few outposts as far away as the Atlantic coast area near *Rbat* and *Slaf* (*Sale*). The *Zayan*, *Hann*

Alta, Beni Mgila, Ait Sherroghen, the Ait and Ait Yafelman (a confederacy of the Berbers) also belong to this group. 4. The Shilha, occupying the land to the south of Moghul and Marrakech, the valleys of the Great Atlas Range and of the Anti-Atlas, the Atlantic coast, the valleys of the Sûr, and Wad Nûr and the upper course of the Wad Tassilt and the Wad Dra'a (Dra'a). (To this group otherwise but little known, belong the tribes of the (Hija country, the Gumbûr, the Gumbûr, Gumbûr of the Great Atlas, the Humber, Ait Sûr of the Sûr, the Shilha, Ait Illal, Ait Lûmâ of the Sûr etc.). 5. The inhabitants of the coast (Tadila, Kigiz and Tuda) in these coasts, alongside of a Berber population in the desert value of the world, there lives a dark skinned people, the Harata, whose origin has given rise to controversies, some writers regarding them as black Berbers, and others as a cross between Berbers and negroes, analogous to the Melanogastri of the ancients, while others again say they are the last representatives of a negroid race called the "Gorilla". 6. The Berbers of the Sahara. The ancient tribes of the Zenata and Zenaga who ruled in the western Sahara in early centuries of the Muslim, were overcome by and made tributary to the Arab element so that the word Zenaga has become almost a synonym for "slave". Some tribes have nevertheless retained their independence; the Uad Dalim, descendants of the Almoravids, the Dugh (Ida U 'Alah) and the Meskal of Tagant. Lastly a certain number of nomads of the large tribe of Tifza in the north of Senegal, notably the Uad Daimin and the Toudagha still speak Berber. In the Central Sahara, the Tuareg preserve one of the most characteristic Berber types. They class themselves into two great groups; the Northern Tuareg (the Azder of Tassilt and Ahaggar, occupying the massive mountains of the same name), and the Southern Tuareg (Awilhal, Kel Wi (Kel Wi) of the Ati); the latter are already mixed with negro elements.

MANNERS AND CUSTOMS

Their manners and customs are with their language the distinguishing marks of the Berber tribes. Although we possess but scanty notices of Berber groups which have as yet been little studied, such as those of Morocco, the information available is sufficient to prove the identity of their customs with those of groups which are well known such as the Kabila, the Shawia of the Aures and the Tuareg. The most striking characteristic is the part played by custom in legislation. Among the Berbers the source of their laws is not, as with the Arabs, the Koran. Although they have adopted Islam, they have sharply separated dogma from law. The Koran is the undisputed authority as all that pertains to faith or religious hygiene but only civil and criminal law in so far as it does not come into contact with the law of custom. The proportion in which the two elements combine varies according as the tribes have been more or less deeply affected by Arab influence. The statement of Ibn Khaldun's with reference to Kabylie law, is apparently true for other Berber groups also. The result of the profound origin of Berber law is that it may be modified, while Muhammadan law, taken from the Koran, a divine and immutable book, is essen-

tially unalterable. As to the customs themselves, they fall into two classes, a) those of general origin transmitted from generation to generation by oral tradition; it is applied in Kabylie to all that concerns individual rights and the transference of property, and b) the law of local origin. The modification of principles consecrated by the law requires the consent of the tribes; the alteration of prescriptions sanctioned by the law requires only the approval of the village assembly. The Moroccan Berbers likewise have a particular code (law) for each tribe at each locality, whose prescriptions, almost always in accord with current tradition, are settled by the *amfa* or assembly of the elders. Instructions of civil and criminal law have given rise to a regular system of laws called *qasas*, which varies in the different villages; it is sometimes written down but as a rule is committed to memory by the elders. Traits of the same kind appear to exist among some of the Berber tribes of Morocco, the Ait Ait and the Ait ha Zid, for example. Many ordinances consecrated by custom, go back to a very ancient period, anterior even to Islam, for example the application of the *tal* in *qasas* law, the right of *qasas* as private vengeance allowed to the family of a murdered man, the institution of the *qasas*, which is the safeguard granted to an individual or body of strangers; and that of the *qasas*, the immunity, sometimes hereditary, of an individual or body of people. There is however one Berber group whose laws present striking differences to those we have just mentioned, that is the Ait Ait group of the Mash, whose laws are of religious origin and are distinguished from the orthodox law by their exceeding severity.

The social life of the Berbers likewise differs in many respects from that of the Arabs. One of the most striking features is the place of women amongst them. She enjoys greater consideration and influence than among the Arabs; for example, she is not forced to wear the veil; monogamy is the rule among Berber families; and lastly among the tribes which have best preserved the original such as the Tuareg traces are found of an organization of the family based on patriarchy.

The political organization of the Berbers in the various districts. Two principal types are distinguished however: 1. The aristocratic type: a noble and warrior class makes whom is a class of vassals and serfs, sometimes with a marabout class intermediary. 2. The democratic type: a municipal republic making its own laws and governing itself, for example the villages in Kabylie, the Aures and the Moroccan Atlas. In these latter public business is carried on and magistrates elected by the general assembly of the people (*qasas*, *qasas*). This form of government however looks more democratic than it really is for the influence in the assembly is in the hands of the old men and powerful individuals. In the Mash country power was in the hands of a clerical aristocracy (*qasas*). Each of these little republics, divided by the rivalries of its *qasas* (*qasas*), or parties grouped round an important individual is very jealous of its independence. In former times in Kabylie there was a practically permanent state of war between the various villages and tribes; in Morocco this is still the case. The individualistic spirit of the Berbers prevents them at the present day as in the past

from forming political groups of any importance; although they are capable of forming temporary or permanent confederacies they never rise to the conception of any more complete organizations. (G. Yvonne)

RELIGION.

In ancient times the religion of the Berbers appears to have consisted of a number of local cults corresponding in the division into tribes. The objects of their worship, about which we have only sparse and incomplete details were undoubtedly natural objects: caves, rocks, springs, rivers and mountains (e.g. the Atlas) to which should be added the celestial bodies, at least the sun, the moon and certain stars. The veneration in which these objects were held may still be traced in certain superstitions. It is certain that since the Punic epoch, there has not only been a borrowing of foreign divinities but also an assimilation of the latter to the native deities. Judaism also made numerous converts and if it did not play the role which some have tried to credit it with, it was certainly disseminated throughout the whole of North Africa; indeed with the exception of the descendants of the Jews, who were banished from Spain in the xth century, the greater part of the indigenous followers of Judaism, as descended from converts made before the introduction of Islam. Judaism paved the way for Christianity which soon, or elsewhere broke off from it, and flourished in spite of the strenuous struggle it had to wage with paganism, and the internal dissensions which rent it within. This is not the place to write its history (cf. Dom Leclercq, *L'Afrique chrétienne*, Paris, 1904, 3 Vols.; Muncey, *Histoire littéraire de l'Afrique chrétienne*, Paris, 1901—1909, 3 Vols., in course of publication); it will be sufficient to note that it gave the Berbers an opportunity to unite against Roman rule and that they eagerly adopted the heresies opposed to the doctrine of the Church of Rome. The same thing happened after Mohammedan conquest, only the name of their adversaries was changed. We do not exactly know the details of the conversion of the Berbers to Islam; we only know that they renounced it twelve times and that had they found stronger support than the Byzantine or the ephemeral Vandalic kingdom, their resistance would have had quite another result. Islam did not finally triumph till the sixth century of our era; it was at this date that the last of the native Christians disappeared.

At the beginning of the conquest, the Berbers professed the orthodox doctrine, the only one they knew; but their spirit of independence soon showed itself in the adoption of Kharijite doctrines, which laid the main emphasis on the conception of universal equality. That at least they were really little concerned with religious dogma, is clearly shown by the fact that not a section of them took the side of the Khalifa, nor only on behalf of the Muslims of Des but of those who, steeped in Pagan doctrines, saw in the Islam an incarnation of the Dely. This also explains why we have the Fatimids beside the Kharijites, Sufis and Abadites and the Kadhana, principal supporters of the Mahdi 'Ubad Allah. A reaction brought the triumph of Sunni doctrines with the Idrisids (Almeravides) of the 9th century who had only been converted in the 8th century; it was

further emphasized by the Mahadids of the Atlas who founded the Almohad empire and exterminated those who still professed other faiths. Christians and Shi'ites except a few Kharijite communities who were protected by the mountains, desert or sea (See the articles KHARAJITES, SUFIS, ABAIDITES, KADHANAS, NAJIDIS, ADRARITES.)

From the point of view of religion, the Berbers, without distinction of sects, have only produced theologians with a fondness for disputation; they have produced no great original thinkers, whether orthodox or heterodox. It was the narrowest and least liberal of the four Mohammedan sects (next to that of the Hanbalis) that of Maliki in Azas that became the most wide spread amongst them; this has remained the case to the present day. Sunni doctrines now reign supreme, more or less mixed with local superstitions, in particular the cult of marabouts, many of whom have replaced obscure indigenous divinities, except in a few Abadite communities which have persisted in the Maliki, in Gherna, and in the Lybels Nefusa and who keep up a connection with their overhightiness in Zanata. In addition to official Islam, two attempts to found in Morocco a religion which was to bear the same relation to Islam as the latter professes to bear to Christianity, must be mentioned: is the Rif the attempt of Ha-Mu al-Mohari (the "forger", q. v.) in the 16th century A. D. and in Tamesna, the modern Shantya, the religion founded by a former Kharijite, Shidi the Farid, among the Barghawata (q. v.) which lasted from the second to the fifth centuries A. D.

LANGUAGE AND LITERATURE.

In spite of the impossibility of proving their common origin, there is a linguistic unity among the Berber languages and although we know but little of the ancient language it may be presumed that its dialects did not differ from one another more than the modern dialects. Inscriptions alone could give us the key; but unfortunately they have not yet yielded up their secrets and the attempts that have been made to decipher them have not given satisfactory results. They were collected by Fakherte in 1870 (*Collection complète des inscriptions numides*, Lille, 1870; cf. also J. Halévy, *Essai d'épigraphie libyque*, Paris, 1879); since then however not a year has passed without new ones being discovered (see the collections in the *Revue de la numismatique archéologique de Constantinople*, in the *Revue africaine*, in the *Comptes de l'Académie des inscriptions* etc.). The Lybian alphabet has hitherto been thought to be of Phoenician origin (cf. Halévy, *op. cit.*, p. 13—16); an attempt to connect it with one of the South Semitic alphabets, more particularly the Thamnoudian has not been successful (E. Lippman, *L'origine de l'alphabet libyque*, Journ. As., 2. Series, 19, p. 422—443) but the proposal to connect it with the Aegrean alphabet and requires to be examined (cf. also P. Berger, *Histoire de l'écriture antique*, Paris, 1891, p. 324—332). It ceased to be used to the north after the Arab conquest and it is represented at the present day only by the Tasserg alphabet. Besides the inscriptions the only materials we have for the study of ancient Berber language are a certain number of words preserved in a more or less corrupt form by the writers of antiquity, they are only of importance from the lexicographic point of view.

(3 parts, unfinished): *Lamoral, Châouen Kabyles de Senid Aïchou, Algiers, 1899*; *Benila, Rouel de la police Kabyle, Algiers, 1904*; for the dialect of Wadi Sahil: R. Hassel, *L'immigration algérienne de 1871 dans les châteaux populaires Kabyles*, Louvain, 1892; for the Shawiya: G. Mercier, *Cinq textes berbères en dialecte chaoui*, extract from the *Journ. A.* 1900; for the Hecail: Stumme, *Strecken der Berber von Tlemcen*, Leipzig, 1900; for the Talaok: Mauguey, *Observations grammaticales et notes de la tribu des Talak*, Paris, 1897.

We may also mention the *Andalus* or collections on customary law, which are still used among certain Berber tribes. These only exist in oral tradition but some of those of Great Kabyle have been taken down and published; by Hippoteau (*États de province Kabyle, Alger, n. 4, p. 313—324*); *Les Kabyles et les coutumes Kabyles*, Paris, 1873, Vol. III, Appendix, p. 327—443; translation only, imprinted partly in *Algerian, Formation des cités chez les populations indigènes de l'Algérie*, Paris, 1886, p. 263—324, translation only; by Ben Sedira (*Œuvre de langue Kabyle, p. 305—355 text only*); Bouilla (*Le Kanan d'Adon: Recueil de monuments et de textes publiés en l'honneur du 25^e Congrès des Orientalistes, par les professeurs de l'École Supérieure des Lettres, Algiers, 1905, p. 152—178*). It is not necessary to enumerate the various translations of the old and New Testaments which have been made by Catholic and Protestant missionaries.

History, etc.: The most important materials have been collected by Ponsard, *Les Berbers* (Paris, 1877—1881, 2 vols.) but he stops with the departure of Mu'izz ad-Din Altun for Egypt. As to the Arab historians: Ibn Khaldun, *Kutub al-Mur* (Hull, 1284 7 vol.), vols. vi and vii, the French translation by de Slane, *Histoire des Berbères* (Algiers, 1852—1856, 4 vols.); S. Lane-Poole, *The Mohammedan Dynasties*, p. 33—83 (London, 1894); Ibn Abi Zar, *Harat al-Bihar*, ed. Vambary (Uppsala, 1845—1846; 2 v. in 4^e); Ibn 'Adhar, *al-Majma' al-Muhtasir*, ed. Dory (2 v., Leyden, 1848—1850); al-Mas'udi, *History of the Maghrib*, ed. Dory (Leyden, 1847); al-Bukari, *Description de l'Afrique septentrionale*, ed. de Slane (Algiers, 1857); named by de Slane (Paris, 1859); de Guise, *Description géographique* (Leyden, 1860; extract from al-Ya'qubi); Mauguey, *Chronique d'Alon Zaharia* (Algiers, 1878); al-Hazadi, *Kutub al-Muhtasir* (Constantinople, 1903); R. Hassel, *Les Sanusiyyes du Djebel Nefusa* (Paris, 1899); Quadenfeldt, *Entstehung und Verbreitung der Berberpopulation im Marokko, Zeitschr. für Ethnologie*, 1888, 1889; Daumet, *La Grande Kabylie* (Paris, 1847); Carelle, *Étude sur la Kabylie préhistorique* (Paris, 1848, 2 v.); Barth, *Travels and Discoveries in North and Central Africa* (London, 1847); Loret, *Les Tombeaux du Nord* (Paris, 1864); Maunel, *Les Tombeaux de l'Ouest* (Algiers, 1888); Jann, *Les Tombeaux du Sud-Est de l'Algérie* (Paris, 1908); Hamet et Lecomte, *La Kabylie et les coutumes Kabyles* (Paris, 3 v., 1872—1873); Renon, *La Société berbère in the Mitlenegh-Afrique et de l'Algérie* (Paris, 1876), p. 319—352; le P. Lingua, *La Kabylie* (Lyon, 1877); Mauguey, *Formation des cités chez les populations indigènes*

de l'Algérie (Paris, 1886); Mirand, *Les Kammars du Nord in the Études de droit musulman algérien* (Algiers, 1910), p. 429—437; T. W. Arnold, *Franching of Islam* (London, 1896), p. 258—262; R. Hassel, *Kabyle et la religion des Berbères* (Paris, 1910) authors quoted; de Slane, *Appendice à l'histoire des Berbères*, Vol. IV, p. 438—584; R. Hassel, *Étude sur les dialectes berbères* (Paris, 1894); A. Lyautey, *Berbers* (Paris, 1890), and the papers presented to various Oriental congresses (London, 1891; Paris, 1897; Hamburg, 1902; Copenhagen 1908). (R. Hassel.)

BEREIDA or BURADA (the diminutive of *Burak*), a large village in the Kaptan province of Nodid, situated 26° 17' N., 43° 55' E. It lies on the left bank of the Wadi Kamma, about ten miles from Oran and on the opposite bank. The names of *Bereida* and *Anaya* are from *berga* to them (Doughty). *Bereida* probably occupies the site of the ancient *Regda* (Springer, *Die alt Geographia Arabica*). The present town is said to have been founded three or four hundred years ago, by people of the Hami Tamim. After the fall of the Wahhah state it became independent under chiefs of the family of 'Alu'ayn (Palgrave). When *Kalpal*, the representative of the Ibn Sa'ud or Wahhah dynasty, had recovered some of the lost ground, he crushed *Buraida* by treachery, and placed it under a native of al-Rijal named *Mohanna*, who was governor at the time of Palgrave's visit (1862). His son (Jassan was governor when Doughty stayed there (1878). The former estimated the population at 25,000, the latter at 5,000 or, counting the surrounding hamlets, 6,000. The people are merchants and cultivators. The town is built of clay and surrounded by a wall only two feet thick. The gardens form a ring round the town outside the wall. The palm and tiled land extends for three miles on the side next the Wadi. They are irrigated from wells, made by digging in the sand. The water is raised by means of a wheel set over a frame of *ash wood*, which grows plentifully here. At the time of Palgrave's visit there was a busy market, rock-salt from western Kaptan being a common article of sale. The streets were fairly broad and regular. The height of the mountain proves the houses to have been built before the time of the Wahhahs (7 v.). It is probably about 600 years old. The castle *Palgrave* considered to be in part older, some of it being of stone. It had no architectural features, and there appear to be no ancient inscriptions in the town.

Geography: Palgrave, *Central and Eastern Arabia*; Doughty, *Arabia Deserta*; Ritter, *Reise nach Arabien*, iii. 436 et seq. (T. H. Weir.)

BERGAMA, the name of a district (*sanj*) and its capital in the *Sandjak* of Lemniz in the Wilayet of Adana (Syria). The town, which is situated in 34° 55' east Long. and 39° 5' north Lat., is the ancient Pergamon, as has been ascertained from the excavations of Hamann, Conze etc. This is not the place to discuss the history of Pergamon and the excavations; the reader may be referred to the brilliant excellent account in Haedeker's *Constantinople and Western Asia Minor*, p. 246—254.

In the beginning of the 19th century the town fell into the hands of the Turkish dynasty of the Karat and with *Balkans* was the most important

he is also said to have ordered the Christians of Samarkand to be severely punished and their church destroyed, as they had taken some liberties with their Muslim brethren fellow-citizens. When the news of the death of the Great Khān arrived (1259) it is said that the Friday prayer (Khutba) was read for Berke, not only in the West at Nishapur but also in Khorezm and the provinces of Persia (*Zakariya Nizami*, transl. Rieu, p. 1292).

During the next four years (1260-1264), two brothers of the dead Great Khān, Shubutai and Arigh-Bugha, engaged in a struggle for the throne of Eastern Asia. As the roads struck in Hulagū's show, the younger chieftain Arigh-Bugha (who was ultimately overcome by his opponent), was recognised as the rightful heir to the throne by Berke. Prince Arigh, a grandson of Genghis, appeared in Asia Minor some time, at first in the name of Arigh-Bugha and afterwards in open revolt against him; he succeeded in bringing under his sway not only the whole western territory of his grandfather but also Khwarezm, which had always belonged to the kingdom of Hōgh and his successors. The governors of the officials appointed by Berke were driven out of all their towns. The massacre mentioned by Wāsiṭ (Indian edition, p. 31), of a division of Berke's army, 5,000 strong, in Bokhara must have been carried out, not, as Wāsiṭ himself says by Shubutai, nor as d'Osson supposes (*Histoire de Mongolie*, III, 381 et seq.) by Hulagū, but by Arigh. The war between Berke and Arigh lasted till the death of the latter, even to the last years of his life, after the final victory over Arigh-Bugha, Arigh's troops occupied and destroyed the commercial town of Istar. Berke, whose forces were required to the South and West, could do nothing against his enemies in the East but did not however yield his claim. Prince Khidr, grandson of Ögedei, who was in Arigh-Bugha's army, continued the war against Arigh on the overthrow of Arigh-Bugha and was supported by Berke.

The campaign in the West against the Poles and against King Daniel of Galicia, who, out content with declaring himself independent in 1257, was bold enough to attack the Tatars, was of no great importance and were successfully carried by the troops, whose duty it was to guard the frontier districts, without it being necessary for Berke to take the field in person. King Daniel had to destroy at the bidding of the Tatar General most of the fortresses which he had built in his kingdom. The war between Berke and his cousin Hulagū, the conqueror of Persia, was more important and prosecuted with less success. The course of the war are variously given, as was previously the case in the story of the rivalry between Berke and Sütbē, Berke is here pictured by some authorities as the defender of Islam. He is said to have bitterly reproached Hulagū for his domination of in many Muslim countries and particularly for the execution of Caliph Musta'ṣim. Those authorities who say that the princes of the house of Iḡḡḡ felt their rights endangered by the foundation of a new Mongol kingdom in Persia are probably more trustworthy; some of the territories such as Arrān and Adshahdān which were incorporated in the new kingdom, had already been used by the "House of the Mongol house" in the reign of

Önggī-Khān and therefore according to the conqueror's directions ought to have belonged to the ancestral territory of Iḡḡḡ (cf. above in the article Iḡḡḡ Khān); the right in these lands was also constantly claimed but without success by the chiefs of the Golden Horde.

Berke twice made war on his Persian relatives. In the first war, Hulagū was at first victorious, advanced as far as over the Terek (in November and December 1262), but was there defeated by Berke's troops (the Khān himself was not present with his army) and lost a great part of his army on his retreat; many perished in the Terek, the ice on which was broken by the hoofs of the horses. After this war Hulagū massacred all merchants from Berke's kingdom who could be found in his domain. Berke retaliated by a massacre of those from Hulagū's land; no further attempts were made on either side to continue the war, however, during the next few years. Even before war broke out between these two princes, the Egyptian Sulṭān Balbān (q. v.) had decided to get into communication with Berke and to make an alliance against their common enemy Hulagū. A message to this effect had been sent from Cairo as early as the year 660 (24th November 1261-12th November 1262) to Berke; in March 661 (15th November-12th December 1262) an embassy was equipped for the same object. Before the ambassadors had returned, there appeared in Cairo in the spring of 1263, an embassy from the kingdom of Berke; when these envoys set out on their return journey the Sulṭān sent a second embassy to accompany them to the country of the Mongol prince. It is scarcely possible to reconcile the various statements given by the authorities on these transactions; apparently the accounts of the two embassies have been confused by the Egyptian historians. The accounts brought back by the envoys of the country of the Khān and his appearance (thin beard, yellow complexion, the hair bound behind each ear, apparently in plaits, a gold ring set with a jewel in one ear, a high turban on the head, a girdle of green Bulgarian leather, set with gold and jewels, around his waist, and shoes of red leather) are worthy of note; he is said to have then been 36 years of age; like Balbān he was afflicted with gout. In connection with these embassies, mention is made of a Mongol campaign against the Byzantine emperor, who had detained one of the two Egyptian embassies, probably the second, in his territory. In the year 1260 the Balkan Peninsula to the Aegean Sea was ravaged by a Mongol army (Berke took no part in this campaign either) and the Seljuḡ Sulṭān 'Isa al-Dīn Kai-Kāwūs, who had been driven out of Asia Minor and placed in custody in the fortress of Etes (on the Aegean Sea) was set free and brought to the Crimea.

In the year 1266 war was renewed by Berke against Persia where Hulagū's successor Abū Bakr now ruled, but it led to nothing. The two armies lay for a considerable time inactive on the banks of the Kura opposite one another; Berke, who was on this occasion at the head of his army (at least so the Persian authorities tell us), wished to ascend the Kura to Tiflis and there cross the river, but died on his way thither whereupon his army returned home to the Egyptian sources. The date of Berke's death is given as 665 (2nd October 1266-21st September 1267). In *Salat* (1267

Oct.—19 Nov. 1267) a message of sympathy was sent from Egypt to his nephew Mingke-Timur. The Russian annals say that Berke died in the year 674 of the Creation of the World (1st Sept. 1262—5th September 1263).

Berke left no family, so that the throne passed to Batu's grandson, Möngge-Timir. During the last years of his reign he was no longer, as Batu had been, second to the Great Khān in the Mongol Empire, but the ruler of an independent state, although this evolution was not completed till the reign of his successor who was the first to strike coins in his own name. It is difficult to estimate how much he did as a Muhammadan, so far as the culture of Islam among his Mongols. The Egyptian accounts speak of schools, in which the youth was instructed in the Korān; not only the Khān himself but each of his sons and family also had an Imam and a Mu'addhin attached to their establishments; yet we learn from the same sources that all sorts of heathen customs were preserved at the court of the Khān with the same strictness as in Mongolia. How little education the Khān himself had, may be gathered from the question which he asked the ambassadors, whether it was true that an enormous human bone was used as a bridge across the Nile. Not only the Khān himself but several of his brothers are said to have adopted Islam, nevertheless half a century was still to elapse after his death before Islam definitely became predominant in his kingdom. Most of the later authorities make the foundation of the capital Samarkand on the Oxus (in Berke's *Ilm* *Naqsh* in his journal, ed. Delandus, ii. 447, therefore calls this town *Sark-Berke*) the town as we know ~~from~~ the narrative of Ruhraquīs was already ~~known~~ by Batu; perhaps it was only under Berke that it came to be a town in the strict sense of the word.

Bibliography: For the Persian see above authorities and the editions of them see the Bibliography to the article BAHĀ' ULLĀH W. These editions collect the Arab materials for the history of the Golden Horde (*Sbornik materialov o zolotoordinskoi i arabskoi literatury*, Vol. I, St. Petersburg, 1882, Arabic text and Russian Translation); of special importance are the notices in the *al-Nakhsh al-ard* of al-Buhārī (*ibid.*, p. 181 et passim 193 et seq.; see the work itself see Brockelmann, I, 348); Quatremere quotes the same authorities; in *Makhlūf, Histoire des Sultans Mamelouks*, I, Part I, p. 213 et seq.; Patkounov has published Kirak's work (*Zbirnitsa materialov po arabskim istochnikam*, vol. II, St. Petersburg, 1874); Howorth, *History of the Mongols*, Vol. II (London, 1880), p. 103—123; Guichard de Rubruquis, *Journey in the Eastern Part of the World*, transl. by W. W. Rockhill (London, Hakluyt Society, 1903). (W. Barthold).

BASHKIRASH, a suburb of Constantinople, 2 1/4 miles from the bridge of Galata on the European shore of the Bosphorus. It was called *Shiplashium* by the Byzantines after a double column erected here by the elder Constantine. It was from here that Sultan Mahmud II, the conqueror of Constantinople but his feet dragged across the hills of Pera into the Golden Horn, the entrance to which from the Bosphorus was barred by a chain drawn across it. In the XVII and XVIII centuries the summer palaces of the sultans were situated

here, which were more than once burned down. The place is now surrounded by the picturesque castle of Dolmabahçe, which has also been burned down, and by the Yildiz palace. Among the buildings of historical interest dating from the Turkish period may be mentioned the tomb of Şahkâhânî Harâzemî, the great Turkîsh corsair (died 953 = 1540). The place now forms the *Yıldız Parkı* or *Garden* of Constantinople (F. GUCKE).

BESHLIK, a Turkish coin, which was introduced with the currency reforms of Sultan Süleimân II (1099-1102 = 1687-1691). It was based on the *ghurgh*, the common *ghurgh* of European countries, the foreign *ghurgh* had previously been current in Turkey but it was not till now that they were actually struck by the government. The smaller coins were called *para*. Five paras were a *beshlik*. How many paras originally made a *ghurgh*, we do not know. Lane Poole approximates twenty. With the gradual debasement of the coin the relationship was continually changing. As a rule a *ghurgh* was to be equal to 40 paras. The oldest *beshlik*, that we have, are of the reign of Ahmed III (1115-1143 = 1403-1450). The *beshlik*, also called *fiat* — from *fiat yek* = $\frac{1}{2}$ — was retained in the new currency instituted in Maharram 1250 = February 1834 during the reign of 'Abd al-Medjid. It is a quarter of the *shirgird* or 5 paras, which are now called *ghurgh*. It is about the equivalent of the franc at the present day.

Bibliography: Stanley Lane-Poole: *Catalogue of Oriental Coins in the British Museum*, Vol. viii, *The Coins of the Turke斯坦* (London, 1883); also *On the Weights and Measurements of Turkish Coins in the Numismatic Chamber* (1882); *Numal-Gali-Hakim, Tarih-i-mevkiffat-ı Lomani* (Constant, 1307), also in French under the title: *Essai de numismatique ottomane* (Constant, 1890); Belli, *Essai sur l'histoire numismatique de la Turquie in the Journ. asiat.*, viii Ser., Vol. xl. t. iv. (U. GUZ.)

BESHUPARMAK (= five fingers) denotes the cinquefoil in combination with *Dag*. It frequently appears as the name of a mountain. The best known Beshuparimak-dag is the mountain range in the central Gobi on the left bank of the *Blakchir*, the ancient *Lan-nu*. Its highest summit of five steep peaks about 5000 feet high has given its name to the whole range. [V. GUER.]

BESIKABAY, called *Besik* against the Turks is a bay on the western coast of Asia Minor opposite Tenedos. Although it is open, it affords a good anchorage sheltered from the north and north east winds, which give secure protection in summer when the south and ~~west~~ winds do ~~not~~ blow. In 1853 the English and French fleets established here before proceeding to the Crimea. The ships of foreign powers have also cast anchor here when they wished to bring pressure to bear on the Porte. (F. GILCHRIST.)

BESSARABIA. [See BUCHAK.]

BEST (+.), hand, place of refuge; hence *best*, one who claims the status of refugee.

BETEIGUZE. This is the name given by the earliest astronomers of the west to the star of the first magnitude in Orion. The γ has arisen from the careless writing of an ϵ and the better form is therefore *Beteiguse*. This star has three names among Arab astronomers. The first is *Munkib al-Dhau* (= Shoulder of Orion). The second

dants will receive a small pension from the British Government.

Hist. Geography: *British Gazetteer* (Bombay, 1877). (J. S. Cotton.)

BHATTI, or BHATI, a Kājipai tribe settled on the borders of the Panjab and Rajpootana, who have given their name to the towns of Bhataer and Bhatinda and a former British district of Bhatisa. The majority of them have long been converts to Islam. The mother of the fifth emperor Feroz Shah is said to have been a Bhatti, while the Pathan Sikh chiefs of the Panjab claim a similar ancestry.

Hist. Geography: W. Crooke, *The Tribes and Castes of the North-Western Provinces and Oudh*, ii, 42 et seq. (Calcutta, 1896).

(J. S. Cotton.)

BHOPAL, a feudatory Native State in Central India, lying between 22° 29' and 23° 54' N. lat. and 75° 28' and 78° 51' E. long. — near to Hindostan the most important Mohammadan State in India. Population (1901) 663,961, of whom 83,988 are Mussulmans.

History. This state was founded by Daulat Muhammad Khan, an Afghan soldier of fortune, who at an early age had entered the service of the Emperor Aurangzeb. He took advantage of the anarchy that prevailed after the death of Aurangzeb in 1707, to set himself up as an independent ruler with the title of Nawab, over the territory he had acquired, partly as a reward for services rendered, and partly by conquest. He died about 1740, at the age of sixty-six. His two sons and three grandsons who succeeded him, were either children or incompetent rulers, and the conduct of affairs was left in the hands of their Hindu ministers, men distinguished alike for honesty and ability. In 1778, at the reign of Hayat Muhammad Khan (the third grandson of Daulat Muhammad), the state of Bhopal first entered into relations with the British, and the foundations were laid of a friendship that has remained unbroken ever since. Towards the close of the 18th cent. the territories of Bhopal were overrun by hordes of Pindaris (the marauders who spread desolation throughout Central India during this period) and was invaded by the Marathas, who were called in to expel the Pindaris. In this crisis, Bhopal was saved from destruction by a young cousin of the Nawab, Wazir Muhammad Khan, who assumed the sole direction of affairs and succeeded in reconquering most of the territories that had been lost to his country. But his endeavours on behalf of the state were constantly thwarted by the jealousy of the heir apparent, Ghawath Muhammad Khan, who called in, first the Pindaris, and afterwards the Marathas, in order to compel Wazir Muhammad to retire from Bhopal. Despite the want of confidence shown in him, Wazir Muhammad seems to have magnanimously avoided any act of gross brutality to the recognized ruler of his country, but when Ghawath Muhammad had reduced himself to the condition of a puppet in the hands of the Marathas, he took advantage of a favourable opportunity to return to Bhopal and drive the Marathas out of the city (1807). (Nawab Hayat Muhammad, who had long withdrawn from all active participation in public life, died in the same year.) From this time Wazir Muhammad was the real ruler of the state, though Ghawath Muhammad still enjoyed

the Hindu dignity of Nawab. In 1812 a combination was made between the Maratha chiefs of Gwalior and Nagpur to crush him, and Bhopal was besieged by their united armies towards the close of the following year. Wazir Muhammad made a gallant defence during a siege of eight months and the Marathas were obliged to retire unsuccessful. They made active efforts to renew the siege in the following year, and would probably have effected the destruction of Bhopal as an independent principality but for the intervention of the British Government. Wazir Muhammad died in 1816, at the age of fifty-two, after having ruled Bhopal for nine years. He was succeeded by his son Nazir Muhammad Khan, who had married Kambayah Begum, the daughter of Ghawath Muhammad, who though still called Nawab had sunk into obscurity and made an objection to the elevation of his son-in-law. The first efforts of Nazir Muhammad were directed to forming a treaty of alliance with the British Government, whereby Bhopal was guaranteed to him and his descendants, on condition of his assisting the British with a contingent of troops and co-operating in suppressing the Pindari freebooters. He died after a reign of 3½ years, during which the state had entered upon a new era of prosperity and the revenues had increased tenfold. As he left but one child, an infant daughter, Sikandar Begum, it was arranged that the regency should be in the hands of his widow, Kambayah Begum. The regent, wishing to retain the power in her own hands, delayed the marriage of her daughter until 1835, but as she was even then unwilling to resign, a civil war broke out, in the course of which her son-in-law, Hashimji Muhammad, a nephew of Nazir Muhammad, was besieged and besieged in a fort by the troops of his wife and mother-in-law. Through the mediation of the British Government, the administration of the state was in 1837 entrusted to Hashimji Muhammad, and Kambayah Begum retired on a pension. On the death in 1844 of her son succeeded by his widow, Sikandar Begum, who ruled Bhopal until her death in 1865. This remarkable woman displayed in all departments of the state an energy, an activity, and an administrative ability such as would have done credit to a trained statesman. In six years she paid off the entire public debt; she abolished the system of farming the revenues, and made her own arrangements directly with the heads of villages; she put a stop to monopolies of trades and handicrafts; she reorganised the police, and made many other improvements. Throwing aside the restrictions of the purdah, she appeared in public unveiled and in masculine attire. During the Sepoy Mutiny of 1857, she distinguished herself by her unflinching fidelity to the British Government; when her nobles were urging her to proclaim a Jihad, and the contingent raised in Bhopal and commanded by British officers had embarked and was commencing to be led to join the rebels in Delhi, she never faltered; she caused the British officers to be conducted in safety into British territory, allowed the contingent with a strong hand, and finally restored order in every part of the Bhopal territory. Further, she liberally rewarded the British troops in every way that lay in her power. In return for their services, the Begum received various honours

(individualism and independence, going to the point of heresy although not of actual unbelief (*kufr*). In modern Arabic it can mean "paradox" (Noy and Badger).

In this development two broad parties showed themselves. One, conservative but gradually vanishing, in the past mostly Hanbalite and now practically Wahhabite only, taught that the duty of the believer was "following" (*ittika*) — the *Sunnah* understood — and not "innovating" (*bid'ah*). The other accepted the facts of change of environment and condition, and taught, in varying degrees and ways, that there were good and even necessary innovations. According to al-Shafi'i, suggesting that to new and contradictory *Kur'ān*, *Sunnah*, Agreement or Tradition (*ahad*) is a *bid'ah* which leads astray. But a good novelty which does not so contradict is a permissible *bid'ah*. A more elaborate classification divides innovations under the five *ahad* (*ahād*) of canon law. Innovations which are also in accordance with the Muslim community (*umma kulliyah*) are valid of Arabic philology in order to understand the *Kur'ān* etc.; accepting and rejecting legal witnesses (*shahād*), distinguishing sound from corrupt traditions; codifying canon law (*fiqh*); confuting heretics. Forbidden are all heretical systems (*mujtama'at*) opposed to orthodox Islam. Recommended (*ma'mūnat*) are such things as founding of religious houses for devotees (*riyāṣat*) and schools. Disliked (*munkar*) is such as the decorating of mosques and *Kur'ān*. Permitted (*halal*) is such as expenditure in eating, drinking etc.

Finally, the distinction between *bid'ah*, heresy, and *kufr*, unbelief, is said to lie in the origin of *bid'ah* being only a confusion (*ghabṣah*) as to a sound proof, while that of *kufr* is deliberate opposition (*mu'āmalah*).

Bibliography: The classical history of the development is by Goldziher, in his *Arab. Studien*, ii. pp. 22 ff. See, too, Macdonald, *Development of Muslim Theology*, 1901, and *unpublished* in India. (H. D. Macdonald.)

BIDAR, an ancient Hindu city, situated in 17° 55' N. and 77° 32' E., first occupied by the Muhammadans in 1322; it became the capital of the Bahmani Kings [v. c.] in 1429, and of the Barid Shāhi dynasty [v. c.] that followed them. It contains many monuments of the grandeur of these dynasties; among them are the massive tombs of the last two Kings of the Bahmani dynasty; the tombs of the Barid Shāhi Kings are of a more graceful type, the most beautiful being that of 'Alī Barid Shāhi, adorned with fine coloured tiles. The Barid Shāhi Kings are said to have deliberately destroyed the palaces of their predecessors, the Bahmanis, which is now entirely in ruins; but some remains of their own palaces remain, among which may be mentioned the Rangin Mahall, with its beautiful Inlaid work of mother-of-pearl. Of the great madrasah, built in 1478—1479 by Mahmūd Gawāh [v. c.], not only survive, richly decorated with enameled tiles.

Bibliography: *Report on the Antiquities in the Bidar and Aurangabad Districts*, by James Burgess, p. 42. ut sup. (*Archæological Survey of Western India*, Vol. iii, 1873); T. W. Haig, *Historic Landmarks of the Deccan* (Allahabad, 1907), pp. 95—104.

BIDIL [v. c. "unfortunate, distressed"] the name of several Persian poets:

1. MIZĀ 'Aḥī al-Kāsim Bidil, a Persian poet

of India, born 1054 (1644) at Akbarabad, died 1111 (1703) at Bidil, wrote many other works a poetical handbook of mysticism called *'Arf* (knowledge), an allegorical *Mathnawī* *Talīm al-Hayāt* (Taleim of Amusement) and he gave a collection of letters (mostly to his patron Shāh Allāh and his two sons) entitled *ṣafar al-ḥayāt*. His collected works (*Kutub al-Bidil*) were lithographed at Lucknow in 1287.

2. (BIDIL) MIZĀH BAYTĀ Bidil, a poet of Bidil, a descendant of a family of scholars, which had given the Bahawils a number of physicians. His father MIZĀH Bayhamūd Tabib had gone from Hyderabad to Bidil at the request of the Wāḥid Karīm al-Dīn Zand (died 1779), he himself was physician to Faṭṭḥ 'Alī Bidil and died at Kānna while returning from a pilgrimage to Mecca, in the beginning of the reign of Mahamūd Bidil (about 1780).

3. MUHAMMAD Aḥī Bidil, a poet of Bidil.

Bibliography: 1. *Guide to the Grandeur of Bidil*, *Philos.* Vol. II, p. 300, 310, 337; *Riḥlat al-Bidil*, *Majma' al-Furūd*, Vol. II, p. 82. (C. L. Husayn.)

BIDJĀN, Aḥmad, the son of a certain Shāh al-Dīn al-Kātib, wherefore he is sometimes like his brother Mahamūd, called Bīdījī Ogildā (son of the clerk), a Turkish author, who lived in the first half of the 17th (17th) century. Both the authors were pupils of the famous Hājjī Bahrām, the founder of the Jur'ish order of the Bahmaniya [see above, p. 595] and led an ascetic life whereby Aḥmad is said to have become so emaciated that he appeared to be lifeless (whence the epithet *Bidjān*). His literary activity was therefore mainly devoted to *ghazal*. He translated into Turkish the *Maḥfūz al-Dīn* composed by his brother in Arabic and gave the translation the title *Amr al-Aḥdī* (Constantinople, 1667, 1291; Kasan, 1861; Bōlak, 1300 etc.). Another Turkish treatise, a kind of history of the prophets bears the title *Maḥfūz al-Aḥdī* the author busied himself with cosmography, especially in the sense of a description of the world. In creation after the pattern of the Arab author al-Kāsim was the *Maḥfūz al-Aḥdī* is an extract from the latter's work (cf. *Kim, Cat. Turk. Mus. of Berlin, Mus.*, 106 of 1873); a similar work entitled *Ḥurr al-Maknūn* is more original. The first mentioned work was written in the year of the conquest of Constantinople 897 (1453) so that the author must have been still alive at that date, cf. the article *MAḤFŪZ* OGIL.

Bibliography: v. Husayn, *Gazetteer of the Ottoman Empire*, i. 127; *Uṣṣā Ottoman Press*, 169; doq. a *History of Ottoman Poetry*, i. 398 of 1891; cf. also the Catalogue of *Rice* (London), *Perich* (Berlin), *Pögl* (Vienna) etc.

BIDJANAGAR. [See VIDJANAGAR.]

BIDJĀPUR, or VIDJANAGAR, (= "city of victory"), a town and district of India, in the Bombay presidency. Area 80 districts: 5,669 sq. m. pop. (1901): 235,435, of whom only 124, are Muhammadans. It consists for the most part of a barren upland tract, very liable to drought. The language of the great majority is Kānaree, and many belong to the Lingayat sect. The town has been the head quarters of the district (formerly called Kāḍg) since 1885; pop. (1901): 23,611. It was the capital of the "Kāḍ"

Shah dynasty (q. v.) which established its independence of the Mughals in 1498, and was finally conquered by Aurangzeb in 1680. Magnificent palaces, mosques, tombs, and other buildings still remain in a fair state of preservation, together with the city walls, enclosing an immense area. Conspicuous among them are the Rawza in Ibrahim Adil Shah's (ob. 1626); the Gul-i-Nasim of Muhammad Adil Shah (ob. 1680) said to be the second largest dome in the world; and the Djami Masjid of 'Ali Adil Shah (ob. 1673). All of them have recently been the subject of useful restoration by the British government.

Bibliography: H. Coote, *Guide to Bidjapur* (Bombay, 1903); *Bombay Gazetteer*, xiii, 1; Ferrasson and P. Mandow Taylor, *Archæologie de l'Inde* (London, 1886).

(J. S. GORTON.)

BIDJAYA (see BOURGAS)

BIDJAWAR or **BIDJON**, a town and district of India, in Kachikhand, United Provinces Area of District: 1,791 sq. m.; pop. (1901): 779,951, of whom as many as 35% are Muhammadans. The town — pop. (1901) 17,583 — is of little importance, but the district is prominent in Rohilla history. It contains the town of Najibabad, founded about 1730 by Najib al-Daula, who was to be Wazir of Delhi, and whose son was Zafar Khan. In the Month of 1857, a grandson of Zafar Khan, with the title of Nawab of Najibabad, was one of the most formidable opponents of the British. He finally fell in prison, his property was confiscated, and his palace razed to the ground.

Bibliography: *Bombay Gazetteer* (Allahabad, 1903).

(J. S. GORTON.)

BIDLIS or **HULIS**, a town in Turkish Armenia, capital of the district of Kurdistan, situated in 42° 1' East long. (Greenw.) and 38° 23' North lat., 14 miles from the western shore of the Sea of Van, and 25 miles north-east of Sivas (Sefid); according to Koutas (*Bibl. géogr. arab.*, vi, 229), it was four post-stations (*biḥār*) from Akhlat (q. v. p. 235 et seq.). Bidlis (as *Hulid*; in the Turkish pronunciation of the name) *Bidlis* and Armenian *Hulis*.

The appearance of the town is described as very striking and most picturesque. It is built on the bottom of a deep valley and in two narrower ravines which run into it. The *Hulidai* river flows north to south through the town. The stream, which takes its name from *Hulid* more about 16 miles to the south and flows into the *Hizboḡ-su*, the so-called Eastern Tigris, near *Urmia*, about 10 miles northwest of Sivas. In the centre of the town the *Hulidai* receives a tributary from the west; another from the north-east joins it at the south end of Bidlis. The town is divided by this system of rivers or ravines into four separate quarters, the inhabitants of which often took one party after during hostilities and blockaded one another. The houses, usually surrounded by beautiful gardens rise up the steep cliffs all around; many dangerously steep and twisting little streets, which however are always paved, contrary to the usual custom of the east, communicate with one another. Immense bridges span the river. The remarkably solid style of architecture of most of the dwelling houses makes a very pleasant impression on the visitor. Excellent building material is furnished by the red-brown volcanic rocks of the district.

The whole town is surrounded by a strong circuit, now partly in ruins, perched on the top of a steep cliff. The date of its foundation is unknown: the walls bear a series of Arabic inscriptions. It may be assumed that the fortification of this dominant height was contemporaneous to the foundation of the town. Oriental legend ascribes the latter to Alexander the Great. The citadel of Bidlis played an important role in the military point of view throughout the vicissitudes of Armenian history. Since about the end of the middle ages Kurdish Chiefs (*begs*) had resided here, who, as elsewhere, exercised unlimited power, quite independent of the Porte; only on one occasion had Bidlis to submit to its nominal suzerain, viz. in 1638 when Selim Murad IV. set out for the conquest of Baghdad with a vast host. It was not till 1842 that after severe fighting the Turks succeeded in breaking the power of the Kurdish princes ruling in Bidlis and Van and raising the town and district directly. The ancient Kurdish castle is now used as the residence of the principal Turkish officials.

The climate of Bidlis is on account of the high altitude (5180 feet; stated 5310 feet) raw and damp. As everywhere on the Armenian plateau, a long winter is followed by a short relatively hot summer; snow often lies on the roads from November to May, conditions are very favourable for the cultivation of fruits however; vegetables and excellent fruit flourish in abundance.

The industries of Bidlis are on the whole not important. The many channels of waters drive numerous mills. The textile industry may be particularly mentioned. The tastefully decorated carpets woven in the Bidlis district are famous throughout Turkey. Colouring with madder is a speciality here. The principal exports are: red and dyed stuffs (cotton and linen), carpets, goat and ant skins, hides, and large flocks of sheep; of special importance is the exportation of gallapples collected in the mountains of Kurdistan and of white and red gum (tragacanth) which find their way to Europe.

Bidlis is a most important town commercially and indeed must be regarded as one of the chief centres in Armenia, for it is one of the chief places through which passes the caravan traffic between Armenia and Georgia on the one side and the basins of the Euphrates and Tigris and Syria on the other. According to Layard there are three routes from Bidlis to the *Urmia*, two over the mountains to Sivas, which are usually traversed by caravans but are steep and difficult; a third (which was taken by Layard) makes a detour through the valleys of the eastern arm of the Tigris. Of the two roads mentioned by Layard connecting Bidlis and Sivas, the first Arab town in Mesopotamia proper, and of which nothing further is known, must be a mere footpath. We know more about the road which is more frequented from Bidlis via *Uchlik* to Sivas (2 days' journey); the *Hulid* pass proper, which has several times been traversed and described by European travellers. This narrow pass is already mentioned in the Byzantine (George Cypr.: *Historia Byzantina*) and Arab sources (Hakibson, *op. cit.* et seq.) and more often in Armenian literature. Cf. Geogr. Congr. Cypri. (Nicosia, 1890), p. 165; H. Hirschman, *op. cit.*, p. 317, 318.

The main route from Bidlis into the interior

of Armenia were immediately in a north-westerly direction towards Mugh, and before crossing the Nimend-dagh, 7000 feet high, would cross a water road which goes directly north-east towards the Sea of Van (or Ladakh). All these passes are often quite snowed up during the long severe winters and they are exceedingly difficult to traverse.

Before the last Russo-Turkish war the district of Bidlis was under the Governor-General of Erzerum. It was then placed as the rank of a separate district (vilayet) by the Porte, chiefly in order to put a check on the individualistic tendencies and quarrels of its citizens. The modern Vilayet of Bidlis comprises 4 *kazas* (Bidlis, Mush, *Siirt* and *Gimlik*) with 40 *kazas* and 13,500 sq. miles in area. The population numbers 254,000 Muhammadans, 140,000 Christians, 3,000 Jews etc., in all 398,700 souls. The *Sancak* of Bidlis (with 4 *kazas*) comprises 2800 sq. miles with 108,227 inhabitants including 70,000 Muhammadans, 32,000 Armenians, 663 Yezidis and 3740 Syrian Jacobites. As to the town of Bidlis itself the older estimate of Klosser (1814) gives 12,000 inhabitants, Southgate (1837) and Ham (1838) give 3000 families, which would give about 13,000—15,000 inhabitants. Müller-Schwan and Hyernat estimated the population in (1888) at 30,000 inhabitants in 1888 houses (of which 5000 were Kurds and 1000 Armenians); Nolde (in 1893) 36,000 inhabitants. The last, more accurate estimate by Consul, *et cetera*, whose statistics on the Vilayet of Bidlis have also been used by Supan in *Volkskunde, Völkergeschichte, Völk. Hoch* 135 (1901), p. 5, 14—15, 20 gives the present population as 20,000 Muhammadans (about 3000 Kurds), 16,086 Gregorian Armenians, 200 Protestant Armenians, 1800 Jacobites, a total 36,286 souls in 3300 houses; there are 13 mosques and 4 Tekkys (Dervish monasteries). The Gregorian Armenians, who live exclusively in the small quarter are governed by a *Mashay* and have 4 Churches; there is another church for the Jacobites.

Bidlis is still the typical Kurdish metropolis, and was their political centre during the last great revolts of the Kurds in the sixteenth century. It is too wonderful therefore that it has repeatedly been the scene of awful massacres of Christians, during the Armenian troubles of the last two decades, cf. above p. 443.

Bibliographie: *Mittheil. v. d. Ges. f. d. Gesch. d. Armenien*, p. 176; *Völk. Hoch* (ed. Wiestenfeldt) I. 529; *Le Strange, The Lands of the East, Constantinople* (1905), p. 134; *Well, Gesch. der Armenien*, II. 628, Note 2; H. A. Barth, *Geschichte der kurdischen Fürstentümer* in the *Sitzungsber. der Wiener Akad.*, xxii (1859); *Revue. Erdkunde*, ix. 1002—1003; i. 165—166; *Annales de l'Institut de France et de l'Institut de Constantinople*, *Le Turques d'Asie*, II. Paris, 1802, p. 324—325 (particularly 359—363); H. Hübner in the *Leipzig. Zeits.*, xvi (1903), p. 317, 318, 324, 390; *Konrad von Heil, Voy. en Turquie et en Perse* (Paris, 1834 et 1835), and *Atlas*, pl. viii; A. H. Layard, *Nimrud and Babylon* (Leipzig, 1836), p. 35—38; H. Zemann, *Armenien und die Land of Venedic* (New-York, 1807), p. 104—105, 354 (in particular the account of the American Mission in Bidlis); E. Nolde, *Die kurd. Fürstentümer, Kurdistan und Armenien* (Strassburg, 1895), p. 227—241;

Müller-Schwan und Hyernat, New Armenian Men and people, Mesopotamia (Mann, 1897), p. 224—229; *Le Strange, Armenia* (London, 1907); *Lehmann-Haupt, Armenien* (Leipzig, 1910), 327—338 (Bibliographie). (M. STARK.)

BIDLISI, MAHMOUD İBRAHİM, a Turkish General and historian, son of the mystic Husam al-Din, who belonged to the school of Shakh Umar, was first of all, an official in the chancellery of Yaghut, son of Uzun Hasan, Sultan of the Tatars of the White Sheep (died 1466—1490—1491). His reply to the Ottoman Sultan Bayezid II on the latter's message announcing his victory, induced the Sultan to invite Bidlisi to his court where he remained in the service of Selim I. He accompanied the latter on his campaign against Herat and took possession of Kandahar for Selim. At the head of a Kurdish army he defeated the Persians, conquered Merv, played an active part in the suppression of al-Khat (Feroz) and Mas'ud and consolidated the internal affairs of the land.

In the name of the Sultan he granted *Shah-Khan* to the Ayubid Khali, II, who took part in the conquest of Egypt and celebrated Selim in a pamphlet, in which he took the opportunity to give him some advice on the government of Egypt. He died in 1520 (1540) the year in which Selim also died and left a history in Persian verse (20,000 *baits*) of the first eight Ottoman Sultans, called the *Hafte-behi* "the eight Pearls".

Bibliographie: H. A. Barth, *Geschichte der kurdischen Fürstentümer*, p. 12 (*Sitzungsber. der Wiener Akad.*, xxii. 1859, p. 145); L. de Hammer, *Histoire de l'empire ottoman*, Vol. vi, p. 224, 253 et seq. 259—275; *Seid al-Mulla, Na'at al-Mahmudiyya*, Vol. II, p. 368; *Gilch, History of Ottoman Turkey*, Vol. II, p. 167, n. (where a more late is given). (M. STARK.)

BIDLISI, SHAHIN KHAN, a Persian historian, eldest son of the Emir Shams al-Din, prince of Bidlis, born 1004 (1214) 24th February 1543, at Karchakil near Sam, was brought up with the family of Shih Tahmasp I (1533—1577). At the age of 12, he was appointed as *Amir* of the Kurds, an office which he held for three years. He carried out with him the task of subduing the province of Gilan, with which he was entrusted. He was afterwards summoned by the court of Shah Ismail II (1577—1578) and was governor of Nakhchivan when Shah Murad III placed him on the throne of his ancestors in Bidlis. In 1605 (1590—1597) he dedicated in favour of his son Shams al-Din in order to complete his Persian history of the Kurds, entitled the *Shahzadeh*; it was translated into Turkish by Muhammad Bey b. Ahmad Bey Khan in 1078 (1667—1668) and by Shams' shortly after 1095 (1684). There is an autograph in the Bodleian (Bibl. 334); the text has been edited by Vekhtinov-Zernov (St. Petersburg, 1860—1862) and a French version by Clermont (1865—1867).

Bibliographie: *Well, Gesch. der Armenien*, II. Vol. III. (1826), p. 291; Vekhtinov-Zernov, *Schreibenschrift*, Vol. I, p. 31 et seq.; H. A. Barth, *Geschichte der kurdischen Fürstentümer*, p. 96 et seq. (M. STARK.)

BIDPAL, BIDPAH or BIDPAT is the form used

in the west, at the name of the author of the *Kalila wa-Dimna*; this form may be traced to the Arabic *Maqal* or *Maqala*. The Syriac version of the book (compiled from the Pahlavi) has the name *Maqal* or *Maqala*. This form is said by Bentley to be derived from the Sanskrit *vidyāpuri* which means "land of knowledge".

All that we know of this (legendary) personage is given in the preface by Richard D. Salomon, alias 'Ali b. al-Shih al-Farisi, to the Arabic version of the *Kalila wa-Dimna*. This may only be briefly given here since the reader may be referred for other points to the article *KALILA WA-DIMNA*.

After the prince who had been set over India by Alexander the Great had been driven out, King Dabshalin, a scion of the native ruling family, was placed on the throne by the people. He soon began to conduct himself in an arbitrary fashion and to neglect the interests of his subjects. This grieved a wise Brahmin, Wadda by name, who after a fruitless consultation with his people reproached the king at an audience with his misgovernment. The latter drew him into prison, where he lay for a time forgotten by everyone. One evening the king was disturbed in the study of the starry heavens and was reminded of Wadda, whom he ordered to be brought to him. He pardoned him his bold speech, appointed him vizier, and showed him great honour. The king henceforth devoted himself entirely to the arts of peace and expressed a wish to have his name, like those of his ancestors, go down to posterity associated with some great work, which would give deep wisdom in a popular form. Wadda then retired from the world with a supply of writing-materials and food, and attended by one pupil, to whom he dictated the *Kalila wa-Dimna*.

When the work was completed, the king invited all the people of his kingdom to hear it read, which was done by Wadda in the presence of the king.

Bibliography: Bentley, *Einleitung zu Kalila und Dimna* in Bickell's edition, p. xlii. note 3; *Kalila wa-Dimna*, ed. de Sacy, p. 3—32 of the Arab. text; ed. Chetkha, p. 5—18 of the arab. text. See also *KALILA WA-DIMNA*. (A. J. WILKINSON.)

HIDRI WARE, an alloy metal work, so called from *hidra* (H. 4.) where it is said to have been first manufactured: it is made of a composite alloy of copper and tin (the proportions of which vary in different localities), to which tin, lead or steel powder is sometimes added: the surface is laid in silver or gold, and finally polished and coloured to a dark green or black colour by means of a composition of sal ammoniac, saltpetre and other ingredients; the patterns are generally of a floral description, one of the oldest and most prevalent being the poppy pattern. The chief centres of manufacture are Bidar, Farukh, Lucknow, Dacca and Murshidabad; in the three towns the trade is almost entirely in the hands of Muhammadans.

Bibliography: Benjamin Heyne, *An account of the Bidri Ware in India* (*Asiatic Journal*, lii. 220-221, London, 1837); George Smith, *Description of the manufacture of Bidri ware* (*Modern Journal of Literature and Science*, xlii. 81—84, 1857); Sir George Birdwood, *Industrial Arts of India*; T. N. Mukherji, *Bidri Ware* (*Journal of Indian Art*

(N. 6, 1885); Sir George Wall, *Indian Art of Bidri*, 1903, pp. 46—47 (London, 1903). **BIGHA**: a measure of land in India, $\frac{1}{16}$ of an acre or 3025 square yards. This is the standard bigha as used by the Emperor Akbar, but at different times and in different parts of India it has varied considerably.

Bibliography: Abu T. Fazl, *Ain-i-Akbari*, usual form, li. 61—62; H. H. Wilson, *Glossary*, 191.

BIGHA (Greek *Βίγη*), a town in Asia Minor on the Troad (Turkish Canon or Canak), a tributary of the Kadya (Euxine) about 14 miles distant from the Sea of Marmora, capital of a kaza with about 5000 inhabitants (Census, see below, iii. 763, gives 10,000). The whole north-western province of Asia Minor (Mysia) is also called after Bigha although it is not the capital, which is Katakai Salmaz or Canak Katakai (Katakai). The harbour (Katakai) of the town at the mouth of the Kadya is Katakai Bigha or Katakai Katakai.

Bibliography: 'Ali Djavid, *Mamalik-i-Osmaniyeh-i-Hisriye*, *Shihriyat-i-Turkiye*, 274 et seq.; Canak, *Le Turquis d'Asie*, li. 634 et seq.

BIGHAFRID n. MAHARAJA, a Parsi sovereign, who appeared at Kharat in the district of Nishapur in the last years of the Qanayat Shah and was slain with many of his supporters by Abd Mullin at the instigation of the Maheds. He is said to have spent seven years in China early in his career and to have suddenly appeared to the people on his return pretending he had been dead and in heaven during this period. According to one writer he actually simulated death and spent a year in a tomb, which he had built for himself. His teaching, which he claimed to have learned in heaven, was contained in a Persian work. In it he abolished certain ceremonies and customs of Magism e.g. the mother-in-law (maharaj), the worship of fire, the marriage of near relatives, the drinking of wine and the eating of animals that had died etc., while he substituted in their place new rites, for example, the repetition of certain prescribed prayers seven times daily and turning towards the sun while repeating them.

Bibliography: *Elkhat* (ed. Flügel), 344; *Mafanz al-Ustun* (ed. van Vloten), 35; al-Ustun, *Chronology of Ancient Nations* (ed. Sachau), 210; du Quesnel, *Sachau*, 193 et seq.; al-Sayidat, *Mafanz al-Ustun* (ed. Caron), 187; *Waqit Zakhir*, *far al-Kurdi dar Mafanz*, li. 30 et seq.

BIGHAR, or BIGHAR, a town and historic tract of India, in the province of Bengal. The town — pop. (1901) 83,063 — derives its name from *bigha* = a Buddhist monastery, and is surrounded by Buddhist remains. It is believed to have been the provincial capital under the Muhammadans from early in the 13th cent. until the time of Akbar, when the seat of government was removed to Dhaka. The province was never an independent kingdom, being on the borderland between Bengal proper and Hindustan. Under the Mughals it formed a *suba*, divided into eight *sarkats*, which was always subordinate to the *suba* of Bengal, and on such it passed to the British in 1765, with the grant of the *diwans* of Bengal, Bihar, and Orissa. Bighar, however, differs from Bengal proper in almost every respect — in climate and

agriculture, in population and language. Only 18% of the inhabitants are Muhammadans, compared with 54% in Bengal. Their language, known as Bihari, is directly derived from the ancient Magadhi Prakrit, and may be described as intermediate between Eastern Hindi and Bengali. It comprises three dialects, Maithili, Magadhi, and Bhojpuri. In 1901, it was found to be spoken by 34½ millions, showing that the language has spread beyond the administrative province, which contained only 24,241,305 persons.

Bibliography: *Imperial Gazetteer of India*; G. A. Grierson, *Bihar Passes Life* (Calcutta, 1885).

al-BIHARI (Mujibb Allāh al-ʿArab al-Shirāʿi al-Biharī), born in a village in Bihar, India, one of the most eminent 'Ulamā' of his time. 'Alamgir appointed him *Kāẓib* of Lucknow, and afterwards of Faizabad, Dakhnā. For a time he fell under the displeasure of the Emperor, but was restored to favour and appointed *mufti* to 'Alamgir's grandson, Rāṣ al-Khān, son of Muḥammad Muʿizz. On the death of the Emperor 'Alamgir, Muḥammad Muʿizz succeeded him under the title of Shāh 'Alam I and bestowed upon Muḥibb Allāh the title of "Faqīh Khān". He made him *Kāẓib al-Sharʿi* (chief justice) of the entire Mughal Empire, but he did not live long to enjoy this post, as he died a few months after in A. H. 1119 (A. D. 1707). He is the author of the following works: 1. *al-Furūq al-Fard*, a treatise on the individual items, (Lah., 12d. 417. No. 581, 1s.); 2. *Sharḥ al-Zuhūr*, on the principles of Muslim jurisprudence, according to the Hanafī school, (printed at Algor, 1297; *Tabl.* 1311); 3. *Sulḥ al-Hisn*, on logic, (this has long been a favourite textbook in India, it has frequently been printed, and numerous *taḥṣīl* and *taʿrīf* commentaries have been written upon it).

Bibliography: *ʿArab al-Biharī*, *Sulḥ al-Hisn*, 76; *Sulḥ al-Hisn*, *Sharḥ al-Zuhūr*, p. 903; Fakhr Muḥammad al-Sharī, p. 431; Brockelmann, *Grich. d. Arab. Litt.*, II, p. 420; *Lehrb. d. Arab. Wiss.*, *Indic. Offic.*, Nov. 132, 163, 367, 571-572.

(M. HUSSEIN HOSAIN.)

BIHIST. [See *MAHIST*, p. 600.]

BIHṢṢADH, the medieval name of three districts (Pers. *astān* = *Arabī* *āṣṣā*) of Sāwād or 'Irāq (Mesopotamia). The division is this: 1. In Saʿdīn times, adopted by the Arabs, was as follows: 1. Upper Bihṣṣadh with six divisions (*parṣṣ*), including Babil, Khuzistān, Upper- and Lower-Fallūjja, 'Ain al-Tamr; 2. Central-Bihṣṣadh with four divisions including Sāra and Naḥr al-Malik; 3. Lower Bihṣṣadh with five divisions, among them Furs Bihṣṣadh and Nāṣir. All three districts are occasionally comprised under the plural form Bihṣṣadhiyāt. In general the term is applied to *parṣṣ* lands along the banks of the Euphrates in its course south-west of Baghdād as far as the district of Fūḥā. The name Bihṣṣadh means: "Good (or "better", modern Persian *khā* = middle Persian *arā*)-habitation"; analogous appellations may be quoted elsewhere; cf. Masquati, *op. cit.*, p. 41. The Bihṣṣadh referred to is the first king of *parṣṣ* name (reigned 488 to 496-531): a number of other districts and town-names may be traced to him; cf. e.g. the articles *ABARḤUN* [above, p. 5] and *ABARḤAN* [p. 600].

In the geography of Pseudo-Masʿūdī the name of the Bihṣṣadh province appears in the form *Korā*; cf. Masquati, *op. cit.*, p. 141.

Bibliography: *RIH. Græc. Arab.* (ed. de Goeje), *passim*, particularly II, 133; II, 7, 276; *Vahit. Naṣṣam* (ed. Westenfeld), I, 770; *Moʿāḥid al-ʿArab*, *Lehrb. d. Arab. Wiss.* (ed. J. J. Goeje), p. 270, 283; M. Streck, *Babylonien nach den arab. Geographien*, I, (1900), p. 16, 20; J. Masquati, *Arabika* = *RIA. der Geogr.*, *Gr. d. Mitt.*, New Series, Vol. III, 2 (1901), p. 142, 163 et seq. (M. STRECK.)

BIHRŪZ, al-Djārid al-Dīn, was prefect of Baghdād about intervals for more than 30 years from 504-536 (1108-1141) and for a period of all 'Irāq for the Seljuq Sultans. After being finally deposed in 536 he retired to his private property, the town of Takrit, and spent the remainder of his life there till his death in 540 (1145-1146). During his government he earned the gratitude of his contemporaries by the many useful public works which he had undertaken for the improvement of the general welfare.

Bibliography: *al-ʿArab* (ed. Tarnberg), I, 330 et seq.

BIHZĀD, Kāwāl al-Dīn, the most famous of Persian miniature painters, born in Herat, a pupil of Fīr Sāyid Ahmad of Tabriz and favourite of the Timurid Rūmī al-Dīn and the Sultan Shāh Bahlūl Baber. (M. Streck, I, 422) praises his delicate talent but criticises him for making the lines of the cloths too thick on bearded faces. He was still alive when Khondemir completed his *Ṣafat al-Shāh* (930-1522). Among the manuscripts illustrated by him may be mentioned a *Yusuf-Zuleykā* written by Sultan 'Alī Mashhādī, which belonged to the library of the *Shāh* al-Mughl Humayūn, when it was plundered and afterwards found a place in Akbar's library (perhaps the identical example, now in the Schultz collection, *Orientalische Arabien*, I, Pl. VI, 9). He also illustrated a *Ḥikāyat al-Sāʿid* (893-1488) in Cairo and the *Diwān* of Ḥamīd al-Dīn in Paris. There are seven sketches by him in Vienna. His pupils were Shāh-e-Ḥusaynī, Mīr Muḥammad of Samarkand, Aḥmad Shāh of Tabriz, who decorated the public buildings of Herat with inscriptions, and Muḥammad 'Alī, who constructed the Chihil Sāṭik palace at Ispahān. His nephew Rūmī al-Dīn was an excellent calligrapher.

Bibliography: Cl. Huart, *Calligraphes et miniaturistes*, p. 222, 224, 226, 230.

(Cl. HUART.)

BIKĀ. [See *BIKĀ*, p. 600.]

BIKĀ (A.), first born, virgin.

BILĀD (A.), plural of *bilād* (q. v.) "district", "province", appears in the names of countries, e.g. *Bilād al-ʿArab*, Arabia; *Bilād al-Rūm*, land of the Romans, Asia Minor; *Bilād al-Djazīra*, lands of the Taurus passes; *Bilād al-Djazīra*, below.

BILĀD al-DJARID (Land of Palms), or as it is popularly called al-Djārid, a district in central Tunisia. The name is now given to a group of four oases, viz. Tūzov, Neḥa, al-Wādīn and al-Hammā (cf. the articles *Tūzov* and *Neḥa*). The Djarid is a rocky stretch of land bounded on the north by the Shāh al-Gharb and on the south by the Shāh al-Qarīd. The latter forms with its continuation the Shāh al-Fedjān an almost

mistaken depression from the shores of the Gulf of Oued to the Algerian frontier. Shut in by mountains and sand hills against which incursions have had to be taken to prevent the invasion of the oases by the winds of the desert, the Djardj furnishes a kind of natural live-house, where the average temperature throughout the year is 70°, with, however, a maximum of 120° and a minimum of 25° Fahr. The rainfall is small, — 5 inches annually — but the springs provide a plentiful supply of water. They are skilfully utilised by the inhabitants. By a system of irrigation which has been described by al-Hakri, and nourish to the masses a luxurious crop of fruit-trees, mainly date-palms, which shade the cornfields as their feet. Historians constitute the principal wealth of Djardj, which contains about a million of them, producing annually from 38,000—40,000 tons of dates. The inhabitants derive a portion of their income from the manufacture of silk and cotton stuffs and carpets, which are much esteemed in Tunisia. The Djardj was besides, in the middle ages as at the present day, the starting-place and destination of *caravans*. Nefza was once known as the "port of the Sahara" but this traffic, once much diminished since the suppression of slavery under the governorship of Ahmad Bey, has lost almost all its former importance. The population, which is scattered through the various oases, numbers 30,000 of which 10,000 are in Nefza, 9000 in Tizer, 1400 in al-Hamma and 8000 in al-Ghlyin.

The modern Djardj does not quite correspond to the region mentioned by the Arab historians and geographers under the name of Bilal al-Hajari or land of Kaqiliya. Ibn Khalkal (*Description de l'Afrique*; Paris, 1848, p. 143) regards the name Kaqiliya as being applicable only to the town of Tizer. Al-Bakri (*Description de l'Afrique*, trad. de Slane, p. 111, et seq.) extends it to the adjoining country. "The land of Kaqiliya," he writes, "contains several towns such as Tizer, al-Hamma and Nefza". Ibn Khalkal (*Description de l'Afrique*, trad. de Slane, p. 143) regards the two names as identical and mentions both Tizer and Nefza on the north, and Nefza on the south, in the Djardj. "The towns with the date-palms are situated to the south of Tunis; they include Nefza, Tizer, Gafsa and the towns of the Nefzawa country. All this area is called the land of Kaqiliya and supports a large population". Leo Africanus uses the name Djardj in a much wider sense; the limits he gives, are, on the one side (Libya) and on the other the Mediterranean shores near Ugher (*Description de l'Afrique*, ed. Schimper, iii. Chap. et. 2, 196).

Inhabited originally by Nefzawa Berbers and colonised by the Romans, the Djardj had to bear the brunt of the Muhammadian invasion. In 647 A.D. it was ravaged by the army of the Zubair, in 649 by that of Oqba, who deprived the Christians of the towns they occupied in this region and forced them to adopt Islam. Their conversion to Islam was neither general nor permanent, however, for there were Christian communities in Kaqiliya down to the time of the Almohads. Incorporated for administrative purposes with Bilad, the Djardj enjoyed the authority of the Emirs of Kaqiliya with a very high grade. The Emirs of the Djardj repeatedly rose against the Aghlabids, notably in 137, 209 and 224 A.H. At the beginning of the Fatimid rising, the 238

A.H. and Allah had no difficulty in conquering the country of Kaqiliya. The inhabitants had readily adopted the heterodox doctrines of the Almohads in the 11th century (Ibn Hawqal, p. 268); they possessed, as al-Hakri particularly mentions (p. 143, p. 144) as a peculiarity of this land, the habit of eating dogs' flesh, which he, it is said, still practised by the barons of Tizer and the Maib. At this period, the Djardj was enjoying remarkable prosperity, for according to al-Hakri, the taxes produced an annual sum of 200,000 dinars (£280,000).

Protected by its isolation, the Djardj succeeded in preserving a practical autonomy, while nominally recognising the suzerainty of the various dynasties that succeeded one another in Maghrib. The towns formed little republics, governed by councils of the more prominent men, or ruled by powerful families, such as the Beni Harkon, and later the Beni Warid at Tizer. The Almohads, to whom the tribes of the Djardj paid their homage after casting off the authority of the Zirids, treated these local councils with deference. The Almohads suppressed them. As 1000, therefore, as the Almohads began to break up, the Djardj, which had fallen to the Hafsiys, tried to regain its independence. The civil war, which broke out between the rulers of Tunis and of Baqila (Baqila), gave them an opportunity. Taking advantage of the weakness of Tunis, the towns of the Djardj again organised themselves into republics. Under the leadership of powerful families, the Beni Yacoub at Tizer, Beni Harkon at Nefza, the Beni Abu Bakr at al-Hamma, with the aid of Hilali tribes and in alliance with the Beni Mawla of Maken (see the article Mawla) they fought throughout the 13th century against the Hafsiys, supported by Sultan Abu Bakr, who entrusted the government to his son, the Djardj rose again on the latter's death in 1346. It regained its actual authority, then after the destruction of Abu Tahir's army at Selwan, and regained its independence. The successes gained by the Djardj in this period do not appear to have had any enduring results. During the 14th and 15th centuries the Djardj was practically independent and always has a strong nucleus under Turkish suzerainty. The Turks had to send an expedition every winter into the desert to collect the taxes.

Etymology: to posterior Ibn Khalkal, *loc. cit.*, p. 143, especially p. 144-145 — *Etymology*: *loc. cit.*, trad. de Slane, iii. 241-257.

BILAL a. BAKAR, the first Mu'awwidiya, a slave of Abyssinian origin, who belonged to a man of the tribe of Qinnah in 'Amir, was easily attracted by Muhammad's preaching and joined his small band of followers. For this he was persecuted by the Prophetic enemies, but remained steadfast in his belief in the one God, which induced Abu Bakr to purchase him and give him his freedom. He fled with Muhammad to Medina where he immediately found a welcome from Sa'd b. al-Bakri. He afterwards dwelled in the house of Abu Bakr, where he like the other members of the household was attacked by the fever that raged in Medina. According to Ibn Is'hak, Muhammad established a bond of brotherhood between him and the Khazraj Abu Bakr, so that he — one of

Siddiqi Firahwar Bilgrami, *Shah Wali 'Ullah*, *Quarterly of the Province of Oudh*, I. 311 et seq. (Lucknow, 1877).

BILKIS is the name among Muhammadans for the Queen of Sheba. The story, given in I Kings x, 1-10, of how the Queen of Sheba (Saba) came to Solomon to prove him with hard questions, early gave rise to the formation of further legends.

Muhammad in the Koran xvii, 31-33, relates how the heathen Queen of Sheba, who worshipped the sun, received a letter, borne by a hoopoe, from Solomon demanding that she should worship the true God. The Queen in terror sent presents to Solomon which were not well received. When she herself came to Solomon, the latter had her throne taken away by an 'ifrit' so that she would recognise it again. He afterwards led her to a room paved with glass. As Solomon expected — according to the commentators — she to see if she really had 'gnats' feet — she took the glittering floor for water and raised her garments. Finally she became converted.

The very fragmentary story in the Koran presupposes a considerable development of the legend. Its main features the Targum II in Esther agrees with it but this may possibly have been influenced by the Muslim tradition. The story, which certainly reached Muhammad through Jewish sources, appears even by that time to have been subjected to Iranian influence.

The name Bilkis is not found in the Koran. It has been variously explained: as the Greek *βασιλίσκη*, which would point to the story of the marriage of Solomon and the Queen of Sheba, which was wide spread among the Jews at quite an early period, or as a corruption — quite even permissible in the Arabic script — of Nankalis, as Josephus calls his Queen of Sheba, whom he regards as ruler of Egypt and Ethiopia. The later Muslim legend, the development of which is not yet quite clear, places Bilkis in the dynastic line of Southern Arabia. It is possible that the Biblical figure may yet be identified with some South Arabian princess whose name was not unknown to inscriptions. Cf. A. van Kremer, *Die Sudarabische Sage*, p. 63 et seq.; M. Hartmann, *Die Arabische Frage*, p. 478. The elaborate Muslim legend given by Haunee-Parguall in *Rasul* and G. Well, *Nilische Legenden der Muselmänner*, p. 247 et seq., would only have attained its final form under Indian and Persian influence. The story appears elsewhere in different forms. The Persian extract from Tabari (transl. by Zolotarev, I. 443 et seq.) for example, contains a pretty tale of the birth of Bilkis, according to which she was the daughter of a Chinese king Aun Shari and a Peri. Zolotarev wished to recognize the Hinduistic Jolly Manush in the name of her mother Balkanush — according to the Arabs she was called Talimha, Balkanah or Yalkana — for the connection of these names see also G. Nielsen, *Der Sittliche Gott Manush*. Ab-Biruni, *Chronology*, p. 49, only says that, like Abu T-hamdan, she was the offspring of a demon, while according to Zolotarev she belonged to the family of the Hinduistic Talika, son of Sharrabi and lived in the palace of Malik. As may be seen it appears that the Muslims were long aware of the fact that she did not properly belong to Islam; we therefore have occasional polemics

against individual portions of the story such as her super-human origin.

In Christian Abyssinia the legend of the Queen of Sheba has become naturalized in a form which traces the descent of the ruling house from the marriage of Solomon and the Queen of Sheba who is here *Menen* Menen.

Bibliography: Grimshaw, *New Entrance to scientific Sogakanda*, p. 211-217; Balchinger, *Die Salomons Sage* (Helm., 1907); for the Abyssinian legend see Macdonald, *Sketches of the legend of the Queen of Sheba in the tradition of Axum* (Bibliotheca Aethiopica, 1).

(H. CAUSA in VAURA.)

BILLAWR, Bārāṭ — whether from the Greek *βίλλω* is a disputed point, cf. Dury, *Supplement*, I. 180 — the rock-crystal. According to the *Petrology of Asia* it is a kind of glass but harder and more compact. It is the finest, purest and most translucent of natural glasses, and is mentioned as one of the 'colours' of the *Yajur*; by the dust coloured rock-crystal is meant the musky topaz. It may also be artificially coloured; it concentrates the sun's rays so that a black tag or piece of cotton or wool may be set on fire by it; valuable vessels for kings are made of rock-crystal. A commoner kind which is harder and looks like salt — i.e. quartz — gives out sparks when struck by steel and is used for striking fire by kings' servants. No account of its crystalline formation, which Pliny gives, is given nor is the general distribution of quartz known. Tiffner says that at 23 days' journey from Kashmir are two mountains the interior of which consist entirely of beautiful rock-crystal, it is worked in the night time as the collection of the sun's rays render work by day impossible. Mallet (publ. in *At-Mashriq*, 1908) gives the fullest account of the places in which it is found; according to him it comes from Ethiopia (Fard), Adakhabah, Armenia, Caylon, the land of the Franks and Maghrib al-Akbar.

Bibliography: Mallet-Mallet, *Essai sur la mine arabe in the Yajur*, II, Series 4, pt. 1, p. 230; Tiffner, *Asiat. Arch. et Ethn.* (transl. by Palmer Dieckhoff), 2. ed., p. 118; Haunee (ed. Wittenfeld), I. 212; de (transl. by Runkel), p. 9; *At-Mashriq*, pt. 1, p. 762. (J. CAUSA.)

BILLITON or Biliton on the south-east coast of Sumatra, with an adjoining lagoon, an area of 88 square miles and with regard to its situation, formation, greatest height (1700 feet) flora and fauna, population (332 per square mile) products (tin), agriculture and trade, it is exactly similar to Banka. Tandjung Pandan is the capital of this independent sultanate-territory. The original population (34,181 souls in 1905) consists of Muhammadan Malays (agriculturists) and heathen Sekaks (about 1600) who are fisherman, living on their boats and workers in the bush of whom one tribe (*rukak*) has however become Muhammadan and is sedentary. In Tandjung Pandan (about 3300 inhabitants) live the foreign merchants (Chinese and Arab) and the European officials (46 of 1113 on the whole island).

Before 1850 Billiton was a worthless desert of places but since 1861 the exploitation of the valuable tin mines by the British (Messerschmidt), which employs 1800 Chinese coolies, has altered the economic conditions.

Bibliography: Th. Pavewitz, *Die Araber im Indischen Ozean* (Hilspenz, 1885); H. de Groot, *Herinneringen aan Sidiing* (the Hague, 1887; complete Bibliographica); *Schwarzburg Verlag*, 1891; *Indische Gids*, 1883, 1892; *Tijdschrift v. d. Ind. Gen. v. Konink. en Weten-schapp.*, Parts 1, 9, 24, 26, 34.

(A. W. NIEUWELAND.)

BILDER KÖRKE, "Abaya Palace" is the title of a collection of 12 Turkish Fairy tales, collected from the first of them, printed in Constantinople, U. S. C. G. Jacob, *Türkische Volksliteratur* (Berlin, 1901), p. 3-5, 9 et seq.

BILMA, an oasis of the Sahara on the eastern route from the Lake of Chad to Tripoli at a height of 1016 feet, belongs to the group of oases, called Kowar by the Arabs, and Hammam Tughe by the Tébén (= Rocky Valley according to Nachtigal). Kowar occupies the center of a sandstone basin of the cretaceous period beneath which imperishable schists collect, not far from the surface, the water which flows down from the mountains of Tibesti. It is a valley running from north to south, about 60 miles long and according to Barth and Nachtigal 5-7 miles, according to more recent travelers (Mouton, Chudeau, Gudel), 3-4 miles in breadth. A wall of rock about 100 feet high protects it on the east from the winds from the desert. The population, which is called Tébén-Dikar appears to represent a mixture of the Tébén proper with groups from Bornu. These natives are of medium height, hairy but not so powerful or warlike as the Tébén of Tibesti. They are ruled by a chief called *Mar* or *Dar* who is elected by the more important men, and live in about twelve villages, in which they have adopted various ways of living according to their origin; the Tébén build their houses on the rocks while the Bornuans build clay houses separated from one another by streets and surrounded by a wall. The most important of their villages are Amay, Dikar founded by a Bornuan colony, perhaps in the 17th century A. D., Ashennou, Shennoua, the site of a Senegal-Senega, Kala or Kolo and Tieda.

Chad is the chief place of the district of Bilma, and the most important in all Kowar. The population of this little town, according to Nachtigal, is about 2000. In this district the Bornu element predominates, and the Kanuri language is more used than the Tébén. The district of Bilma, like the other oases of Kowar possesses some unimportant palm groves (there are about 200,000 palm trees in the Kowar) and a small area devoted to cereals but no real importance lies in the fact that it is a halting place on the routes from Bornu to Fezzan and in the salt deposits in its neighborhood. The salt, which is melted into pillars (the blocks or "dams" of which two form a canal) is carried by the women into the oasis of the Sahara and to the Sudan. The Sahel trade in it to Tripoli, and the Dica to Kowar and Bornu. The Kowar of Air (q. v.) retains the monopoly of the trade towards the north and westward. They organize annually a caravan called the *air* for this purpose, which has been described by Barth. These caravans have for long exercised a sort of monopoly over Bilma, even going so far as to forbid the inhabitants of the oasis to grow cereals so as to have them more dependent on them. The value of this trade has been seriously

estimated. Barth estimates it at 3000 camel loads annually, Chudeau at 4000, Gudel at 5,000, and he says it may be as much as 10,000. As to the through trade, which has been much affected by the suppression of the slave trade which formed its staple and by the ruin of Bornu under the domination of Kala (see above), it is now almost insignificant. The limitation in the number of caravans has now forced the inhabitants of Kowar and Bilma to seek new sources of income and to devote more attention to agriculture. The occupation of Bilma by the French (1906) by assuring the inhabitants of an efficient protection against the nomads will no doubt contribute to accelerate this change in their manner of living.

Bibliography: Barth, *Sahara*, Vol. vi, Chap. vi; Nachtigal, *Que Dieu Afrique*, 2; Nachtigal, *Sahara and Sudan*, 1, Montell, *De Saint Louis à Tripoli par le Fezzan* (Paris, 1894), Chap. xli; Chudeau, *Le Sahara Soudanais* (Paris, 1909), p. 118 et seq.; Gudel, *Notes sur l'histoire de la zone des oasis sahariennes* (Revue Coloniale, 1907), p. 361-386. (C. VERN.)

BIMBASHI, properly *bin-bashi*, "Chief of a thousand", has been the name of the commander of a battalion in Turkey since the introduction of the reforms. (C. HUNTER.)

SINÁ (A.), properly "building" or "structure", hence comes in grammar to mean "form" (e.g. *Sinawali*, ed. Derenbourg, 1, 2, *sinawali* and particularly the indefiniteness of the vowel or consonantal) termination (the opposite to *Fezzan*). It must however be noted that words like *sinaw* "black" according to the Arab view have a virtually deathable ending and are therefore not regarded as *sinaw*. The *sinaw* moreover appears in all three classes of words (nouns, verbs and particles).

Bibliography: *Sinawali* (ed. Derenbourg), 1, 2, 3, 4, 5, 6, 7, 8; Ibn Vahid, p. 400-405 and elsewhere; Ibn Agh, *Commentary on Ibn Malik's Alfya*, verses 15-17.

(A. SUTHERLAND.)

BINGOLDAGH, one of the most important elevations of the Armenian highlands on the borders of the Wilayets of Erzerum and Ruz (q. v.); the geographical position of the highest peak is about 41° 20' East Long. (Greenw.) and 39° 20' N. Lat. Streckner and Radde describe the Bingoldagh as a gigantic, extinct volcano, the edges of the crater of which have for the most part fallen in. According to the most recent geological investigations of Oswald, it is not however really a volcano, but only a dome, the material of which has been poured forth through a system of fissures, and is faulted on the south with a downthrow from N.W. to S.W. (the so called Bingöl Cliffs on which there are precipices 3700 feet high). The greatest heights are found on a ridge 1/2 miles long running from east to west, two parallel ridges running north and south one at each end of this range form with it a triangle. The middle culminates in the eastern Dzir or Tinn-kul'a (= Iron Fort), 10,150 feet in height. This is the highest height given by Oswald in Stübel's *Handbuch*, no. 59, 1910: Radde estimates the height at 12,087 feet which is much too high; H. and R. Kiepert's figure of 11,378 feet, given in the *Fremde Erde naturg.*, Pl. v, 1910, is also too high; followed by me above p. 435¹. It is also too high; Streckner's estimate of 10,285 feet is much nearer the truth. The western peak Bingöl-kul'a or Toprak-

As a matter of fact, we have here an actual campaign, as may be seen from the book of the *Maqāṣid*, and may be rendered certain by a comparative study of the *Ṣaḥīḥ* 70 *Ḥadīṣ* mentioned necessary to reach the *Ḥarām* and indeed at that time Medina had not passed 70 number. On each occasion Muhammad went out to send one or two *Kurī'* (cf. *Agḥāṣi*, v. 19, etc.). The story is introduced by the Traditionists, to erect an unfortunate campaign and also to prove the large number and great utility of the *Ḥarām* and to give sanctity to the body Muhammad had been asked by the Banu Lihyān, Kifl, *Ḥabashā* etc., divisions of the Banu Sulaym, for help against their relatives, possibly also by Abū *Ḥabshah* for support against a rival, 'Amir al-*Ḥarām*. This Prophet's policy required him to interfere in such various quarrels. A division of 30 horsemen, all Anṣār sent by him, was surprised in the neighbourhood of Kifl Maṣūba by the Banu Sulaym and cut to pieces. 'Amir al-*Ḥarām* was leader of the enemy and his name last year after he had been accused by Traditionists. This happened in the year 4 or in the 5th month of the Hijra, in the 14th month after the battle of *Ḥaṭṭ*. To atlay the great excitement in Medina another *ḥarām*, besides *Ḥarām al-Ḥijā*, is said to have been revealed but was afterwards forgotten or omitted from the *Ḥarām*. "Announce from us to our people that we have met our Lord and be in contact with us, even as he has made us contact." Abū *Ḥabshah* himself appears to have played a double part in this affair. The Prophet continually cursed the authors of this calamity, which was the greatest blow he had suffered next to the disaster of *Ḥaṭṭ*.

Biddinger, p. 9; Lin-Hsueh, *Agriculture* (Taipei), II, 109; Tabari, *Annals*, I, 1445-45, 1446-48; Lin Sui-fu, *Taiwan*, II, 2, p. 36-37; Yeh Hsiang-shan, I, 104, 425-36; Hsieh, I, 41-42; Wei, *Ming shih-chien* (the K'uang), Constantinople, II, 339-40; Cariani, *Russia's Old Empire*, I, 380, n. 3; Nöldeke-Schweally, *Geschichte des Iran*, p. 275, 296.
(H. Lammie.)

AL-BIRA, the name of several places, generally in districts where Aramaic was spoken, for al-Bira is a translation of the Aramaic *brā* = "festival", "scholal". The best known is al-Bira on the east bank of the Euphrates in North-west Mesopotamia, the modern *Brugga* (q. v.); on other places, bearing the same Bira, cf. *Vägård, Mesopotamien* (ed. Westenholz), I. 767; *Göttinger in the Nachr. der Götting. Ges. der Wiss.*, 1836, p. 11—12 and in the *Götting. Bibl. angez. arch.*, 1836, p. 11; p. 447; Le Saux, *Palatins under the Mesopotamians* (1890), p. 423. (H. STROUD.)

BİRADER, popularly *bisader*, Turkish pronunciation of **brother** *fratër* "brother"; is a form of address used only between Muslims who speak Turkish, and is never applied to one who is not a Mohammedan. (E. L. BAKER)

BIRDJAND. A town in Persia, situated in 59° 10' East Long. (Greenw.) and just below 30° North Lat. on a plateau 4440 feet high. The older Arab geographers do not mention it. Yuhat (c. 643 = 1225) is the first to note it and describe it as one of the finest towns in the district of Khorasan, which is the throne of the Caliphate and a dependency of the province of Khorasan. At the present day Birdjand is regarded as the chief town of Khorasan, while in the middle ages this honour fell to Herat which is about 70 miles

further north. Westcott (1840-1840) describes Birdland as an important town, the surroundings of which were not very favourable for the cultivation of corn but produced large quantities of grapes and other fruits; the cotton, so at the present day, was then extensively cultivated; with the above mentioned flax, Birdland produces the greatest quantity of this plant and dye of any town in Persia. The district of Birdland has long been famed for its carpets which almost all come from the village of Derakhsh (50 miles north-east of Birdland) and sometimes fetch very high prices. The *sericks*, which are manufactured in Birdland of camel's hair are also highly esteemed and are used in *ser-carpets*, *stuffs*, as well as cloth. Birdland at the present day is one of the busiest commercial towns in Persia for there the caravan routes from Samarra, Meshed, Herat, Selekta, Kirman and Vard run.

Blairland is built on the slope of a hill and makes a pretty picture with its houses all of which are surmounted by domes and from the distance look like beehives. Fear underground agencies (*lests*) provide the town with a plentiful supply of water. When the springs in the surrounding country dry up in summer, the country people therefore flock into the town and the number of inhabitants is for a period doubled. Guthrie estimated the number in 1873 at 15,000. Stewart in 1896 at 14,000. Local quite recently at 12,000; on the latter estimate of, Supan in *Petersen's Gogr. Mittail.* Erg. Bd. 27. 1895, p. 125.

Since the middle of the sixteenth century England has been better known; Ritter (see *Erkenntnis*, viii. 263) ~~has~~ ^{gives} very definite information about the idiom. The name of ~~the~~ town often appears on maps in the centuries from Bishop (Ritter, *op. cit.*; Brückmann).

Bibliography. Vahl, *Nesjeum* (ed. Wostenfeld), i. 783; *Morand d'Assise*, *Leite* (ed. Joyoull), *Lugland Niter*, 1850 (i. 17), i. 188, iv. 426; G. Le Strange, *Arch. Lands of the Eastern Caliphate* (Cambridge, 1905), p. 302; F. J. Goldsmid in the *Journ. of Roy. Geogr. Soc.*, 1873, p. 65 et seq.; H. Reichen, *Nesjeum. Ann. univers.*, ix. (1894), p. 227—228, 229; *Nesjeum* in *Petersmann's Geogr. Mitteil.*, Erg.-H., 67, 77, p. 178, 24—25; Prellberg, *Verh. der Abw. Landesall. (Leipzig, 1891)*, p. 35; Baillet de Lamoignon, *Archives de la Eau*, i. 1.

(H. STANGE.)

BİREDJİK, a town in Mesopotamia, on the left bank of the Euphrates, situated to 38° East Long (Greenw.) and 37° 2' North Lat. The name *Biredjik*, popularly *Beldjik*, in the Hittite dialect (according to Sachau) *Biradik*, means "little town", i.e. *BİREDJİK* "Fou" (Arabia Des. with the Turkish diminutive suffix); the etymology given by Ritter, i. 951, 955 and Müllke, *op. cit.*, p. 314, are wrong.

Birzili (1170 feet above sea-level), is the centre
 of a plain which is surrounded by a semi-circle of
 mountains sloping down to the Ephraïmites. The
 place ~~is~~ is overlooked by an isolated cone
 of rock rising sheer out of the river, which has
 been fortified from the remotest times, to guard
 the passage. It is therefore naturally possession
 one of the ~~most~~ important positions in eastern
 Asia. The Ephraïmites have leaves the narrow con-
 fines of the steep mountain walls and enter the
 Syrian-Mesopotamian plain, through which it flows
 to reach the sea. It is here too that the

river first becomes navigable, leaving behind it the dangerous rapids formed where it breaks through the Taurus, and traffic may proceed up to this spot with the greatest ease.

There can hardly be any doubt that on the site of the modern *Birejik* we must locate the ancient *Til* (= *til*) *Barsip* or *Hamip* of the Assyrian inscriptions. In the 12th century B.C. the position of this town as the capital of the *Amurru* Aramaic state of *Bit-Adini* in North Syria and Mesopotamia was by no means an unimportant one. Seleucus II (359–324 B.C.) always crossed the Euphrates here on his campaigns into North Syria; he repeatedly mentions the fortress taken by him there (apparently the modern castle) to which he gave the new name of *Ad-Selma-ahad* = “Seleucus’s citadel”; which we find again in the 11th inscription of his successor *Shamshadad V.* When Seleucus required ships to cross the Persian Gulf, he had them built at *Til-hamip* taken down the Euphrates. On the references to cuneiform inscriptions of E. Selma-ahad, *Kleinarch. u. Grächtkefisch.* (Gießen, 1878), 143 et seq., 219 et seq., and V. Halm, *Die Inschriften der Perser* (Leipzig, 1881), 4, 141, 263. It is not improbable that the old name *Barsip* is preserved in Ptolemy (v, 18, 3) in the corrupt form *Boresia* (for *Boresia*).

In the Assyrian period, the passage over the river was usually made on inclined sleds (the modern *belike*), as is expressly mentioned. After the beginning of the Seleucid period there were two bridges of boats over the Tigris, just at its exit from the Taurus, both called *Zangina* and often mentioned; the northern one, apparently the less used, was *Sannuata* (Arabic, *Sumabat*) in Commagene and the southern of *Bit-dijla*. Each of the towns which arose at these bridges had a suburb on the Mesopotamian side; that of the southern *Zangina*, was founded by Seleucus I and called after his first wife, *Apamea*. The *Zangina* are often confused with their eastern suburbs (for example by Ritter, Furbiger, Munster and Chapot). Cf. thereon, particularly H. & R. Kiepert, *Asien und Afrika Antiqu.* Heft v. 1910, p. 1–2, 3, et. also on this area where the Euphrates could be crossed, Munster, *Geogr. d. Griech. u. Röm.*, VI, 1, (Leipzig, 1831), p. 389 et seq.; Ritter, *Asien und Afrika*, x, 339–400; Nöldeke in the *Nachr. der Götting. Ges.*, L, 1876, p. 1 et seq.; Strack in *Pauli Winkler, Realencycl. d. class. Altertumswiss.*, Suppl. I, 99 (Apamea), 274 (Cappadocia, Cappadocia); V. Chapot, *La frontière de l'Euphrate* (Paris, 1907), p. 272 et seq. We have evidence of the existence of a bridge in the southern *Zangina* down to the second half of the 17th century (cf. Khalil al-Zahid). By the possession of the fortress on the dominating rock, the eastern town was gained an advantage over the western; the latter quite disappeared in the middle ages, while the former gradually increased in importance. The official name *Apamea*, which possibly never became generally current, also disappeared and was succeeded by the indigenous name used by the Aramaic population of the district, *Martha* = “fortress”. *Martha* after appears as a place-name in areas where Aramaic was spoken (cf. the article *al-Martha*); the modern *Mar* ca-20 on the right bank of the Euphrates, 40° 8' East Long. (Greenw.), also denotes the site of another *Martha*, which is mentioned by Ptolemy, *ibid.* *Chama*, the *Nofa*. *Nigrit*,

Microbi, *Geogr. Cypr.* (Norden) and the Syrian Chronicle of Joshua Stylites. This Mesopotamian *Martha* has often wrongly been identified with *Birejik*; this identification has been combated by C. Ritter, *Geogr. Anst. Mit.*, I, 243; Kiepert, *ibid.*, 187; and R. Kiepert, *ibid.*, p. 30.

The Arabs adopted the name *Martha* in the 7th century, which appears in the later Syrian writers (cf. e. g. Barhebraeus, *Chron. Syriac.*, ed. Pacht, p. 403) in the form *Martha*. In historical literature *Bire* appears to be first found in the Crusading period. In 1099 Baldwin, Count of Flanders, took possession of it, and it remained well up half a century in the hands of the Franks. In 539 (1144) they delisted themselves valiantly in the attack of *Bira*, under the command of the then Lord of Edessa, against the assaults of the troops of Zangid, Emir of Mosul; but the town surrendered soon after of its own accord to the Turkish prince of Maridhi out of fear of Zangid, *cf. Wall, Geschichte der Christen.*, III, 388–389. Since then, it has always remained in Muhammadan hands except for a brief period when the Syrians held it (cf. Ritter, x, 936, 950, 965). During the Tatar invasions of the 13th century the impregnable citadel of *Birejik* remained a stronghold of Islam (cf. Abu 'I-Ida, *ibid.*, 137).

The older geographical works of the Arabs never mention *Bire*; nor does Yaqut. It is not till the middle of the 17th century that it appears, for example to Khalil al-Zahid, the *Maridhi*, and Khalil al-Zahid. After Syria and Mesopotamia had passed under the power of the Crescent and Turks had gradually attained a numerical preponderance in the population of *Bira*, the Arab name was gradually supplanted by the Turkish *Birejik*. This is first given among European travellers by Niebuhr (1766) while all travellers before him with the name *Mar* or *Mar* (C. Kiepert, 1563; L. Kiepert, 1574; Tavernier, 1638 and 1644; Mandell, 1699; Dier and Pouchet, both in 1737).

In the history of modern warfare, *Birejik* is famous for the decisive battle which took place quite near it (at *Mar*, 10 miles west of the Euphrates) in the war between Turkey and Egypt in 1839. The Turkish army under the command of Serasker Hüsri Pasha had taken up a position on the heights on the right bank of the Euphrates, two hours' journey from *Birejik*. In the Turkish camp was v. Moltke, afterwards General Field-marshal, but his advice was, unfortunately for the Turks, not taken. The encounter between the two armies took place on the 24th June and ended in a brilliant victory for the Egyptian troops, who had an experienced leader in the Crown Prince Ibrahim Pasha. The retreat of the Turks soon degenerated into a headlong flight and ended in the total dispersion of their army.

According to the accounts of all travellers *Birejik* forms a pretty picture. The houses are built in terraces along the river bank for over a mile up the slopes of four connected hills and form a sort of amphitheatre around the highest mass of rock which is crowned by a fortress. The numerous cypress trees and orchards which rise above the houses, enhance the beauty of the situation. A ruined wall with four gateways, built by Sultan Kâ'im-bai in 887 (1482) (cf. v. Hirsch, *ibid.*, p. 1065), and flanked by four towers,

over Buddhist temples at P'ai-ting in his time, which had been built in 637. The inhabitants were only engaged in gardening but also manufactured articles of gold, silver, copper and iron.

There appears to be only one notice of Bishbalik in Muhammadan literature before the Mongol period viz., in the anonymous *Fiṣṣat al-Aḥām* (377 = 982-983), the town of Bishbalik (Five Towers, apparently a Persian translation of the name Bishbalik) is mentioned to the north of the Farkha (Tien-Shan) mountains as the summer residence of the Princes of Tughughghaz, in the sentence it was said not to be so warm there, as in the towns to the south of these mountains. Even in the description of the road from the land of Tughughghaz to the mountains of Koghan (the Salan mountains) to Kandah (in Barthold, *Orbis antiquus et modernus Asiae*, p. 86) Bishbalik (Bishbalik) is never mentioned, although the writers of the Mongol period show that Bishbalik, like the modern Gulistan, was of great importance as the starting place of a caravan route through the desert to Mongolia; for this reason the district of Bishbalik was one of the first of the settled areas of Central Asia to be reached by the tribes fleeing out of Mongolia before Chinggis Khan in the thirteenth century and later by the hordes of the Conqueror himself.

At that time Bishbalik was with Kara-Khondja (near the modern Turfan) the chief town of a Uighur prince, who bore the title of Idikut and was a vassal of the Qarakhan of the Kara-Khitan. In the year 1200 the Idikut took advantage of the weakness of Chinggis Khan's arms to cast off his allegiance to his overlord and to place himself under Mongol protection. In the course of the following decade the ravages of the bands sent out by Muhammad Khwarizmshah are said to have extended as far as Bishbalik, to follow a not very trustworthy historian. The historian Shihab al-Din (Barthold, *Orbis antiquus et modernus Asiae*, p. 115). It is also Shihab al-Din who gives us most of our information regarding the relations of the subjects of the Idikut with the representatives of Muhammadanism during the earlier years of Mongol rule. The land of the Uighurs had been united into a political whole with the Muhammadan countries of Central Asia by the victorious campaigns of Mongolia to the West, in which the Idikut had taken part as the head of 10,000 men and could not in the long run resist the advance of Islam, particularly as Muhammadanism by their wealth and education had attained influential positions in all the lands of the Mongol Empire, even in China, and had gradually superseded the Uighurs, the first teachers of the Mongols. A bitter feud thus arose between the Uighurs and the Muhammadans. Under Mongke-Khan (1251-1259) the governorship of all the lands of Khwarizm up to the Chinese frontier was entrusted to Mas'ud Beg, son of Mahmud Yalwagh, a native of Khwarizm. Mas'ud-Beg is mentioned by the Chinese as governor of Bishbalik. About the same time, 630 (1252-1253) the Idikut was accused by Saif al-Din, living in Bishbalik (probably as representative of Mas'ud-Beg) of having given secret orders for the massacre of all Muhammadans in his land: the court, appointed by the Mongols to try him, found the prince guilty and he was executed in Bishbalik. Shihab himself made a journey

to Mongolia (649-651) in the retinue of the Mongol governor of Farkha, Arghun-Agha and at least on his return journey visited Bishbalik but he only gives his readers a glimpse of it from Uighur sources, including one about the foundation of Bishbalik (cf. especially W. Radloff, *Asienatische Introduction*, p. 1111 seq.). He tells us nothing about the town itself, its extent etc. The other travellers who visited Bishbalik in the thirteenth century, such as the Chinese Chang-chün (1221 cf. Struchowider, *Medieval Researches*, I. 65) and Iltis, the King of Little Armenia (1255), tell us so little about the town. Bishbalik is never mentioned at all by travellers from western Europe in the Mongol period, although the road from Amul (Amul, near Kishik) to Samarkand (Bishbalik, i.e. Peking), mentioned by Pegolotti (cf. Yule, *Cathay*, p. 283; Mangunli, *ibid.*, p. 338) and others must apparently have passed Bishbalik; according to Wassaf (ed. Hammer, p. 20, Indian edition, p. 22) it took two weeks to go from Amul to Bishbalik.

We know still less of the later history and destruction of the town. After the break up of the empire founded by Chinggis Khan, the Idikut retained for a period in Bishbalik an independent position between the kingdom of the Great Khan (China) and the Mongol Empire in Central Asia; about 1275 an invasion from Central Asia was successfully repelled (cf. Al-Hamidi, *Historie des Mongols*, II. 451 et seq.).

According to the Chinese map of the year 1334 (Struchowider, *Medieval Researches*, II. frontispiece) both parts of what had earlier been the Uighur Kingdom, i.e. Bishbalik as well as Kara-Khondja, belonged to the dominions of the son of Chagatai (q. v.). During the time between the latter country and the great Khan's, the dynasty of the Idikut had perished. These wars as well as the struggle between the sons of Chagatai were fatal to the existence of the town. According to Muhammad Haider, the author of the *Tarikh-i-Rashidi* (xix-xviii century) the land of Bishbalik belonged to Moghulistan, which stretched from the Lake of Balkhash (q. v.) to Farkha (the modern Farkha) on the Chinese frontier (*Tarikh-i-Rashidi*, English trans., London, 1895, p. 363); like the other towns of this area, which are mentioned in the thirteenth and sixteenth centuries (Bishbalik, Amul, etc.), Bishbalik had apparently by that time long disappeared. The Chinese also appear to have used the name Bishbalik in the xviii century only as the name of a district. In the same century Buddhism appears to have been finally superseded by Islam in these lands.

Even in the xviii century mention is made of the first branches of the Kalmaṣha on the lands of the descendants of Chagatai; all the lands of the eastern half of Central Asia were afterwards incorporated in the great nomad kingdom founded by the Kalmaṣha, which was not conquered by the Chinese till the year 1735-1755. This period was naturally not favourable to the development of cities and civic life; there was nevertheless, according to the map prepared by the Swedish lieutenant Remat during his residence among the Kalmaṣha (1715-1731, *Carte de la Mongolie, servie par le Suédois Remat*, St. Petersburg, 1891), in the district of the modern Gulistan, a town 'Bishbalik', about which nothing else appears to be known. Gulistan (China, Kachang, Turk. Kachang)

was only founded after the establishment of Christian rule.

(W. BISHR.)

BISHR, a mountain in Syria, famous as the site of a "memorable battle" of the ancient Arabs, probably the modern *Qinnas Bishr*, a long chain running in a southeasterly direction from Palmyra to the Euphrates. R. Kiepert's map shows a place named *Rehsh* in the centre of the *Khel*. The battle of Bishr was known by this name and this corroborates the identification of Bishr with the *Khel* Bishr. An aqueduct below the water runs this range to Ormus. Akhbal describes as a place on the outermost western border of the inhabited by the Taghlibes. Khalid b. al-Walid is said to have surprised them there on his march from the 'Irak into Syria. If, as can hardly be doubted, Akhbal was a native of Syria, we may locate his home in the district of Bishr. It was here that he was suddenly overwhelmed by the last outbreak of the long and bitter feud, between the *Kais* and *Taghlib*, the "day" of Bishr.

While with 'Abd al-Malik, Akhbal had been unbowed in the presence of his fellow tribesmen on the expense of the *Kais*, he had specially directed his efforts against *Udhayl* b. *Hakab*, a *Sakamite* chief, celebrated for his boisterous courage, an provocation. Although *Udhayl* had been early dragged into the feud between *Kais* and *Taghlib*, he appears to have remained neutral at first. He now seems to be revenged four years later. With 1000 *Kais* he fell under cover of night upon the *Taghlib* camp at Bishr; the men were put to the sword; even pregnant women were ripped open.

A son of Akhbal, named *Abd al-Hayy*, lost his life there. The poet himself owed his safety to his presence of mind alone; he pretended to bid a slave and was allowed to go. Akhbal learned from Bishr to Damascus to claim vengeance. *Udhayl* had to take refuge on Greek territory, but returned some years later on promising to pay the price of blood.

Bibliography: H. Lamotte, *Le chebra de Qinnas*, p. 140—143; Akhbal, *Diwan*, 10 et seq.; 256; Baith in the *Wiener Zeitschr. f. d. Kunde des Morgenl.*, 1901, p. 3; *Agdhan*, 11, 59 et seq.; (ed. Al-Hakim), p. 238; *Yashar*, 1, 531; *Isma*, 1, 2068, 2072 et seq.; *Isma*, *Nasab* (ed. Herab), 401 et seq., 507 et seq.

(H. LAMOTTE.)

BISHR a. *Abd al-Kaym* (or *al-Kaym*), a poet of the *Ignorance* (*Jahiliyya*) belonging to the tribe of *Asad* b. *Qusayy* (*Kaniz*, ed. Wright, 479; 1337; the *Kaniz*, *Qasab*, ed. de Goeje, 145 et seq.). He it was who carried to *Udhayl* b. *Umayyad* and the other *Qasabite* chiefs assembled at the fair of *Udhayl* warning that *al-Barrak*, the ally of *Udhayl*, had killed *Udhayl* b. *Umayyad* of *Udhayl*. This enabled them to receive their arms from 'Abd al-Hakim b. *Udhayl* and leave *Udhayl* before they were attacked by *Udhayl* in 585 of the *Islamic* *Udhayl*, which lasted during the years 585—589. A. D. Bishr was on friendly terms with *Udhayl* b. *Umayyad*. On one occasion *al-Nahikha* b. *Udhayl*, *Udhayl* b. *Umayyad*, *al-Asad* and *Bishr*, journeying to visit *al-Nahikha* b. *Udhayl*, fell in with an Arab banding some camels and asked for hospitality. The Arab, who was *Udhayl*, killed for each a slave-camel, because, he explained, he saw them as belonging to *Udhayl*.

their tribes, and he wished his generosity to be known to each. According to this explanation Bishr could not have been of *Asad*, but was of *Kaniz*. When *Asad* b. *Udhayl* was surprised by *al-Nahikha* to be more excellent than his fellow tribesmen *Udhayl*, Bishr criticized the former. Afterwards he was captured by some of the *Udhayl*, but was rescued from their hands by *Asad*, in consequence of which Bishr wrote for every tribe a *panegyric*. Bishr's poetry was not free from defects. He and *al-Nahikha* are bracketed as being two poets of the first rank who admitted the fault called *shu'* (or a *minichym* in the final vowel of the line) into their verses. When the fault was pointed out to them they did not return to it. Bishr is also said to have been not always accurate in his descriptive phrase, as when he gives a horse two cories (*Udhayl*, p. 146). His verses are frequently cited in illustration of common uses of words (*Isma*, p. 227). Some of his poems are in praise of *al-Barrak* b. *Udhayl* (*Kaniz* *al-Aghani*, 11, 57). He took part in the war between *Asad* and *Tar* and was present with his son *Nasir* at the conclusion of the peace; and he mentions in his verses the day of *al-Nahikha*, on which *Asad* and *Udhayl* defeated *Udhayl* b. *Umayyad*. His verses are included among the *Udhayl* and in the *Udhayl* *al-Aghani*. His poetry contains many original ideas and curious figures, for example in his ode ending in *Udhayl* Bishr was killed as he was riding the *Udhayl*, one of whose shot hit him with an arrow in the breast, which caused him to fall from his horse. As he lay on the ground he composed some verses, announcing to his daughter his death.

Bibliography: In addition to the books referred to above, see Freytag, *Arabum Proverbia* and Caussin de Perceval's *Index*.

(T. H. WRIGHT.)

BISHR a. *Abd al-Hakim*, one of Muhammad's Companions. In the year 622, Bishr took part in the second *Yahya* where his father, *al-Hakim* b. *Udhayl* took part.

He was famous for his skill as a bowman and took part in the battles of *Udhayl* and *Udhayl*, the "Battle of the Ditch", the campaign to *Udhayl* and the conquest of *Udhayl*. After the capitulation of the Jewish population of *Udhayl* in the year 9 (628), Bishr was poisoned by a Jewish woman *Udhayl* b. *Udhayl*, because she had lost all her male relatives in the war and wished to avenge their deaths. For this purpose she brought to the Prophet a slaughtered sheep which she had steeped in poison. Shu'ayman accepted it and invited some guests, including Bishr to share it with him. At the meal the Prophet at once saw what had happened from the vapours that rose and spat out the poison, but Bishr would not count such a breach of good breeding and swallowed his portion. According to some authorities he died on the spot, while others say, not till a year later.

Bibliography: Ibn Sa'd, *Kit. Part* 11, 111 et seq.; Ibn al-Jawzi (ed. Wustenfeld), 509, 764; *Tahawi*, 1, 1583 et seq.; Ibn al-Athir, *Chronicon* (ed. Tomberg), 11, 270; *Udhayl* *al-Aghani*, 1, 183 et seq.; Caussin, *Arabum Proverbia*, see Index.

(K. V. LAMOTTE.)

BISHR a. *Udhayl* a. *Abd al-Hakim* and *Abd al-Kaym* a. *Abd al-Hakim*, son of the chief *Udhayl* teachers of his time. He was the son of a *Udhayl*.

and Jew and was embraced by Zaid b. al-Khalaf. He studied jurisprudence with the Kāfi Abū Yūsuf and soon became in several branches of knowledge. He then devoted himself to the science of *Kāfi* and adopted the opinion that the Korān was created, for which he was persecuted. He was a pious man but found no adherents among good Muslims on account of his too public profession of the science of *Kāfi*, which was then looked upon with suspicion. Abū Zayd al-Rāzi says that he was a heretic, (*ẓāhir*) He died in 218 A. H. (833).

It was in the reign of al-Rāshid, that the Mu'tazilites first ventured to express openly their doctrine of the creation of the Korān, which they had up till then only held in secret. The Caliph, learning of this, said "I have been told that Muḥib al-Muḥibī holds that the Korān was created; by Allah, if Prolegomena causes him to fall into my hands, I shall put him to death as I have done put any one to death." He therefore kept in concealment throughout the reign of al-Rāshid, that is to say, for about 20 years. After the death of this Caliph the situation remained the same during the reign of his son Amīn. It was only under the latter's successor al-Ma'mūn that the Mu'tazilite doctrine found favour with those in authority.

Shahrastānī says that the theological views of Bishr b. Ghālib were closely connected with those of Husayn al-Ma'ālī. In opposition to other Mu'tazilites, they both held that Allah wills for eternity, good or evil, belief or unbelief, which then must become manifest.

Bishr did not believe in an eternity of punishment for believers, guilty of grave sins; the eternity of punishment is, according to him, shunned and contrary to justice. He teaches that faith presupposes affirmation both with the heart and with the tongue; to worship an idol is not to itself impiety; but it is a sign of impiety. — In jurisprudence, Bishr was a follower of Abū Hūnīf and adhered to the systems of *ḥanafī*.

Bibliography: M. Th. Houtsma, *De Strijf van het Dogma*, p. 79; W. Cantow, *Abū al-Muḥib and the Mu'tazilites*, p. 48; Shahrastānī (ed. Careton), p. 63, 106, 307, 361; Ibn al-Ma'mūn (ed. Jaydell), i. 642 and note; Ibn Khallikān, (Cairo ed. Vāz), (Cairo ed. Vāz).

BISHR • MA'WĀN U. AL-HĀSĀS, third son of the Caliph Ma'wān and a Berber woman of the Banū Kilāb, from whom his son inherited his partiality for the Kalabites. Ma'wān had placed him under the tutelage of his elder brother 'Abd al-'Azīz, but Bishr fell out to live with 'Abd al-Malik, when the latter became Caliph. In his early youth he bore a banner at the battle of Marj Rahit. On the death of Marjūb b. Zubair, 'Abd al-Malik appointed him governor of Kōfa. He was fond of wine, musicians, and poets and was an athletic prince, famed only by deserters, whom he sent to the pillory; his generosity and liberality earned him the warmest praises of the poets. He was famous of them, such as Qasbiy: 'Abd Allah b. Zuhayr and Amīn b. al-Jayṣan do not mention the third Abū al-Faraj, and Ḥafṣ, among his patrons at this epoch of the *ḥanafī* of literature. 'Abd al-Malik had given him, in addition to the famous *Fahāṣṣ* b. Kāfi, one of his best and most faithful ministers, Rawḥ b. Zuhayr, but Bishr was not long in freeing him-

self from their tutelage. After the deposition of 'Abd al-'Azīz, Bishr, who was by this time in both faith, received the governorship of Kōfa in addition to that of Kōfa, which he already held. Meanwhile the Arabians had again taken the field. Bishr hated the able general Muḥallab, who was ordered to suppress the rebels, and went so far as to order Muḥallab's chief lieutenant to cause his plans to miscarry. Thus hampered in his movements, the commander-in-chief lay in camp for several weeks opposite the enemy till Bishr died unexpectedly in the prime of life (74-75 = 694). The news of his death was the signal for the soldiers to desert en masse. To suppress the grave situation 'Abd al-Malik had to entrust the supreme command in the whole of Iraq to the energetic Ḥaṣṣan.

Bibliography: Ibn Sa'd, *Taḥṣīl*, v. 34; *al-Muḥab*, i. 231, 234, vi. 52, 285 et seq.; iii. 42-45; ii. 33; vi. 122; *Abū al-Muḥib*, 40 et seq., 63 et seq.; 173; *Ma'ālī*, *Ḥafṣ*, v. 254; Ibn Khallikān, *Ḥafṣ* et *Abū al-Muḥib*, 207; *Taḥṣīl*, ii. 256; Ibn 'Arābir, *Ma'ālī*, p. 176-180; H. Lammens, *Chrétiens de l'Orient*, p. 225; *Fatāwā*, *Ḥafṣ* (ed. Douhaire), 113, 166, 185. (H. Lammens).

BISHR • AL-MU'AMMIL, a Mu'tazilite teacher, and Shāikh of the Baghdad school, flourished in the caliphate of al-Rāshid (Ma'ālī, *Ḥafṣ*, p. 373). Shahrastānī (loc. cit. p. 44) enumerates six points on which this theologian differed from other Mu'tazilites. It was he who first raised the question of *taḥṣīl*, also called *taḥṣīl* (*Taḥṣīl*); there is a *taḥṣīl* when an action results from an agent acting through an intermediary, as in the case of a key which is held in the hand, the movement of the key results from the will of the agent through the intermediary of the hand. Some physicists, as Shahrastānī professes, had previously studied intermediate causes, but Bishr brought this point of view into the study of morals. He showed how the intermediary agent could modify or remove and diminish the responsibility of the agent. Numerous discussions took place on this point and are given in the *Ma'ālī* (pp. 116-125).

Bishr also discussed the will of God, which he considered as a quality of his being, not a quality of his action. He also studied important questions of theology; the justice of God as regards children; his providence regarding people who have had no knowledge of the revelation; the problem of optimism. Bishr did not agree that God could damn infants, for that would mean that they are capable of deserving rewards or punishment, which is absurd. He believed that people, who had some hint of the revelation, could guide their lives by the light of natural law. He also taught that this world of ours is not the best possible, that God was not bound to create the best but only to reveal himself to man at such time as he should think fit.

(Cairo ed. Vāz). **BISHR** • AL-WALID B. 'ABD AL-MALIK, son of the Caliph Walid I, and an *Umayyad*. His knowledge earned him the title of *Ḥafṣ* and *Ma'ālī* "the scholar of the Marwānī dynasty", a title which a false rumour sometimes gives to his brother Rawḥ b. al-Walid. He was leader of the pilgrimage in 93 A. H. and took part in several expeditions of Asia Minor. An admirer of the Egyptian poet, he landed in Thessaly and dis-

vanced as far as Adrianople. The date of his death is not known. He married Saida, a divorced wife of Walid II, took part in the rising against this Caliph and was still alive after his execution.

Bibliography: A short notice of Bishr b. al-Walid is given by Ibn 'Asakir (Vol. II, of the MSS. in Damascus); Ibn Kutilah, *Ma'ad* (Egypt, edn.) p. 153; Mas'udi, *Pearls*, v. 362; Ibn 'Abd Rabbih, *Ma'ad*, III, 335; de Goeje, *Fragm. Arab. ant.*, p. 12—14; Tabari, II, 470, 1787; *Arabia*, vi. 137. (H. LAMARCA.)

BISHR al-JARĪ (the "Wandering") a famous Sufi, born 150 (767) in Makra, a village in the district of Marw. He bore the name Abu Naze and the name of his father was al-Jarī. His own home was in Baghād, where he gathered round him a number of pious ascetics to whom he taught his doctrines. He died there in 226-27 (841) and his tomb on the Hill Jarh was for long a popular place of pilgrimage.

Bibliography: Ibn Khallikan (ed. Majma' 1299), I, 154; Shams, *Tadhkirat al-Awā'id*, I, 57 et seq.; Fird al-Din 'Azzar, *Tadhkirat al-Shaykh* (ed. Nicholson), I, 106 et seq.; al-Buhārī, *Kashf al-Masabih* (transl. by Nicholson), 105 et seq.

BISKRA, a town and oasis in Southern Algeria in the department of Constantine; 5° 42' East Long. (Greenwich) and 39° 27' North Lat. The **oasis** of Biskra, lying at the foot of the Azzila, at a height of 428 feet above sea-level is the principal **oasis** of the Zibāh (cf. this article 725). It extends for 3 miles along the Wad Biskra, has an area of 3200 acres and contains 150,000 palm trees. The native population is distributed over the villages of Majd and Uds al-Jarh on the east, Ras al-Guerria, Sidi Larkān, Medjenah and Galdraha on the west, which together make up "Old Biskra". The smaller palm-groves of Beni Mors on the west, Mors to the north, al-Ahys and Elhyagh to the south-east are merely outlying portions of the main oasis. The modern town of Biskra lies above the oases around the fort, which has been built by the French since their occupation. Biskra has attained a certain importance as a winter resort **oasis** it has been connected by railway with Constantine (180 miles distant). It is the capital of an autonomous commune with 7357 inhabitants, including 661 Europeans, (census of 1906) attached to which is the military territory of Tougert **oasis** 63,436 inhabitants, of whom only 2000 Europeans, and an area of 340 square miles.

Biskra appears to occupy the site of the Roman town of Vectera, one of the military stations for the defence of the Zibāh. The name Biskra itself, first appears in Arabic authors, where it is mentioned in connection with the suppression of a revolt of the population of the Zibāh against the Aghlabid Emir Abu 'Abdallah Muhammad, called Abu 'Abdallah, in 805 A.D. Biskra surrendered without resistance to the general Abu Khafaja, sent to put down the insurrection. In the time of the Hammadids, Biskra was ruled by a council of prominent men, among whom the Beni Kammān, a family belonging to the town and deriving its influence from the number of its members and the possession of almost all the neighbouring lands (Ibn Khallikan, *loc. cit.*, transl. by de Slane II, 125), were the most powerful. One of them, who far tried to make himself independent. At his

instigation, Biskra rose against Buluggin bin Muhammad. This revolt was barely suppressed, Biskra was taken by assault, Buluggin taken prisoner and put to death in the Ka'ba of the Beni Hammad, whether he had been taken with his accomplices. The government of the town then passed into the hands of the Beni Sidi, who succeeded in keeping the Hilāl **oasis** in check and at the same time remaining faithful to the Hammadids till the overthrow of this dynasty by the Almohads.

Biskra was then at the height of its prosperity; al-Bakr (*Description de l'Afrique*, transl. by de Slane, pp. 129 et seq.) describes it as a large and beautiful **oasis**. It possessed a chert ("ghani") mosque, and several smaller mosques and baths, and was surrounded by a wall and a ditch beyond which were extensive suburbs. The inhabitants, who were for the most part Mulikites, were of a mixed race (*Almohads*) resulting from the fusion of Berbers with descendants of the Romans, while around the town lived people of Berber stock of the tribes of Sedrata, Maghawa etc. The pursuit of knowledge was held in great esteem there. Al-Bakr concludes by praising the fertility of the soil, the beauty of the palm-groves and the quality of the dates of which certain kinds in the Fatim period were reserved for the exclusive use of the sovereign.

On the fall of the Hammadid dynasty, Biskra passed under the sway of the Almohads. Yaqub b. Qhamis, however, succeeded in taking it in 1201 (1508). We again find him in possession of it 23 years later (1224—1225) but he evacuated it on the approach of an Almohad army, which occupied and plundered the town. On the break-up of the Almohad Empire, Biskra fell to the Hafsids of Tunis. The real masters of the town in the 13th and 14th centuries were the Mami, the chiefs of an Arab family of the tribe of Lami, who had come to the Zibāh at the Hilāl invasion. Settling at first around Biskra, the Mami soon entered the town, forced their way on to the council and entered into competition with the Beni Kammān. The quarrels which broke out among the princes of the Hilāl house gave the Mami an opportunity to overthrow their rivals. Faḍl b. Mors took the side of the Emir Abu Isḥāq, who had rebelled against his brother, the Caliph al-Mustansir, and opened the gates of Biskra to him. Forced to flee, he followed Abu Isḥāq to Spain, where this prince had taken refuge on being deposed. Becoming sovereign of Tunis on the death of al-Mustansir, Abu Isḥāq recompensed the fidelity of Faḍl by giving him the governorship of the Zibāh. Ruined at the triumph of their enemy, the Beni Kammān caused him to be assassinated (1284 = 683). His son Manṣūr, who was then in Tunis, was thrown into prison where he remained for seven years. The revolt of Abu Zakariya, who proclaimed himself lord of Constantine and Bougie (Bijaya), turned the fortunes of the Mami Manṣūr, who had managed to make his escape, received the governorship of the Zibāh, brought his region again under the rule of the king of Bougie (Bijaya) and drove the Beni Kammān out of Biskra. He overcame the "Murabūḥa", who rose in the Zibāh at the instigation of the Sheriff Sufi and was the real master not only of the Zibāh, but also of Kouda, the Azzila and Wargila. He quarrelled with Abu T-Rahā, king of Bougie, and taking up arms against him besieged Constantine, but came

to terms with him against to soon quarrelled with the Hafsids again and fought with them till his death in 725 (1333). His son and successor 'Abd al-Wahid, was assassinated by his brother 'Uthf. The latter started up a new rising of the Marinids and succeeded in turning towards the West. A Hafsif army went to enforce the authority of the Sultan of Tunis in the Zib.

Hostile to the Hafsids, he showed a lively sympathy with the Marinids and cordially welcomed Abu 'l-Hasan when the latter undertook his campaign against the Hafsids in 1347 (748). He supplied assistance to Abu 'l-Hasan at the siege of Constantine but on the final defeat of the Marinids he again went over to the Hafsids. His successor Ahmad was likewise very powerful, although he had to reckon with the enmity of the Arab chiefs settled in the Zib.

From this period to the sixteenth century we have no information regarding the history of Biskra, but it is probable that the towns which bound the Zib to the kingdom of Tunis were gradually loosened. At the beginning of the sixteenth century Biskra appears to have been completely freed from Hafsif authority and to have remained independent for thirty years. In 1541 the Turks made their appearance in the oasis. Hamu-Agha took Biskra, placed a garrison and built a fortress there. The real representative of Turkish authority however was the Shaikh al-'Arab chosen from the Bu-'Akkaf, one of the more important families of the district. The influence of this family ultimately assumed the supremacy of the Turks and in the eighteenth century Sulah, the Bey of Constantine, set up a rival family, the Ben Ganah. Exposed to the capacity of the Turks and the raids of the Arab tribes, Biskra rapidly declined. Early in the eighteenth century, Leo Africanus (ed. Schefer Vol. III, pt. 353) notes the poverty of its inhabitants. Biskra, according to the accounts of the Arab traveller al-'Asyuti (1662) and Mully Ahmad (1740), continued to retain some of its importance owing to the richness of the oasis and its position as a commercial emporium. In the second half of the eighteenth century the town was abandoned; the inhabitants dispersed over the oasis and built the villages which we now find. Down to the time of the French occupation there still survived a remnant of the ancient town but at the present day there are only some shapeless ruins left.

From 1830—1840 the possession of Biskra was disputed between Farhat b. Sa'id representing the Bu-'Akkaf, and the Ben Ganah, supported by Ahmad, the Bey of Constantine. After having tried from 1831—1837 to get the French to interfere on his behalf, Farhat decided to call in 'Abd al-Kadir. The Emir took advantage of the occasion to set up a Caliph, al-Huqiu b. 'Asma, at Biskra. But in 1838, the Ben Ganah, seeing that Ahmad Bey's cause was definitely lost, submitted to the French. On the 2nd March 1840 they put the caliph appointed by 'Abd al-Kadir to flight at Salina and in the following year rid themselves of Farhat. Asma'iy however only ceased with French rule. On the 21st March 1844, the Bey al-'Asma'iy occupied the town; on the 13rd May of the same year, in consequence of the massacre of the little body of soldiers which he had left there, he installed a permanent garrison and built a fort. Biskra then became chief place in a

circle under the command of a superior officer, entrusted with the task of administering the country with the aid of native chiefs, and thus became the base of military operations to the south of Constantine.

(G. VIER.)

BISMILLAH (See *ISMA'ILIA*, p. 692).

BISTĀM (also *BASTĀM*, now usually pronounced *Berzām*) a town in the Persian province of Khuzistan (on the slopes of the Alburz), at the northern extremity of the great desert, long 55° East (Greenw.) and lat. 36° 30' north. During the caliphate, Bistām was the most important place in the district of Kūmā, next to Hamaghān (the capital). Bistām was apparently named by Bistām, a maternal uncle of the Sāsānian king, Khosrō II. Parwiz who was appointed governor of Khuziān, Kūmā, Djujān and Tabaristān, after the overthrow of the rebel Bahram Chobin, assumed the regal title and reigned for about six years (590—595) till he was overthrown. The newly founded town received its name from Bistām (Middle Persian *Bistāma*, modern Persian *Bisrām*). On this Bistām cf. in particular Nöldeke, *Gesch. der Araber und Perser zur Zeit der Sāsāniden* (Leiden, 1879), p. 96², 478—487; A. v. Gutschmid in *Zeitschr. d. Deutsch. Morgenz. Ges.*, xvi, 748; Marquart, *Erkenntnis des Islāms*, d. Götting. Ges. d. Wiss., N. F., III, Nr. 3 (1901), p. 31.

Bistām lies in a valley surrounded by hills through which flows a river from the Alburz mountains and brings a plentiful supply of water to irrigate the surrounding land with its numerous gardens. In the middle ages, the fine apples which grew here were particularly famous and these, known as the Bistāmi variety, as Yāqūt tells us, were exported in large quantities to the Irak. Yāqūt further describes Bistām as a large town with numerous market-places; he specially mentions the very extensive palace crowning a hill, said to have been built by the Persian king Shāhpūr (Sapor) II. as well as the famous tomb of the great Sāfi Abu Yūsuf al-Bistāmi (See *ISMA'ILIA*, p. 636). The present mosque with the shrine of the saint dates from the beginning of the eighteenth century; on this sanctuary cf. Houtum-Schindler in the *Journ. of Roy. Asiat. Soc.*, 1909, p. 161—192. Same gives an illustration in the *Zeitschr. der Ges. für Ethn.*, 1902, p. 110.

Bistām also possesses some other graves of saints as well as several mosques; a well fortified with many round towers surrounds the town. The number of inhabitants at the present day is estimated at 7000. In the middle ages, Bistām held an important position as junction for the South Persian caravan traffic. It has for several centuries yielded wide of place in this respect to Shāhrūd, situated two hours' journey to the south-west (which is never mentioned by the medieval Arab geographers), where the important routes to Fehārd, Nishāpūr and Astarābād now cross one another. The decline of Bistām through the change in trade routes has been accompanied by a corresponding revival of Shāhrūd (which now has about 3000 inhabitants).

Bistānography: *Recht. geogr. Arab.* (ed. de Goebe), *passim*; Yāqūt, *Mu'jam* (ed. Wüstenfeld), i. 523 and Wüstenfeld, translation in the *Zeitschr. d. Deutsch. Morgenz. Ges.*, xviii, p. 471 *et seq.*; Ibn Baṭṭūṭ (ed. Paris), iii, p. 32; Le Strange, *The Lands of the Eastern Caliphate* (1903), p. 365 *et seq.*; Ritter, *Erkenntnis*, xiii,

139—341: A. D. Nordmann in the *Sin.-Ber.* *N. Bayer. Acad. d. Wiss.*, 1869, p. 316—320 gives the *Tarikh* of Feraht and Feris in the years 1823 and 1845; Prellberg, *Persien, eine hist. Landeskunst* (Leipzig, 1891), p. 24.

(M. STRACK.)

AL-BISTĀMĪ, *ʿAbū al-Raḥmān b. Muḥammad* *ibn* *ʿAlī al-Aḥmad al-Jāḥaḥ al-Hirzī* of Antioch, a mystic, who, in addition to numerous mystical works, also wrote on history and biography. The most important of the great encyclopaedia *al-Furūḡ* is *al-Miftāḥ* *fī Farḡih al-Makhlūḥ*. He lived in Cairo and Damascus where he died in 538 = 1154. Cf. Brockelmann, *Gesch. der Arab. Litt.*, II, 231 ff. 164.

AL-BISTĀMĪ, *ʿAlī* *al-Dīn* *ʿAlī b. Muḥammad*, called *Muḥammīd*, "the little author", on account of his early *diḥs* in the field of literature, born in 303 (1400-1401) in Bistām, sealed in Turkey in 348 (1444-1445) where he died in 373 (1470-1471). At the request of Sulṭān Muḥammad II, he issued a *Farḡ*, which annulled the capitulation granted to the king of Barmia by the Grand Vizier Mahmut and, either out of servility or religious fanaticism, offered to execute the sentence of death on the king with his own hands and actually cut his head off. — *al-Bistāmī* composed numerous works in Arabic and Persian, including a commentary on Zamakhsharī's *Kashshaf*. He was a descendant of Fakhr *al-Dīn* *al-Rāzī*.

Bibliography: Hammer, *Gesch. des Osmanl. Reichs*, 2. Ind.; Sa'd *al-Dīn*, *Tadh al-Furūḡ*, I, 496. (CL. ROBERT.)

AL-BISTĀMĪ, *ḤAYAT*, [See *ḤAYAT*, p. 686.]

AL-BISTĀNĪ, [See *AL-BISTĀNĪ*.]

BISTĪ (r.) "Twenty-piece", a small Persian coin (according to Vulliamy's *Lexicon Persico-Latinum* = viginti denarii) of the value of $\frac{1}{2}$ Mahmūdī. In the modern coinage to Dīnār make a *ḥāḥ* and 1000 *ḥāḥ* a *Tuman*, the *ḥāḥ* is therefore about equal in value to the tenth of a penny.

BISUTŪN, a mountain about 20 miles east of Kirmānshāh, on the road from Baghdad to Hamān.

The name occurs in Greek sources (Ktesias quoted by Theophrastus *Simplicius* and Isidore *Charax*) as *βισυτρων* *ἔσος* and in the earlier Arab writers, such as *Ḥamza al-Jāḥaḥ* and *al-Khwarizmi*, as *Bishtān* (or *Bishtān*). This form goes back to an old Persian *Bagastān*, i.e. "Place of the Gods" and as *Baga* was particularly Mithras, it may be presumed that this mountain, one of the most beautiful in North Western Iran, was in ancient times the site of a cult of Mithras. The early medieval form (*Bahistān*, *Bishtān*) and the modern *Bishtān* (*Bishtān*) have regularly developed from the ancient name. Even the medieval Arabs and Persians no longer understood its etymology. As the place lay on the great military road to Khurāsān it is repeatedly mentioned in itineraries. High up the mountain in a ravine, is the great monument of the victory of Darius the Great, and at the foot a relief commemorating a victory of the Arsakid Artabanus, one of the very few Arsakid rock-reliefs, which has however been almost destroyed by a modern niche with a Persian inscription. These sculptures caused the Muhammadans to regard the mountain as one of the wonders of the world. Those writers, who follow *Abū Zahr* *al-Balḥī*, give a short description of

the sculptures, which is however not very clear and is confused with a description of the neighbouring Sassanian sculptures of Takī Bistān (*Khurāsān* II *Parwez* with his horse *Shāhī*, the work of Kaḥḥ b. Shāhī). In the *Maḥḥal* *al-Furūḡ* a curious explanation of the Darius relief and the name "Kings of falsehood" as a teacher and his pupils, the bow of Darius being taken for a whip in the hand of the teacher. The great bilingual inscription of Bistān, in Babylonian, Elamite and Old Persian, gave the key to the decipherment of the Babylonian cuneiform to Sir Henry Rawlinson and laid the foundations for the study of Assyriology.

Bibliography: *Hamza* (ed. Göttschall); *al-Khwarizmi* (ed. van Vloten), p. 117 et seq.; *Bishtān*, *Gesch. Arab.* (ed. de Goeje), I, 195 *Hamza*, 203; II, 256, 265 et seq.; III, 596 et seq. 501; IV, 253; VII, 166; VIII, 2 v.; *Abū Zahr* (ed. Kirmānshāh), p. 71; *Ḥamza* *al-Furūḡ* (ed. Le Strange), 2. Index; *Le Strange*, *The Lands of the Eastern Caliphate*, p. 187-188; *Biehler* *de Meynard*, *Dictionnaire de la Perse*, 1. v. 1; J. F. Jones, *Sketches in the Selections from the Records of the Bombay Government*, 1857, (with H. Rawlinson); Ch. Texier, *L'Armée*, *Plates* 62-64, *Planets* & *Coins*, *Voyage en Perse*, I. *Plates*, 16-19, and *Text*, Vol. I, Chap. xxviii; H. Rawlinson, in the *Journal of the Royal As. Soc.*, 1 and 2 (1847) and xlv. (1853) and in *the Journal of the Royal Geograph. Soc.*, ix, 112-116; G. N. Curzon, *Persia and the Persian Question*, I, 563-566; F. Spiegel, *Die altpersischen Keilschriften*, p. 143-148; F. Vollbach, *Asyrische Grammatik*, 2. ed. (1906), p. 36 et seq.; F. H. Weissbach, in *Leipzig-Wissenschafts-Enzyklopädie*, 4. H. v. 1. c. 2769-2771; and *Katzenstein*, *Die Asyrischen Keilschriften* (Leipzig, 1910), p. 8-79; F. Sauer and E. Herzfeld, *Iranische Forschungen*, *Plates* xxviii-xxv, *Text*, p. 189-198; L. W. King, *The Sculptures and Inscriptions of Darius the Great on the Rock of Behistun in Persia*, London, 1907; *A Guide to the Babylonian and Assyrian Antiquities in the British Museum*, London, 1908, pp. 102-105, *Plate* xxviii.

(KARL HANZLICH.)

BITEKČI, an Eastern Turkic word for "writer" from the verb *bitmek* "to write". The root is derived by Shintori (*Siurologische Beiträge zur Geschichte der Türkischen*, II, St. Petersburg, 1903 p. 26) and more recently by Radloff (*Alt-türkische Studien in der Halle des P. Armin, 1912*) from the Chinese *pi* "a paint-brush". Like the Japanese and Koreans many peoples of Central Asia have learned the art of writing under Chinese influence; among the linguistic evidence in confirmation of this fact, Shintori adduces the Hungarian *biti*. The Chinese notices quoted by this scholar show that in Eastern Asia even in the time of the dynasty of Tsin Wei (356-558 A. D.) the words *pi-ti* (apparently for *biti*, script) and *pi-ti-ti*, the name of an office (probably for *biti-ti*) were known. The words *biti* "to write" and *biti* (etc) "writing" are already found in the Orkhon inscriptions, while the title *biti-ti* (according to Radloff, *Wörterbuch*, IV, 1346 *biti-ti*) first appears in the *Alt-türkische Studien*. The Mongols, in later times (13th century) took over this title from their teachers the Uighurs, in the historical sources and docu-

al-Kabir or indeed the Wād al-Kabir, as it is now called). A group of disciples settled around him; next came Andalusian refugees who had been driven out of their original settlements in Tipasa by the attacks of the Kabyle of Shenas and forced to seek refuge at the foot of the Atlas. At the request of the Marabout, the tribe of Wād Sultan granted the new-comers the land required to build their dwellings on the high-banks of Algiers, *Kharr al-Dia*, who had come to see Sidi Ahmad al-Kabir while these things were going on, decided to build a mosque, a bath, and a public bath-house, around which the Andalusians grouped their dwellings. This agglomeration of buildings received the name of Blida at "little town" (942 A. H.). The town flourished rapidly and the surrounding land was soon covered with gardens, mainly owing to the efforts of the Andalusians who introduced the cultivation of orange-trees into this country and taught the natives the methods of irrigation practised in Spain.

Under Turkish rule, Blida became part of the *Der al-Sultan*, that is to say, of the territory administered directly by the Dey of Algiers, who was represented in it by a governor of African or Turkish origin. A detachment of Janissaries formed a garrison there. The population, composed of Andalusians, Moors, Jews and Muslims was famous for its easy-going and pleasure-loving disposition. Sidi Ahmad bin Vahid, in one of his epigrams which are attributed to him, says that Blida ought not to be called *Blida* ("little town") but *Wāḍa* ("little rose"). Several camps headed it with the name *Gahda*, ("prostituted") on account of the license which prevailed there. The caravan-trade of the south for whom Blida was the centre for the exchange of merchandise between the Tell and the Sahara, found good facilities for enjoyment there; the *Tafas*, enriched by the proceeds of their piratical expeditions and the great Algerian officials had country-jamies here and brought large retinues to the town. Officials who had fallen into disfavor were interned here and led quite an endurable exile. The prosperity of Blida was affected only by visitations of nature; the plague swept through it on several occasions in the 17th and 18th centuries and earthquakes wrought great havoc in it. The great disaster was that of 1827, which almost entirely destroyed the town. The inhabitants at first thought they would rebuild it some distance away but they gave up this project and rebuilt it on the original site.

After the occupation of Algiers by the French (1830) Blida remained for some years independent, administered by its *flinkas*. Bourmont appeared before the town in July 1830 but went no further. Mautel entered it, after a fiercely contested battle on the 16th November of the same year but evacuated it a few days later; the Duc de Rovigo entered it in 1832 but did not stay any time there. As a result of the treaty of the Tafna, which recognised France's occupation of the *Mitidja*, Marmelade Valte, to put a stop to the intrigues of 'Abd al-Kabir, placed his troops around the town and there, in 1839, decided on its effective occupation. Since then Blida has remained peacefully under French rule. It was severely affected by another earthquake in 1865, and only a few fragments of its Mahommedan buildings have survived. There has however been but little change in the life of the natives and many traditions and ways of living

have been preserved, which are now being studied and collected.

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(G. VERA.)

BOABDIL = *Abuabdillah* = *Abu 'Abdallah* Muhammad XI, the last king of Granada (887-897 = 1482-1492), son of 'Abd al-Haqq (= *Abd al-Haqq* = *Mulhacen*: 866-887 = 1461-1482), was called *El Rey Chico* ("The Little King") by the Spaniards and by the people of Granada *el-Zogayfi* ("the Poor Devil" of Dozy, *Supplément au Zogayfi*) while his nickname *Pretender* Muhammad XII b. Sā'id (890-899 = 1485-1487) was called *el-Zogay* = *el-Zogayfi* ("the Valiant"; cf. Dozy, *ibid.*). Boabdil dethroned his father in 887 (1482) but the latter regained it from 888-890 (1483-1485). M. J. Müller (*Die letzten Zeiten von Granada*) was the first to write the true history of the last days of Granada, which has been so much interwoven with legend, from contemporary Arabic and Spanish documents (even August Müller, *Der Islam*, II, 378, follows too closely the legend *el último infante de Granada*). More recently M. Caspar Reinle has carefully sifted fact from fiction, cf. his *Erzählungen aus der Geschichte von Granada* (*Revue de Archéologie, Bibliographie et Muséologie*, 1910); *Illustres hechos y acontecimientos durante entre los Reyes Católicos y Boabdil sobre la entrada en Granada* (Granada, 1910); *Entrada de los Reyes Católicos en Granada al tiempo de su rendición* (in his recent *Revisión del Centro de estudios Arqueológicos de Granada y de su reino* (Granada, 1911, 7-24). Hargreaves erroneously believed he had found Boabdil's grave in Tetuan, while he really died in exile in Morocco.

(C. F. SEYMOUR.)

BOBASTRO, a ruined mountain fortress in Andalusia. After Carri and Conde Bobastro had been confused with the Bobastro in Aragon and also with Būstān in the extreme south east of the province of Granada Dozy thought (*Archéologie*, 3, 323-327 and *Histoire de Mohammed*, II, 333), that it ought to be identical with the ruins of the ancient Municipium Singillione Barbastrone (Singilla Barba), the modern of Cañalón near Toba, west of Antequera in the upper Guadalquivir valley. Simonet more correctly seeks to connect it with Estébanes Calahorra between Antequera, Ardales and Comares in Las Mesas de Villavieja, 1½ leagues south east of the modern Comares, at an almost inaccessible height, above the Middle Guadalquivir. After 267 (880-881) this rocky retreat was the impregnable refuge of the rebel 'Umar ibn al-Haqq (q. v.).

Bibliography: Cf. in particular Simonet, *Historia de los Morabitos de España*, p. 173 et seq. (where however we should read N.E. [= N.O.] instead of N.O. [= N.W.]).

(C. F. SEYMOUR.)

BOGHA al-Kabir, Bogha, the elder, a Turkish general under al-Mu'tasim and his successors, won a name for himself in various expeditions, in which he held the supreme command, against the Bulgars around *al-Medina* in 230 (845-846), against the Armenians in 237 (851-852), against the Byzantines in 244 (856) etc. At the time of the assassination of the Caliph al-Muta-

wakkil in 147 (861) he was away from court, but returned immediately to the palace and after the death, which took place very soon after, of the Caliph al-Muntazir raised al-Mutawakkil to the throne in 148 (862). He died in the same year.

Bibliography: Tabari (ed. de Goeje), II, 1174 et seq.; Ibn al-Athir (ed. Toubert), VI, 317 et seq.; Weil, *Geschichte der Chalifen*, II, 799 et seq.; Thopischnia in *Mittell. des Sem. Oriental. für Arab. Sprachen* 8, 2, p. 123 et seq.

BOGHA (بوغه), also called Bogha al-Saghir (Bogha the younger), likewise a skilful general, defeated the rebels in Adjarbakhjan in the reign of al-Mutawakkil. It was he who led the conspiracy against this Caliph and brought about his assassination. During the brief reigns of al-Muntazir and al-Muwattah, all authority really was in the hands of Bogha and his confederate Wasif. When al-Muwattah was forced to abdicate in 252 (866), Bogha was to receive the guardianship of al-Ishraq, but the new Caliph al-Mutazz tried to deprive him of it and finally succeeded. In 254 (868) Bogha was taken prisoner and beheaded.

Bibliography: Tabari (ed. de Goeje), II, 1148 et seq.; Ibn al-Athir (ed. Toubert), VI, 318 et seq.; Weil, *Geschichte der Chalifen*, II, 356 et seq.

BOGHAR (بوغار = أبو بغار), a small town in Algeria (department of Algiers) about 50 miles from Modès (Lamadhya) on the left bank of the Shelif, at a height of 2800 feet above sea-level; the population is 3586 of whom 2021 are natives. The situation of Boghar, the "Bailey of the South" on the borders of the plateau, on the natural road, formed by the Shelif where it enters the Tell, which is followed by the nomads on their migrations, has always been of the highest strategic importance. The Romans had a military station here. 'Abd al-Kadîr built a fortress which was destroyed by General Bugeaud d'Hilliers on the 23rd May 1841. The French have built a fort and other extensive buildings for military purposes.

Boghar is a place of modern origin. Five miles to the east on the right bank of the Shelif at a height of 3700 feet is the ancient village of Boghar (incorrectly called Boghari), a market for the natives of the plateau, the native quarter of which begins to resemble the Sahara. Kfir (cf. the descriptions of Toumanin, *En l'île de Sahara* [1872] p. 25—35, and Maugham, *An island in Sahara* p. 31—33). According to the legend, Boghar was founded by a saint of the same name. About 1830 a Marabout of the Madaniya order, named Si Mûsa b. Hassan, won a great following in this district and even attempted some years later to use his influence to supplant 'Abd al-Kadîr. He was defeated by the Emir however and after the defeat of his subordinate Si Kaidar by the French, the power of the Madaniya was at an end. The Shadhaliya-Barkawa took its place, owing mainly to the influence of Sidi 'Adda b. Ghulam Allah and the activity of Sheikh al-Muqam (1835—1883). The latter founded an important *zawiya* at Boghar which is now however in a state of decay (cf. A. Joly, *Amis et les Châleuliyas: Kruie Africain*, 1906 and 1907).

Boghar is the chief place of an autonomous community with 4299 inhabitants (of whom 3387 are natives) and of a "mixed community" of 1079 square miles with 33,587 inhabitants of whom 32,405 are natives.

(G. VYRA.)

BOGHÂZ (باز) "Ravine", "gully" (literally "strangling" from the root *bagh*) hence in geographical names "pass" or "strait". It is particularly applied to the Turkish Bosphorus (*Bahçe-i Ammanîyeh*), a strait 15 miles long and from 600 to 3,500 yards broad with 7 bays and 7 promontories. The various parts into which it is broken up, together form the *Boğaziçi*, "the interior of the Bosphorus". This runs from the heights of the Serai espi and Scutari up to the Black Sea. It separates the European coast from the Asiatic and is traversed by two lines of steamers which start from the bridge of boats at Kaza-Köy between Stambul and Galata. A third service crosses and increases the Bosphorus in zigzag and links up the two shores (*delimidi vapur* "steamerboat for picking up", sometimes translated wrongly as "beggars' boat"). Passengers land from the steamers by wooden piers at the various stations of which the following is a list (from south to north). On the European coast: Kaba-Taş, Beşik-Taş, Çıra-Köy, Kaza-Köy, Armut-Köy, Bebek, Rumeli-Hisar, Emirgan (Nir-Gân), Sazlık, Vefa-Köy, Yurupia, Boyuk-Isra, Marmaristan, Vefi-Mahalle; on the Asiatic coast: Beşik (special service) Kuzguncuk, Beşikbey, Çengel-Köy, Weni-Köy, Kandıra, Aşaklı-Hisar, Nizliye, Fıstık-Hisar, Kuzguncuk mahalles, Beşik Armut-Köy. Several lines the European coast. The villages above these lines are not served by steamboats. Rumeli-Köy, and the two Bazaraki. The ruins of the fortresses on the European and Asiatic sides: Rumeli-Anadoluhisar) recall the siege of Constantinople; the former, built by Sultan Muhammad II (1452), who wished the plan of the building to represent his name, the same as that of the Prophet, in Arabic letters; it was built in less than three months by six thousand workmen and received the name of Boghar-Keser, "strangler"; the second was built earlier by Bayezid I. Victory on the ruins of a temple of Jupiter Luna (Guzeldir-Hisar). It is at this point that the current which carries the water of the Black Sea into the Sea of Marmara is at its strongest, whence its name of *Boğaziçi* "The Devil's Stream". The Bosphorus is a favourite resort during the heat of summer for the people of Constantinople; its shores therefore present a continuous succession of houses and palaces built up the very edge of the sea (Fitz, *Silke-Akdeniz* as far as Marmar-Burnu and Nispeti; there are numerous beautiful walks here. Çok-Su (Sweet waters of Asia) Kuzguncuk-Lake, Kestane-Suyu (Valley of Pines) Nispeti).

Bibliography: Hacı-Bekir, *Boğaziçi* (map) p. 664 (map, p. 672); 'Abd al-Jinn, *Tarih al-Furûs*, Vol. I, p. 148; Hoeber, *Geograph. Jahrb.*, pp. 130—137. (C. HEART.)

BOGHÂZ-KÖY, a village in Asia Minor near Boğharin, formerly the capital of a Kaiz (in the Wilayet of Angora, Sandjak of Çorum). The ruins of Pterion "the City of the Medes" were found here by Teuer in the 28th July 1834. It has little monuments. Since the summer of 1904, important excavations have been carried on there by H. Winckler.

Bibliography: J. Garang, *The Lands of the Euphrates* (1910), Chap. IV; V. Calvert, *La Turquie d'Asie*, I, 302; *Mitteilungen der Deutschen Orientgesellschaft*, 35.

(C. HEART.)

BOGHÂN, the Turkish name for Mol-

slavia, borrowed from that of its founder Boghida (Dragosh) (1332). Stephen the Great had gained a victory over the Turks at Rucova (1475) but in the following year he was in turn defeated in the White Valley (*Finta Albu*). In alliance with the Turks he had made a part of Poland in 1498; but a year later he threw off the suzerainty of the Ottomans. In alliance with the Poles and Hungarians, he repelled another invasion in 1499. On his death-bed (2nd July 1504) he ordered his son Boghida to submit to Turkey (Treaty of 1512). During the siege of Vienna in 1529, Peter Kariak offered the suzerainty of Moldavia to Sultan Sulaiman and went to Sofia to take the oath of allegiance; as he was accused of intriguing with Ferdinand, king of Hungary, and of having taken part in the assassination of Abulais Girai, Sulaiman decided to make him an enemy. He left his capital on the 11th Safar 945 (February 9th July 1538), was joined at Jassy by Suleiman, Khan of the Crimea, during the town and was put in pursuit of Kariak who had taken refuge in Transylvania. After the surrender of Suceava the Sultan announced an assembly of boyards who elected Stephen, brother of Kariak to his place. Stephen embraced Islam and considered Boghida at the mouth of the Danube in the Tuzla. Peter Kariak, who had been living in Varna, obtained a *hukm* for himself, which blinded him to power. His son Elias II, accused of having brought about the defeat of the Ottomans by Murad III in 1548, was deposed and his place was taken by his brother Stephen, who was soon afterwards assassinated (1552). He was the last of the Boghida line. The Turkish garrison of Jassy was massacred in a popular rising on the 13th November 1594. Mahomet III made the province a *Paishalik* and gave it to Mustafa, but by the treaty of Carlsburg (1595), it became a dependency of Hungary; it was conquered in 1600 by Michael the Wallachian. Moldavia which hitherto been governed by native princes, now fell a prey to the caprices of foreigners who continued the government which was sold to the highest bidder: the Saxon Jaskul (1580), the Croatian Gration (1619), the Pole Hrusowaki (1626), the Greek Alexander Mita (1630). This state of things lasted till 1715 (1703) when Sultan Ahmed III allowed the boyards to choose one of their number as *Hospodar*; they unanimously elected Michael Rakovitz, son-in-law of Constantine Cantemir (governor from 1685 to 1693 and father of the historian) who was invested by the Porte on the 22nd *Djuma* 1111 = 3rd October. From 1716 on, it was the Greek *Hospodars* of Phanar who supplied princes to Moldavia as well as to Wallachia: Chyka, Maurogordalo, Callimak, Murari, Voulant, Alexander Voulant obtained a *ferman* from the Porte in 1774, which abolished a portion of the charges of the *raia* and regulated the taxes. In 1785 Russia installed a Cossack General at Jassy as "Censor of the conduct of the Prince" and fixed the tribute to be paid at 115,000 *plustins*. The fruitless intervention led by another Alexander Voulant, son of Constantine, in 1821, led the Ottomans to occupy Moldavia with a military force and to establish there a native *Hospodar*, *Abdullah* (19th October 1822). The treaty of Adrianople (14th September 1829) between Russia and Turkey established the independence of Moldavia and Wallachia under Hos-

podars elected for life, who had only to pay tribute (Michael Sturdza 1834—1843, Gregory Chyka 1849—1856). The two provinces (*Basma-Basina*) were reunited to form the principality, (Carm 1861; *Basma* of Hohensollern elected by plebiscite 8th April 1866), then the kingdom of Roumania and were definitely recognised as independent by the Treaty of Berlin (Article 43). (Cf. *Howat*.)

BOGRA, a district of India, in Eastern Bengal: area 1,359 sq. m.; pop. (1901) 854,533, of whom no less than 82% are Muhammadans, being the highest proportion in the province.

Bibliography: *Imperial Gazetteer of India*. (J. S. Gurnea.)

BOHORAS (BOURAS, BURATH), a Muhammadan sect in Western India, (mostly of Hindu descent), for the most part *Shi'a* of the Imam's sect, and belonging to that branch of it which upholds the claim of al-Muwallid (487—495 = 1094—1101) to succeed his father al-Muwallid, in the *Aljihad* Caliphate of Egypt, in opposition to his brother Nizar, whose adherents (the ancient Assassins) are represented in India by the modern Khudjahis (q. v.). The name Bohoras denotes "followers" (from the Gujarati *bolhara* to trade), and records the occupation of the earliest converts to Islam, the appellation, however, is not confined to Muhammadans, and in the census of 1901, 862 Hindus and 35 *Dharmis* returned themselves as Bohoras. The number of Muhammadan Bohoras was 116,255, of whom 118,307 resided in the Bombay Presidency. They fall into two main groups the larger of which, belonging to the mercantile class, is *Shi'a* (with the exception of the *Wahabi* Bohoras, who are *Sunni*); the other, composed of peasants and cultivators of the soil, is *Sunni*.

Some of the *Shi'a* Bohoras claim to be descended from refugees from Arabia and Egypt, but the majority are of Hindu origin, their ancestors having been converted by *Imam's* missionaries. The first of these it commonly stated to have been called 'Abd Allah and to have been sent from Yaman by the Imam of the *Imam's* Imam's sect, to have landed in Cutch in 460 (1067), and there to have initiated an active propaganda. But other accounts give Muhammad 'Ali, whose tomb is still revered in Cutch, as the name of the first missionary to India, (c. 532 = 1137). The *Calukya* Dynasty of Aghilavada was then ruling over Gujerat and the *Imam's* missionaries seem to have been allowed by the Hindu government to carry on their propaganda without interruption and with considerable success. In 1227 the Hindu kingdom came to an end and for a century Gujerat remained more or less in subjection to *Dilip*. Under the independent kings of Gujerat (1396—1572) who favoured the spread of *Sunni* doctrines, the Bohoras were on several occasions exposed to severe persecution.

Up to 946 (1539) the head of the sect resided in Yaman and the Bohoras made pilgrimages to him there, paid tithes, and received their disputes for settlement; but in 946 Yusuf bin Sulaiman migrated from Yaman to India and settled in Solapur (a town now in the *British* States). About fifty years later, a schism occurred after the death in 1588, of *Abdullah*, 'Adil Shah, the then head of the sect. The Bohoras of Gujerat

destroyed) estimated the number of towns and villages at 300, which would give a population of about 40,000. M. Hartmann gives a list of 269 place-names of which about 250 may be claimed for Bohtân with certainty. The most important towns have naturally always been on the banks of the main rivers, e. g. Hâzârî (the modern Hamat ibn 'Imar), Fînik and Sîfîr ('Seret'), which is now the largest town is Bohtân-îl. Lehmann, op. cit. I. p. 332, although strictly speaking it lies outside of it. The Arab geographers mention also amongst others: Arâmush, Akî, the famous mountain fastness of Lîragûl, etc. The inhabitants at the present day are mainly Kurds, who, according to Lehmann, belong to 10 different tribes, of whom the chief of Sûlwa-Kurds bears the title of Bohtân-Agha, i. e. Lord of Bohtân. There are also Armenians and Nestorians.

Bohtân is as yet comparatively unexplored; the accounts of most of the travellers of the sixteenth century (among whom may be mentioned: J. Rich, Lazard, Sandrocki, Socin, Cornik, Seckus, Müller-Simonis, Lehmann-Haupt and Fick) are as a rule very scanty; their accounts also deal almost exclusively with the banks of the Tigris and the Bohtân-ya, the river joined by them. Wanssch (1883), Maxmull and H. Humboldt (1894) alone have penetrated into the interior of the country. Except for a not very extensive plain between the Tigris and the Hâzârî, the whole of Bohtân is covered by wild and lofty mountains, this enormous mountain system was, however, till lately a terra incognita and was usually represented on maps by Hebel Elûdî [4-5] (12,000 feet high), the mountain on which the ark rested according to primitive Mesopotamian and later Muhammadan traditions.

Regarded from the purely geographical standpoint, Bohtân belongs to Armenia in history, however, this district, inhabited from the earliest times by nomads, has always been a sort of connecting link between the Semitic south and the Indo-Germanic north, and has been loosely attached sometimes to the one and sometimes to the other, as a sort of frontier province, while it has often been completely independent. Turkish authority in Bohtân was not at first rightly refused. Even after the battle of Faldûra (1254) the Kurdish chiefs enjoyed almost unlimited authority in their inaccessible mountain castles; it was not till the middle of last century that the Persians began gradually to put a check on the independence of the Kurdish princes and to bring their lands directly under the sway of the Sultân.

M. Hartmann has given a valuable topographical and historical study of Bohtân (see Bibliography). What he gives is not exactly a systematic account, but rather the materials for the preparation of one, combining mainly of lists of places compiled from 1. the Kurdish-Arabic dictionary of al-Ḥalîdî (Sambut, 1510), 2. the Arab geographers, chiefly Yâqûṭ; 3. the Kurdish chronicle (*Şîraf-nâme*) of Şîraf al-Dîn (died 533 = 1157) edited by Vâsîmî-î-Karîm (St. Petersburg, 1860-1862); 4. the official Turkish year books; 5. the accounts of European travellers. In a supplement he also gives a fairly important list of Arabic inscriptions in modern Syriac published in 1832, by two Syriac priests of Urmia. There is still much valuable and little explored material for the history of Bohtân in Armenian and Syriac literature.

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zîm; *Elâṭer, Kudânî*, in 704 (1204); Roelliger and Pot. in the *Zeitschr. f. d. Kunde des Mus.
gew.*, III. p. 9 (on the Bohtân-Kurds); Naldeck, *Neupersische Grammatik* (Leipzig, 1868), p. xviii.
note 2 (on the name Bohtân). Wanssch in *Preuss.
mann's Geogr. Mittheil.*, 1883, p. 125 et seq.,
139 et seq.; Maxmull's route and map in *The
Geographical Journal*, in (1894), p. 81 et seq.;
Hypert and Muller-Simonis, *Vom Kaukasus
zum persischen Golf* (Munich, 1897), p. 236 et
seq.; M. Hartmann, *Bohtân*, in the *Mittheil. des
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ib. 1897, No. 1, p. 1-103 (continuous publica-
tion of both parts: p. 1-163; Bibliography:
p. 147-149); Lehmann-Haupt, *Armenien einst
und jetzt*, i (Berlin, 1910), p. 334 et seq.

(M. STEIN.)

BOËTOR (BOCHTHOS), ELIAS, an Arabic philologist, born of Christian parents on the 24th April 1784 in Sîrî, served as a dragoon in the French army during the Napoleonic expedition and accompanied it to France on its retreat, was appointed Professor of Modern Arabic at the Bibliothèque du Roy in 1815 and died on the 16th September 1821. He compiled a *Dictionnaire Français-Arabe*, published by Caussin de Perceval, 2 vols., Paris, 1827-1829, 2nd edition, ib. 1848.

Bibliography: *Biographie Universelle*, VIII. Suppl., p. 468; *Nouvelle Biographie Universelle*, VI. 324; Brockelmann, *Gesch. d. ar. Lit.*, II. 479.

(C. BROCKELMANN.)

BOLÂN, a mountain-pass in Baluchistan, see above p. 625.

BOLÎ, a town in Asia Minor on the Bollî-ya, a tributary of the Tilyasak (Dihlaka), capital of a Sandjak in the Wilâyet Kastamonu with 10,796 inhabitants. The name appears to be an abbreviation of Claudopolis, the ancient Bithynium. The site of the latter town is to be sought for in Eski Hissar about one hour's journey to the east of Bolî.

Bibliography: 'Allî Efendi, *Şeyh-i İslâm* (Istanbul, 1215; Coignet, *La Turquie d'Asie*, IV. 507 et seq.; Pauly-Wissner, *Kaiser. der Klass. Altertumswiss.*, s. v. Bithynion.

BOLOR DACH, see the article FAMIR.

BÖLÜK. A Turkish word, properly meaning "division" (*böl* to separate), group or troop. Since the reforms, it has been the name applied to a company of infantry (about a hundred men) commanded by a captain (*baş-bölük*), and to a squadron of cavalry. The *baş-bölük* is the farrier-sergeant. It was also the name of one of the three divisions of the corps of Janissaries, composed of sixty-one *ayets* ("regiments"), of which thirty were distributed throughout the provinces, while the others were quartered, as a garrison, in Constantinople. Those who composed it were called *bölük-bashi* or *Mülk-bashi*. The register for the year 1035 (1624) gives 12,768 men as the effective strength of this division. *Bölük-bashi* "the top squadrons" was the name given to four companies attached to the corps of *ayets* and *silâskars* which were themselves subdivided into *bölük*, the leaders of which were called *bölük-bashi*. These *bölük-bashi* were the oldest body of cavalry in the Empire; they were originally raised by Orkhan and at first numbered 2,400 men but the number gradually rose to 16,000. This corps having become notorious for its unruly conduct, was reduced to

its original number by Muhammad IV and incorporated in the *shāhī* and *chāhī*. From its institution this body has always been entrusted with the duty of guarding the Standard of the Prophet (*amāl-i shahī*).

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BÖLÜK-BĀSHI, an officer in the Ottoman army under the old regime, "captain of a squadron" commanding a *şifâ* or squadron of the *şifâ* and *şifâ* cavalry. The fourth general officer, commander-in-chief of the *şifâ* was called *Bölük-bâshi*.

Bibliography: M. d'Osson, *Traité de l'Empire Ottoman*, vol. vii. p. 364.

(CL. HEART.)

BOMBAY PRESIDENCY, a province in western India, with its capital at Bombay city [q. v.]. It stretches from Sind, through Gujrat, to the Konkan, with a landward extension across the Ghāt into the Dekhan and the Carnatic. Comprised within its limits are the Portuguese possessions of Goa, Damão, and Diu, and also the state of Baroda. The settlement of Achen at the mouth of the Red Sea is politically a part of Bombay. It differs from other provinces in that more than one third consists of native states. Including these, the total area is 188,745 sq. m.; total pop. (1901), 25,424,235. In history under Muhammadan rule, see the separate articles GUJARAT, PAKISTAN and ARAB. The more important Muhammadan states at the present time are Khairpur [q. v.] in Sind, Dharwar [q. v.] in Kathiawar, Cambay [q. v.], Palanpur [q. v.] and Bhilwarpur [q. v.] in Gujrat, and Dharwar [q. v.] in the Konkan. Though the whole of the province was at one time under Muhammadan rule, it was from the thirteenth that the British acquired it, with the exception of Sind [q. v.]. Of the total population in 1901, Muhammadans numbered 4,567,295, or 18%; but if Sind be excluded, the number falls to less than 2 millions, and the proportion to 7%. While in Sind the proportion of Muhammadans is as high as 76%, elsewhere it exceeds 10% only in Bombay city, in two districts of Gujrat and two districts of the Carnatic. This uneven distribution shows that Islam never made much way among the Marathas of the Dekhan, though they were for nearly four centuries under Muhammadan rule. As throughout India, the vast majority are Sunnis, estimated at 87%. The Shī'a sect is represented by the Khojās [q. v.] (50,837) and the Bohorās [q. v.] (118,307). The latter belong to two distinct classes; a wealthy commercial community in Bombay city and other trading centres, and a group of agriculturists in Gujrat, who are Sunnis and not Shī'as. The sect of Ahmadiyah, [q. v.] founded in the Panjab by the late Ghulam Ahmad of Rāwal, is said to have made 10,000 converts in Bombay. Of other communities or castes, Alvars numbered 27,000, Balōts 543,000 (mostly in Sind), Arāls 262,000, Pathāns or Afghāns 170,000, and Mughals only 28,000. Apart from the prosperity of Sind, there is no reason for thinking that the Muhammadans increase faster than the rest of the population.

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BOMBAY CITY, an island on the W. coast of India, now connected by causeways with the mainland, capital of the presidency of the same name, chief sea port of India, and center of cotton trade and manufacture. Area, 22 sq. m.; pop. (1901), 776,006. The census was taken in time of plague, and a special enumeration in 1906 gave a total of 977,822. The name is undoubtedly derived from *Mombadevi*, a Hindu goddess whose shrine is still worshipped. The island, though commanding the only safe harbor for large ships in all India, hardly figures in history until 1661, when it was ceded to Charles I. by the Portuguese as part of the dowry of Catherine of Braganza. In 1668 it was granted by the king to the East India Company, and in 1687 the headquarters of the company were transferred to Bombay from Surat.

Of the total population in 1901, Muhammadans numbered 155,347, or 20%. They include representatives of all the races that have embraced Islam: Arabs, Persians, Turks, Afghans, Malays, and Africans. Three classes of traders are especially numerous and influential — Memons, Bohorās, and Khojās. Their dealings are chiefly with the Persian Gulf and Zanzibar, but they do not shrink from visiting Europe and the British colonies for trade purposes. They are scarcely less prominent in finance, in industrial enterprise, in charitable work, and in the municipal administration. Other special classes are Nawabs from the Konkan, descendants of Hindu women by Arab fathers, originally sailors but now a wealthy community; Arab horse-dealers, conspicuous by their national dress; Siddi or Africans, some of whom have been long settled on the west coast; and Djalāzās, who come to the cotton mills from as far as northern India. The Djalāzī Mughal dates only from 1802, but the oldest Muhammadan monument is the tomb of Shāhkh 'Alī Farū, built about 1431 and repaired in 1674, which is the scene of an important annual fair. The celebration of the Muharram festival in Bombay not seldom results in riots between Sunnis and Shī'as.

Bibliography: *Census Reports* for 1872, 1881, and 1901; Sir J. M. Campbell, *Materials towards a Statistical Account of the Town and Island of Bombay* (Bombay, 1894); S. M. Edwards, *The Rise of Bombay* (Bombay, 1902); J. M. Maclean, *Guide to Bombay*.

(J. S. COTTON.)

BÖNA (French *Bône*), a town on the Algerian coast in the department of Constantine, situated at the mouth of the Sobus on the western shore of the gulf of the same name, which lies between Cape Gardi in the west and Cape Rous in the east. The town is built between the sea and the wooded heights, which form the outer buttresses of the mass of the Edough (q. v.). It is called *Bēna* by the Arab geographers and *ANNARA* by the natives.

The population (1906) is 47,934 of whom 16,457 are French, 11,880 foreigners, 1662 Jews and 12,935 natives.

The modern town of Bona is about 1½ miles from the site of Hippo (Mizy regis). Founded by the Phoenicians, conquered by the Carthaginians, and then held by the kings of Numidia, Hippo was attached to the Roman province of Africa on the defeat of Jugurtha. Under the Empire it attained a high degree of prosperity and after the spread of Christianity became one of the religious centres of the country. Constantine resided here in 393, 395 and 426 A. D.; Saint Augustine was Bishop of it. Taken by the Vandals in 450, it was ~~destroyed~~ in the 5th century following by the Byzantines, in whose power it remained till the Arab conquest. It passed into the hands of the Mohammedans probably at the same time to Carthage, that is to say, in the last years of the 7th or early in the 8th century A. D., during the governorship of Hassan b. al-Nu'man.

During the centuries following, the district of Bona, inhabited by a Berber population of the tribes of Awartha and Maghila (al-Bakr, *Description de l'Afrique*, *Journal de Saint*, p. 134) was successively ruled by Arab governors of Kairouan, Aglabides, Fiqhides, Zirids and lastly by the Hammadides. During this period, a new town was built close to the sea, at some distance from the ancient Hippo, perhaps to protect the coast from the attacks of the Christians. "The governor of the town," we read in Ibn Hawkal (*Description de l'Afrique*, *Journal de Saint*, p. 134) "is independent and keeps a body of Berbers always ready for service, as are the *compagnons* quartered in the *ribats*". Al-Bakr (*op. cit.*, p. 134) clearly distinguishes between an ancient and a modern town. The former, the seat of the *ribat* of *al-Madinet* (St. Augustine) built on a hill and difficult of access, was called *Madinet Zawi*, particularly, as de Saut suggests, because it had been granted by al-Mutiz b. Hammad, fourth ruler of the Zirid dynasty, to his relative Zawi b. Ziri. The second, built three miles away, was called New Bona, and had been surrounded by walls some time after 430 A. D. (1058 A. H.). The date of the disappearance of *Madinet Zawi* is not known. At the present day there is nothing on the site of Hippo but a few traces of Roman buildings. Both geographers agree in exalting the prosperity of the town, and the richness of the neighbourhood in fruits, cereals, and cattle. There was a great trade here in hides and wool, and merchants visited the town in large numbers, particularly from Antiochia. In the time of Ibn Hawkal, besides the men levied for public purposes, Bona supplied 2000 dinars annually in the privy purse of the Hammadid Sultan. At this period and in the century following, it still numbered among its inhabitants some native Christians and was the see of a Bishop, as a letter from Pope Gregory VII to the Sultan al-Nasir in 1076 shows (M. Lottin, *Traité sur le Christianisme en Afrique*, *et Moyen Age*, *Introd.*, *ibid.*, p. 22).

The piratical expeditions to which the people of Bona devoted themselves, brought down upon them the wrath of the Christians. In 1034, a naval expedition of Pisa and Genoa sacked the town. A century later, Roger II of Sicily, taking advantage of the destruction of the kingdom of Hagg by the Almohads sent his Admiral, Philippe de Mahy, to occupy Bona and set up a prince of the Hammadid house as his representative there. In 1153, Bona remained but

a brief time in Christian hands and by 1260 it was regained by the Almohads. In the 13th century, they lost it temporarily and for two years (597-600 A. H. = 1200-1205 A. D.) it recognised the authority of Yahya b. Ghannayn on the break-up of the Almohad empire. Bona fell in the list of the *Madinet* of Tunis and later became a bone of contention between the parties reigning at Tunis, Bougie, and Constantine. It was (1358-1360) the capital of a little kingdom founded by the Hafsid prince *al-Nasir*. In 1360, it was given by Abū 'l-ʿAbbās, King of Bougie, to his nephew Abū 'l-ʿAbbās *al-Nasir*. It still continued to be an important port, visited not only by Mohammedan but also by Christian merchants. The *Flora*, *Commerce*, *Manufactures*, and *Industries* all had flourishing here. As the increase in piracy gradually interfered with maritime trade, Bona began to decline. At the beginning of the 16th century, it was only a small town with 300 houses (*Les Africains*, ed. Schefer, Vol. II, p. 107).

The settlement of the Turks in Algeria induced the people of Bona to throw off Hafsid authority. In 1533, they rose against Sultan Miftah Hasan and expelled to Khir al-Din. The latter went to Bona and there completed his preparations for the expedition by which he became master of Tunis in 1535. But as a result of the occupation of this town by the Spaniards, Charles V obtained the cession of Bona from Miftah Hasan, and re-established on his throne. The Marquis of Moustier came to take possession of it and placed a garrison of 500 men in the *ribat*, which they evacuated after five years (1535-1540) during which they were closely blockaded by the Turks and the natives. After the departure of the Spaniards, the Turks again became masters of the town, where they established a garrison and held it till 1830. During these three centuries, in spite of the annoyance caused to commerce by the corsairs, Bona was regularly visited by French merchants. The *Compagnie du Levant*, founded in the middle of the 17th century by some merchants of Marseilles, obtained permission to have a countinghouse here. This building was destroyed in 1660 but rebuilt in 1676 as the outcome of negotiations by Sarron Napollon and remained till 1799. The various companies, which under the name of "*Compagnie d'Afrique*" were engaged in commerce with Barbary, made it the centre of their operations, particularly for the purchase of hides, wool and cereals. The importance of Bona was such that Louis XIV thought of taking it and making it a fortified station. Transferred to France in 1681, the countinghouse at Bona was again taken from them and granted under English rule to them from 1807 to 1815. It was then given back to France but evacuated in 1827 as a result of the rupture between France and the Bey of Tunis.

After the capture of Algiers, an expeditionary force was sent against Bona. General (Gardien), who commanded it, entered the town on the 2nd August 1830 and took possession of the *ribat*; on being recalled by De Bontmont, the general in chief command, he re-entered Algiers by the 15th August. The inhabitants, who had thrown off the authority of Ahmad, the Bey of Constantine, retained their independence in spite of the attacks on them by Ahmad's lieutenants. Another attempt

by the French to establish themselves in the town in 1833 failed and ended in the murder of the two officers who led it, Commandant Huder and Captain Digne Ibrahim, a former Bey of Constantine, who sought to become lord of Bona on his own account, and been the instigator of this ~~movement~~. However, a year later, the inhabitants of Bona finding themselves unable to resist any longer the attacks of Van Alama (Ibn Tadj), the *qaid* of the Bey of Constantine, had to appeal to the French as a last resource. Captain J'Arenaudy and Yusuf, attacked by a bold stroke to get a number of soldiers and ~~troops~~ into the *Kayba* and in spite of the resistance of the Turks, unfurled the French flag there on the 27th March 1832. Ibrahim fled and ~~the~~ Alas disappeared after setting fire to the town. Soon afterwards a French garrison was placed in Bona, which became the base of operations in the eastern provinces and from it the expeditions against Constantine were sent in 1836 and 1837.

Since that date the prosperity of Bona has been continually on the increase. The irrigation of ~~the~~ plain of the Sebou, now devoted to agriculture, the exportation of the products of the forests of the *Kedougha*, and ~~the~~ the beds of iron-ore (Magnetite) at *Madid* and more recently of the phosphates from the *Tellouas* district, now connected by rail with Bona, have insured its rapid development. The harbour of Bona is now the chief port in Algeria and seems destined to a still more brilliant future. A modern town, the population of which is daily increasing, has been built beside the ruins one of which there remain only a few insignificant traces and the *Kayba*, built in the sixth century by the Muslims but since completely transformed.

Bibliography: R. Bouquet, *Histoire de Bone* (Paris, 1892); *Vernaud, Documents gene raux* à l'histoire de Bone; *Revue Africaine*, 1873. (L. VVEX.)

AL-BONDARI, AL-FATH b. ALI b. MUHAMMAD AL-IBRAHIMI, with the honorific (*Lafah*) GAWAN AL-MUK, an Arab historian, compiled an epitome of Imam al-Fath's history of the Saljūqs entitled *Zubdat al-Akhbar wa Nuhbat al-'Ura* (published by M. F. Houtman in the second volume of his *Revue de Travaux relatifs à l'Histoire des Seljoukides*). He is said to have previously dealt with another work by Imam al-Fath (*al-Bihar al-Sayyid*) in a similar fashion. He also translated the *Shahnameh* of Ferdowsi into Arabic and dedicated his translation to the Ayyūbid al-Malik al-Mu'azzam, who died in 624 (1227). Nothing more definite is known regarding his date of his death or the events of his life.

Bibliography: Houtman in the preface to the second volume of the work quoted above, p. 37 ff.; Brockelmann, *Geschichte der Arab. Literatur*, I. 320.

BONDU, a country in Senegal, bounded on the north by the circle of Dakar, on the west by the Sandegu, a tributary of the Gambia which separates it from Fouta, on the south by the Fulo-dugu, on the east by the Palome, a tributary of the Senegal which separates it from Boudouk. The Bondu measures about 120 miles from east to west and 110 from north to south; it lies between 13° 12' and 14° 49' north lat. and 16° 40' and 18° 10' west long. (Greenw.) and covers an area of about 15,000 square miles.

It usually presents the appearance of a level plain

over which are scattered isolated mounds from 150 to 200 feet high. It rises towards the south ~~to~~ ranges of hills, which rarely exceed 300 feet in height, separate the basin of the Palome from that of the Gambia. The waters of this area are thus carried off in two directions, either to the north by the Palome, which forms the boundary of Bondu for 100 miles of its course, or towards the south by the tributaries of the Gambia, of which the largest, the Niande, is nearly 200 miles long. Besides these rivers, a number of small lakes, most of which never dry up and a subterranean sheet of water from 6 to 10 feet below the surface, assure a plentiful supply of water to nourish the soil. Rain falls in abundance from June to November but is usually rare in the dry season from November to June.

The soil, usually composed of ferruginous laterite, is not of the same fertility everywhere. The western district, near Fouta, is covered with *steppes* which are almost bare in the dry season but are ~~covered~~ with a green mantle of vegetation after the first rains. In the centre, *steppes* and cultivated lands are found adjacent to one another. In the south appear tropical growths, *tamarisks*, *acacia*-trees, *baobabs*, *figs*, etc., but too far apart to constitute regular forests. The cultivated plants are *sorghum*, *millet* in the districts with clay soils, ~~and~~ under the perennial *marches*, but agriculture has been much retarded by the want of which ~~lands~~ has been the theatre and by the ignorance of the inhabitants of such matters. In spite of the large numbers of domestic animals, horses, cattle and ~~sheep~~ but little attention is devoted to breeding them. The mineral resources of the country are small. The gold, obtained by washing the sands of the Palome is not abundant enough to justify the introduction of a more remunerative method of obtaining it; the deposits of iron are inconsiderable. Industry is confined to the manufacture of the most necessary articles of domestic life, with the exception of weaving; strips of cloth are made which are ~~used~~ as money in commercial transactions.

The population consists of very different elements. To the peoples of the Fouta river, Malinkes, Soninkes, and Bambaras who constitute the main stock, have been added *Wolofs*, *Fulbas* and lately *Fels*, who came from Futa Djallon, few in number, but forming a kind of aristocracy.

Bondu is governed by an *eloum*, residing at *Boudouk*, in the south of *Dakar*. He is not only the military but also the religious head of the state and exercises absolute authority, although according to Kalléval, he is bound to consult the principal chiefs before he can declare war. His power is hereditary but is transmitted not to the son of the late *eloum* but to the son of his eldest brother. The villages are ruled by hereditary chiefs; alongside of them the *Mamunta* hold an important position. These are divided into three classes: *imams*, whose duty is to divide substance and arrange *ceremonies*, *qadis*, judges intermediary in rank between the village chiefs and the *eloum*, and *Tallies* who attend to education and public worship.

According to tradition, *Wundu* was founded by the *Siallas* of Futa. Driven out of their country by political troubles, these fugitives came to seek refuge with the chief or *Imam* of *Dakar*. The latter received them kindly and allowed their chief

to choose a residence for himself. The frontier of the two states was then fixed at the point where the two chiefs setting out at the same time from their respective capitals should meet. In the time of Raffet, certain symbolic ceremonies still recalled the indebtedness of Bondu to Gadam. At first very limited, the territory of Bondu increased as a result of victorious wars against neighbouring tribes and the population was increased by refugees from Fata, Fata Djallon, and by numerous colonies of Sarrakoles.

The inhabitants, in spite of the Muhammadan propaganda carried on by Soinkhe merchants, remained pagans for a long time. They were converted to Islam in the second half of the eighteenth century by the Fula of Fata Lyallon, who, under the leadership of the *almamy* 'Abd al-Kâfir, invaded Bondu and imposed on them the religion which they had only recently adopted themselves. As a result, incessant wars broke out between the Fula and the people of Bondu, in the course of which the *almamy* 'Abd al-Kâfir was slain by Sogo, the *almamy* of Bondu, whose brother he had caused to be assassinated. In the sixteenth century the rulers of Bondu broke off their alliance with the French. The *almamy* 'Abd al-Kâfir remained faithful to the French cause till his death. He especially refused to join the *Mahdi* (1884-1885) 'Omur (q.v.), whose hordes were ravaging Bondu. After his death, a party, hostile to his successor 'Omur Pacha, enhanced the cause of the *almamy* Mahamud Leulu. From 1885 to 1887, Bondu was again under the rule of the *almamy* and remained master of the country up till the time when he was driven out by Colonel Ferry's troops. In our own times a notable change has taken place in the attitude of the people of Bondu, who for long rejected the doctrines of the Tijlaniya and were rather lukewarm Muhammadans; they now appear disposed to adopt the doctrines of this brotherhood, which is hostile to European influence.

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(C. VYLLI.)

AL-BONI. [See AL-BONI.]

BONNEVAL, CLAUDE ALEXANDRE COMTE DE, a French adventurer, who served first in the French army, afterwards in the Anatolian, and finally entered the Turkish service after becoming a convert to Islam and adopting the name of Ali-pasha Bonneval. Bonneval was born in 1675, took part in Prince Eugene's campaign against the Turks in 1716 and became a Muhammadan in 1730. He was appointed governor of Karaman and endeavoured to bring about an alliance between France and Turkey, at the same time trying to reform the Turkish army, particularly the artillery. In 1738 he lost the favour of the Grand Vizier Yezid Muhammad Pasha and was banished to Karaman, but recalled when the vizier was deposed in 1739. He died on the 23rd May 1747. His adopted son Salaman, likewise a renegade,

succeeded him as commander of the bombardiers. *Bibliography*: von Hammer, *Geschichte des Osmanischen Reiches*, vol. Index, *Leben und Regierungen der Kaiser von Constantin* (Wien, 1737); de Ligne, *Mémoires sur le Comte de Bonneval*; Vandel, *Les Pasha de Constantin*.

BORAX, BAWAG, BAWAG, BORAX. The description in Karwin shows that the most different salts are confused under the general name of borax; he mentions natron as a kind of borax, i.e. the Armenian borax, the borax of the metal-founders, which is brought from India, bakara borax, the borax of Zenswand and of Kirman. Even in the *Pétreologie* of Amstade the peculiar property of borax is said to be that it melts all bodies, hastens smelting and facilitates casting. Natron is particularly mentioned in this connection as a kind of borax; bakara is said to be specially useful in connection with the smelting of gold. It has also numerous applications in medicine.

Bibliography: Karwin (ed. Wüstenfeld), p. 243; do. (transl. Ruck), p. 9.

(J. REBER.)

BORNEO, the largest island in the Malay Archipelago and next to New Guinea in the whole world (332,000 square miles), lies under the equator and is covered with luxuriant tropical forests up to its highest mountain tops. The mountain ranges running from west to east give the island its massive form, which is most pronounced in the mountains of the Upper Kapuas which run right through Borneo from west (Cape Natu) to east (Cape Mughalliat). It consists of crystalline schists and varies greatly in height (from 500-6000 feet). To the north separated by parallel depressions are plateaus of tertiary sandstone, viz. the Malak Manan to the north and the Schwaner Mountains to the south of the River Malak. These ranges continue westwards in the China Sea and eastwards through a region the geology of which has as yet been little studied. South of the area to which the Kapuas rises they are crossed by a soft formation, the Muller Range, more than 3000 feet thick and much excavated by water. To the north of the Upper Kapuas range also the west-easterly direction of the mountains is very marked. These sedimentary formations have been broken through by masses of granite and andesite, which now rise as isolated mountains above the surrounding country as a result of great erosion. In the north Kinabalu (12,000 feet) in the centre of the Gunung Mulu (6,500 feet) in the highest eminence among the mountains which have been thus formed.

The great rainfalls (on the west coast about 160 inches and in Sandjumanin 90 inches annually) supply numerous large rivers which rise in the centre of the island. The Sambar and the Kapuas, which is in places as much as 1500 yards broad, flow to the west coast; the Kahayan, the Kapuas-Murung and the Sarawak (about 600 miles long) to the north; the Mahakam of the same length and the Kajah to the east; the River Hagan, the Baran Kelang and the Bawang (up to the north. These and numerous smaller rivers have all filled their valleys which are of older formation with masses of debris, sand and mud. The alluvial plains which have thus arisen are still mainly on the north, west and south coasts, gradually advancing and regaining ground from the surrounding shallow seas. The coasts are thus

low and marshy and covered with rhizophora. Only along the east coast is there a low range of hills which has apparently arisen and separated the interior of the modern Kato from the lavus of the sea. This was gradually filled up by the deposits from the rivers running into it and is now a very flat country in which a few lakes have been left. Borneo has from ancient times been famous for producing precious metals and diamonds. These however have not been found in sufficient quantities to repay working by Europeans either in the alluvial deposits which are of general distribution, or in rock veins. The natives however, as were in former times the Chinese on the west coast, are still able to obtain a sufficient recompense for their labour. It has been mainly through its deposits of antimony and quicksilver that Sarawak has been able to develop into a principality. The Tertiary deposits of coal, which are found in many places, only exceptionally pay Europeans for working them (on Tulu Laut on the south-east coast) and the natives are successful workings in various places (the middle course of the Kapuas and Barito). The petroleum industry has become of great importance in 1882 years (the main centres are at the mouth of the Mahakam and at Balikpapan).

To its tropical forests, the island of Borneo owes its exports of guttapercha (*Gutta sericea*), camotehuu, rotan, camphor etc. Agriculture and cattle rearing have been but little developed by the natives so that copra, pepper and sago are exported in relatively small quantities. In the north-east and north tobacco of good quality is grown by Europeans for export to Europe and America.

The basin of the river on the west, south and east coasts (250,000 square miles) belong to the Netherlands, the watershed of the northern rivers (88,000 square miles) belongs indirectly to England by the contract of the 20th July 1891; the island consists of the kingdom of Sarawak in the west and the territory of the British North Borneo Company in the east with the smaller English possessions, the island Labuan, the town of Brunei and a small stretch in the centre.

The Dutch territory is divided into two residencies, that of the Western Division of Borneo with the capital Pontianak, from the centre to the west coast and the Southern and Eastern division of Borneo with its capital Bandjarmasin.

In the first residency are the Malay kingdoms of Samudra, Mempawa, Pontianak, Kuba, Kumpang and Matan; along the Kapuas, Landak, Tapan-Mellau, Sanggau, Sekudat, Singau, Sialit, Subah, Sallimban, Pless, Djongkong and Barau. Their chiefs bear titles like Sultan, Puanmahajan, Pangéran etc. and are quite subject to the Dutch government. Although frequently possessing only a small territory and little power, they are all despots; each has a vice-regent and a council consisting of members of the ruling family and the most important feudal lords. The great mass of the population which consists of Muljammedan Malays also, appears only to exist to assure a lay life for the chiefs and nobles by paying taxes, which are regularly and arbitrarily levied.

Borneo became known later than the other islands of the Archipelago. Although Ptolemy (Chap. III. 2, 3) describes the land of the Orang Uian and

the Kinalu (1) and the many Visuula islands singularities in Kuzi argue intimate relations with further India, and on the Kapuas and Barito with Hindu Java, the earliest definite accounts are found in the Chinese annals. These refer to the west coast, from which according to the *History of the Sung Dynasty* (Book 489) camphor was brought as tribute in 977 A.D.; in the *History of the Ming Dynasty* there is a similar entry for the years 1370 and 1405. In this period the Chinese had commercial relations with the important state of Brunei on the north coast, with Bandjarmasin and the Karimata islands. In 1602 notices we find descriptions of the natives which agree in many points with present conditions; important kingdoms on the coast are also mentioned. These were founded either by Malays from Juhor (e.g. Menak and Sambas on the west coast) or by Javanese (Sabudatu on the west coast, Rotuwatiglu and Bandjarmasin on the south coast and Kato on the east coast). The rulers of many smaller kingdoms on the Kapuas are descended from the Hindu chiefs of Sukadana, who settled there in the 12th century.

In the middle of the 17th century Islam was preached in Sukadana and Matan from Palembang; in the year 1590 Gie Karama ascended the throne there as the first Muljammedan prince. During his reign Europeans first began to visit the west coast (van Waerwijck in 1602), while the Portuguese and Spaniards had been visiting Huanan on the north since 1518 (de Gomez) or 1528 (de Meneses) or 1531 (Pignatta in Magellan's ship).

The kingdoms on the coast of Borneo were able to retain their independence longer than those on many other islands of the archipelago. For nearly 300 years, the Portuguese, Spaniards, Dutch, English, and other Europeans successively visited their capitals to trade and build counting-houses there but made no permanent settlements. Bandjarmasin (q. v.) was the first to surrender a part of its independence to the Netherlands in the middle of the 17th century. Sukadana on the west coast was for a short time conquered by Huanan (q. v.) on West Java in 1609, but regained its independence about 1723 with the help of Buginese from Celebes. From that time many Buginese began to settle on the west coast and became themselves rulers of separate kingdoms (Mempawa). The kingdom of Sukadana was first overthrown by the Dutch and the Sultan of Pontianak in 1786. His king hereafter ruled only Matan. The Sultans of Pontianak owed its foundation to an Arab adventurer, Sharif 'Abd al-Rahman, son of Sharif Husain bin Ahmad al-Kafer, whose tomb in Mempawa is still visited by pilgrims, and a Dyak woman. In his youth he endeavoured to satisfy his thirst for adventure and lust for gold by trading voyages and piracy but was therefore cursed by his pious father and, leaving Mempawa, settled with his following of robbers in 1772 at the confluence of the river Landak and the Kapuas. By his ability and energy he succeeded in making himself master of this favourably situated position and founding an important trading centre, the modern Pontianak. By the year 1779 he was able to get himself recognised as Sultan of Pontianak by the Dutch East India Company and to make a treaty with them. His descendants still reign in Pontianak although they are very much under the control of the Dutch government.

The Sultanate of Sambas (capital Sambas) was founded by Malays from Johor, the sovereignty of which was recognised at first; as early as 1600, it entered into a trading agreement with the Dutch East India Company. In the first half of the eighteenth century the ruling house was driven out by Radjo Salsidana, a son of Radjo Tengguh, prince of Brunei and a princess of Salsidana, who lived in Sambas, the latter reigned under the name of Muhammad Saif al-Din. He was the first Sultan of the present dynasty. In the eighteenth century Sambas was notorious as a seat of pirates; in the year 1811, an English expedition had to be sent to destroy it. The practice of piracy, by introducing foreign elements, exercised a great influence on the kingdom on the north and west coast of Borneo, as did the goldwashing industry in the hands of the Chinese, which had been developing since the middle of the eighteenth century. The first relations of the Chinese with Borneo certainly date from as early as the middle of the eighteenth century as we know from their records; in later centuries they traded chiefly with Brunei and settled in the neighbourhood. It was not till later, when the Malay chiefs began to plunder them more and more, that these trading voyages ceased. Numerous descendants of their marriages with Borneo women are however still to be found in the towns of Borneo and some Dyak tribes of the north coast are thought to show an admixture of Chinese blood.

The Malay chiefs of Mempawa and Sambas brought the first Chinese goldwashers from Brunei to their territories about the year 1760. They obtained such good results that soon hundreds of their countrymen began to pour in; according to their custom they formed numerous, secretly organised, mining companies (*tanjars*) which however changed very much in the course of time. They were soon able to make themselves independent of their Malay and Dyak neighbours. In the year 1774, fierce feuds broke out among these companies, which have been constantly renewed. The consequence was that the Chinese spread themselves more and more over the land and occupied not only the districts of Larah and Lantak but also Montrado and Bander. It was not till the second half of the sixteenth century that the Dutch succeeded in quite subduing them. The goldwashing industry has almost ceased and the Chinese still settled there live by agriculture.

The origin and development of the kingdom of Serawak (capital Kuching) affords us a unique and highly interesting opportunity of seeing the beneficial effect which a firm but not harsh application of European ideas may have on the political and economic conditions of a native population. When its founder James Brooke, an English naval officer, landed in 1838 in the west of the kingdom of Brunei with a ship which he had equipped himself, he found the country in a dreadful condition, brought about by the plundering of the people, piracy, slavery, bloodshed and the horridness of the Malay chiefs. With his help the well-meaning but weak prince Radja Muda Hassan was able to restore order to some extent and in 1842 Brooke was recognised as Radja of the country of Serawak by the Sultan of Brunei. Relying mainly on the oppressed headmen Dyaks and the proceeds of the anti-slavery duties he was able to restore order and suppress the

rebellion of the Chinese and Malays who formed the hostile element to the population. It was only for the suppression of the Arab chiefs, who with the Malays and Dyaks in the east, lived by piracy, that he required English help (1845). With the help of only a few Europeans besides the prince of the native populace who all enjoyed equal rights. Sir James Brooke ruled his domain with great success so that it prospered economically and extended its boundaries. In 1863 he left to his widow Charles Brooke an orderly kingdom which now stretches to the lands on the Iridang river. Serawak has placed itself under the suzerainty of England. The Sultanate of Kutei on the east coast with its capital Tenggarong and the fort of Samarinda occupies the lower reaches of the Mahakam river. Extensive Hindu remains, which are found along this river, point to a lengthy period of colonisation in the Hindu period of the Archipelago (till about 1500). Kutei was one of the lands dependent on the kingdom of Majapahit in Java; afterwards it belonged to the kingdom of Bhadramara. During the sixteenth century the Sultans made several treaties with the Dutch government, whereby this kingdom also yielded its independence.

In the year 1905 the statistics of the Dutch territory gave the following figures: 1,382 Europeans, 55,522 Chinese, 3,141 Arabs, 748 foreigners from the Archipelago, and 1,172,864 natives. The last figure is partly based on a rough estimate. The population of the island of Borneo consists of native Dyaks in the interior and a Muhammadan population on the coast which is Malay. It is small in number, estimated at from 1-3 every two square miles, i. e. about 2,000,000 in all. The Dyaks are agriculturists and grow rice, tobacco, plantains, maize etc.; they hunt and fish in the forests around the sources of the large rivers whence various separate tribes of hunters, known by the names of Ol, Poman, Nekkian etc. The agricultural Dyaks are divided into numerous small tribes which are organised on a patriarchal basis, speak many different dialects, are hostile to one another and are thus able to offer little resistance to the more closely united Malays. The Dyak tribes belong to the older stratum of the Malay peoples of the Archipelago but differ markedly from another, probably through admixture with other stocks. The independent Dyaks, who live in the centre, are well advanced, some of their achievements in the field of art and industry, for example, being really wonderful. As they are little developed they are helpless against the injurious influences of their environment and make but poor use of the material at hand for food, clothing and dwelling. Neither do their numbers increase nor does their culture make much advance. They have had no evil reputation for their head-hunting from the earliest times. They are driven to this practice rather by their animistic ideas than by their character, for they are described as mild in temperament. Where the Dyaks are more or less subject to the Malay chiefs, a greater or less degeneration may be observed amongst them. This is a result of the harsh way the Muhammadan chiefs have exploited the local tribes; the less the latter were able to retaliate the more cruelly were they treated.

The Malay tribes on the coast differ very much in physique, intellect and customs according to

Bornu, strictly speaking, is an almost level plain. The ground only rises on its outskirts, in the Marou and Zinder country on the N. W., where ~~the~~ ^{the} ~~highest~~ ^{highest} ~~points~~ ^{points} reach a height of 3000 feet and towards the S. E. in the Marghi and Mandara country. The nature ~~of~~ ^{of} the soil varies ~~in~~ ⁱⁿ different districts. Around Lake Chad, it is very permeable, while towards the south stretch great expanses of impermeable clay which becomes baked and cracked during the dry ~~season~~ ^{season} and after the rainy season, forms ~~beds~~ ^{beds} ~~of~~ ^{of} which muddy pools form and stagnate. The streams are carried to the Chad by the Yô and the Ye-s, wrongly called Komadugu Waube by birth, the word Komadugu meaning an expanse of water and being applied to the marches and the lake itself as well as to actual rivers. The Ye-s flows from S. W. to N. E. It receives numerous tributaries of which the most considerable are the Chaka on the left, and the Koko on the right, and flows into the Chad 12 miles north of Kala after a course of about 450 miles. The lake itself ~~forms~~ ^{forms} the frontier of Bornu, from the village of Ngilgat at its N. W. corner to the delta of the Shari its banks are very undefined elsewhere. Sometimes immense stretches of the lake dry up; this is particularly the case with the N. E. part which at the present day is nothing ~~but~~ ^{but} a pebbly flat marsh; sometimes on the other hand it suddenly inundates the surrounding country. It would even appear, from the most recent explorations that the N. W. shore ~~is~~ ^{is} being carried away by the waters while on the south considerable deposits of soil are constantly being ~~laid~~ ^{laid} down. Thus Kana, the harbour of Kala in the time of Barth is now 14 miles from the lake.

Intermediate between the tropical ~~and~~ ^{and} the equatorial, Bornu presents all the characteristics of a transitional region in flora, fauna and climate. The ~~seasons~~ ^{seasons} instead of being reduced to one as on the Congo, or to two as in the western Sûdan, are three in number. The cold and dry season, from November to March, during which the temperature never rises above 77° Fahr. and falls as low as 50°, the hot and dry season, from March to June, during which the thermometer remains at about 104°; the rainy season from June to October, characterized by abundant downpours and storms of great violence; it is also the season of illnesses, malarial fever, dysentery etc. which attack the natives as well as Europeans. The flora becomes gradually richer as one goes from north to south. Near the Sahara is a region of prairies covered by scanty green vegetation over which are scattered a few shrubs; this zone, desolate and arid during the dry season, is transformed after the rains into verdant plains "pleasant to the eye". Then in Bornu, in the stricter limitation of the word, the number and variety of the trees increase, acacias give place to the ~~shea~~ ^{shea} ~~palms~~ ^{palms}, the tamarisks, the baobabs, the butter-tree, the cotton-tree, growing in clumps but not dense enough to constitute forests. It is only in the southern part of Bornu, particularly in the regions bordering ~~on~~ ^{on} the tropics, that ~~one~~ ^{one} ~~finds~~ ^{finds} ~~forests~~ ^{forests}. Besides the natural flora, plants that have been cultivated by man are also much grown here. The Bornu ~~is~~ ^{is} excellent agricultural and grain millet, ~~and~~ ^{and} corn, which is reserved exclusively for the Sûdân, tobacco and luxury rice in those areas which are periodically flooded or in the stretches of water which stand for a while after the rains.

Little attention is paid to trees, though around the towns may be found gardens in which are planted cotton and pomogranate trees. Dates, which form part of the subsistence of the people, are imported from Kâsem, and the camel of the Sahara. The fauna is very rich, particularly in the steppes adjoining the deserts where antelopes, gazelles, giraffes, lions, hyenas as well as numerous varieties of birds (ostriches, storks, pigeons etc.) literally swarm. The banks of the rivers and marshes are frequented by herds of elephants and hippopotamuses. Crocodiles and reptiles abound, as well as insects, of which some kinds such as termites and ants, are perhaps more anxious to man than the larger animals. The domestic animals are the horse, ass, cow, sheep and pig. The camel alone is not fitted for the soil or climate of Bornu.

Population. The population of Bornu, to which the general name of Bornu is applied, is composed of very diverse elements: Kanuri, Negroes, Arabs, Berbers and Fulbe.

1. The Kanuri are the preponderant element both in point of view of number (1,500,000 out of a total of 5,000,000, according to Barth and Nachtigal, as well as in political influence. Their name has not yet been explained. According to Nachtigal, the natives derive it from the Arabic word ~~kan~~ ^{kan} and the prefix ~~ri~~ ^{ri}; it would thus mean "the bearers of light", in allusion to Islam, which the Kanuri have long professed and have propagated among the indigenous tribes. According to another hypothesis, the word Kanuri of which the primitive form would have been Kânenri, is to be connected with Kânem, the home of the invaders who came in the sixth century A. D. and settled in Bornu proper. In any case, the word Kanuri is not applied to any particular race nor even to a definite tribe; it is applied to a mixture of peoples of diverse origins in opposition to the original elements themselves, which combined to form this group and some portions of which still preserve an independent existence. The ancestors of the present Kanuri came from Kânem in the sixth century. These invaders numbered in their ranks representatives of tribes who had long been settled in Kânem and claimed Arab origin, as well as of the Kânenbas, Tubu and other elements, traces of whom may still be found in the population of Bornu. To the first category for example belong the Magumi who are scattered in small groups in the provinces of Marou and Zinder and the Ngulma-Dukko. The Tubu are represented by the Kal-Duka, who form the greater part of the population of Koyun, the Ngulma scattered throughout the whole length of Bornu, the Turâ etc. On the other hand the invaders have themselves intermarried with black peoples and groups of half-breeds have thus arisen such as the Ngoma, who inhabit the country between Dika and Ngoma.

In physique, the Kanuri present a type intermediate between the Tubu and the negro; they have not the slight build of the former and their limbs are better proportioned than those of the latter. The profile approaches the European rather than the negro type but like the latter they have curly hair, prominent maxillae and thick lips. The colour of the skin varies from reddish-brown to dark grey. In their social relations and manner of living the Kanuri are likewise readily

distinguishable from their neighbours. They are not inclined to drunkenness and their industry contrasts with the indifference and laziness with which the negro is usually reproached. Men and women work together at agriculture and weaving. The men prepare the strips of cloth for the manufacture of "toben", a garment peculiar to the country; the women practice the art of embroidery. The Kanuri engage in numerous trades, e. g. the making of pottery, basketwork, and working in iron. They are indisputably the most industrious of black peoples. Their clothes alone look down upon manual labour and physical fatigue even think themselves disgraced if by chance they are compelled to walk.

The position of women among the Kanuri is relatively better than among the majority of African peoples. In girlhood she enjoys great liberty and is allowed to associate with young men; when married she is not forced to work. Polygamy is only practised by princes, and great nobles who keep large harems in imitation of them. Family life, according to travellers, is well developed. The influence of the wife is considerable in all classes of society; the Sultan's mother or *Megera* enjoys very great privileges, notably the right to dispose of the government of various districts as she pleases; the first wife of the Sultan possesses similar privileges. The genealogy of the princes and high officials is given by their bearing the names of their mothers and of their fathers.

It is possible that in these peculiarities we may trace the Berber origin of some of the elements which have gone to form the Kanuri. Among the Berbers also, hospitality is largely cultivated among the Kanuri although Barth and Nachtigal have perhaps exaggerated their disposition to welcome strangers. It may easily be that the cordiality of the Bornan is really inspired by cupidity and the desire to receive presents and gratuities from the guest.

2. Native tribes, distinct from the Kanuri in language and customs. Amongst these may be mentioned:

The Makkei or Kotoko, who live in the south of Bornu in the province of Kotoko and the small kingdom of Logon. They appear to have come from Central Sahel and to have subdued the SS, the original inhabitants before being themselves overthrown by the Kanuri. Of a darker skin and stouter build than the former, they devote themselves to agriculture and fishing.

The Keribina live in the same region. They appear to be the last representatives of the SS. The Mosher live on the left bank of the Yeu, three days' journey from Kuka.

The Manga are found over an area of 120 miles from the north of the Yeu. Barth regards them as a mixture between the Kanuri and Nachtigal, as the survivors of an aboriginal conquered race.

The Wedde and the Netrikerr, to the south of the Manga.

The Fika and the Bable, neighbours of the Adama.

The Marghi, in the S.E. of the Sahel.

The Gomeru.

The Mandem or Wandala, to the S and E. of the Gomeru.

The Meogo between the country of the Mandara and the Logona.

According to Nachtigal the total number of these various tribes amounts to about 1,500,000 people.

3. Arabs. — The Arabs settled in Bornu are known by the name of *Shos* or *Shwa*, in opposition to the Arab merchants, who make brief stays, called "Wassili". They have preserved more or less their complexion, according to their degree of admixture with the natives. Some of their tribes, such as the Aarfa, the *Lijima*, the *Selamti*, came, according to Barth, from the east about the beginning of the 15th century A.D.; others like the *Bhouisa* and the *Uad Hamet* only left Kroom to settle in Bornu, early in the 18th century. They are found scattered throughout the provinces of Kooku, Mandara and Logon. They have settlements there in which they live during the rainy season, while they lead a nomadic life with their flocks during the dry season. Some of their subdivisions, whose flocks have been decimated by epidemics have given up their nomadic life and become quite sedentary. Their numbers estimated by Barth at 250,000, have much diminished since that time, according to Nachtigal the figure does not exceed 150,000.

4. Various tribes. To the tribes mentioned above should be added a few Turkeys, known by the name of *Kindia*, who have been settled for centuries on the northern frontier in the district of Datsi and around Zinder; the *Fellata* (Fellah, Fula) who have formed colonies in various places since the 15th century A.D.; the *Hassani*, who, mixed with Kanuri, Fellata and Turkeys, inhabit the provinces of Zinder and Gamaru.

The population of Bornu is, on the whole, sedentary. The inhabitants live in villages and towns of which some are of considerable size. The most important at the end of the 18th century was the capital Kuka. Founded in 1814 by Muhammad al-Kanemi in a plain 10 miles from Lake Chad, it grew rapidly. Barth estimated the number of inhabitants at 120,000, Nachtigal at 60,000, Montell, the last European to visit it before Rabah's conquest of Bornu, at 50,000. It was divided into two parts, separated from one another by a surrounding wall and by a wide open space, used as a market. The western town was inhabited by the lower classes and the merchants, particularly by the Turawa who came originally from Tripolitania and were often related to the chief families of the land. A large street called *Doudal* ran through it from side to side and opened out on the market-place. The eastern town enclosed the palaces of the sovereign and the dwellings of the great dignitaries. Barth, Roloff and Nachtigal found at some length in the picturesque appearance of the agglomeration of huts or cottages of clay, in the centre of the green country and on the commercial activity of this great city, the real metropolis for commerce between Central and Northern Africa. The products of Europe, brought from Tripoli to caravan, are here exchanged for hides, ostrich plumes, ivory and slaves. As many as 15,000 or 20,000 people sometimes assembled here. Only the memory of this period of prosperity now remains. Kuka was utterly destroyed by Rabah and has not recovered from this disaster.

Among the other places in Bornu, may be mentioned: Ngornu (20,000 inhabitants according to Roloff) 20 miles S.E. of Kuka; Barawa (1500

inhabitants) on the banks of Lake Chad. Ngigud (1500) at the N.W. corner of the lake, on the border of the province—in the basin of the Yem, Ngurawa (the "village of the hippopotamus"), which has about 10,000 inhabitants, situated not far from the ancient capital Kari-Kigumo; Bantari (7500); Mashema (12,000); — in Damogru the royal town of Zinder (10,000 inhabitants); — in the country of the Kerkiri, Magomari; Gadjia (12,000 inh.); — to the South of Chad Yeddi Ngala (7000 inh.); — in the basin of the Sher, Gufet, Karmak (15,000 inh.) on the Logone. Dikou (25,000 inh.); Dekai, Capital of the Mandara country (30,000 inh.).

Various languages are spoken in Borné. The most widespread is the "Kouari". This language presents analogies to the language of the Tubu and also to certain Saharan languages like the *Hagratma*. It offers a great wealth of forms, which according to Koelle renders it capable of expressing with precision the most delicate shades of thought. There is no written literature, but stories, traditions and historical narratives have been told on the lips of the natives. The Kandi language is still spreading. It has been imposed on a number of native tribes, like the Mangas, and it is now tending more and more to take the place of Arabic as the official language. — Arabic, outside the language of the Sultan, is spoken by the Shou. The dialects spoken by them differ appreciably from those of northern Africa and approach the dialects of the Nijala, from which they claim to have come. These tribes cling to their own language and, even in the neighbourhood of Kuka, have not allowed it to be ousted by Kandi.

Islam is the dominant religion, introduced in the middle ages by invaders from Kairouan, who had already practised it for several centuries. It is professed by the sovereign, the nobles and the inhabitants of the principal towns; it is daily gaining ground among the fetish-worshipping tribes of the west and north. The Marghi and the Mandara are at the present day Muhammadans and the chiefs of the Mangas have adopted Islam, although their subjects are still pagan. Islam has not however yet penetrated deeply among the mass of the people. The Kandi language for example, does not have a word to express the monotheistic idea, *Allah* which is used as the equivalent of *Allah* merely signifies "lord" or "master". Of Muhammadan belief, only the external ceremonies and a few more or less fanatic notions about Paradise and Hell are known to the main body of the people. They have forgotten their ancient divinities, *Kétyoum*, the spirit of the forests and *Ngoumou*, the spirit of the waters, but they still preserved numerous superstitions. The Muhammadan festivals are regarded as corresponding to the periodical manifestations of natural phenomena, phases of the moon, the return of the rainy season etc. The faith of the Bornians is thus much degraded; it is likewise rather lukewarm. Travellers are agreed in noting the tolerance of the inhabitants and their little enthusiasm for proselytising. Religious brotherhoods play an insignificant part. The most extensive is that of the Tidjawa, to which the sovereign belongs. The *Kadriya* numbers a few adherents while the *Saadiya* has only a few scattered members. These remarks do not apply

to the tribes who along with their language, have preserved their religious fanaticism. For example, they left Kandi in great numbers to follow to Mecca the Fatma pilgrim, Shari al-Uin, who caused a regular emigration of Bornian Muhammadans about 1850. Nevertheless Islam has been a civilising influence in Borné as in all the negro countries and has raised it well above the level of the adjoining countries. Borné is however far from justifying the reputation which some travellers have given it. Intellectual life has always been at a low stage of development there. At the beginning of the sixteenth century Muhammad al-Kaumi was regarded as a learned man because he was able to write Arabic correctly. At the present day, schools, which are for boys only, are few in number and are only found in the large towns. There was in Kuka a kind of university attended by 2,000 or 3,000 students who lived on alms or on the liberality of the nobles whose children they taught, but instruction was limited to the teaching of the Arabic script and to the learning of a few Suras of the Koran by heart. "The professors," says Kallie (op. cit. p. 342) "were hardly more learned than the students, intellectual development is non-existent".

The existence of a political organisation singularly more complex than that of the other negro countries and recalling in many ways that of Europe in the middle ages made a deep impression on the early travellers who visited Borné. Only a few traces remain at the present day of this constitution as the Bornian empire disappeared at the end of the sixteenth century. To study it, one must go back to the years 1850—1852 when Barth, Rohlfs, and Nachtigal were able to study its inner workings.

The empire of Borné then comprised two distinct groups of countries: Borné proper or *Med* (*Alind*) *Kuka*, administered directly by the sovereign; and vassal sultanates governed by native chiefs. To this second category belong Ingawa (capital Nijala) Mandi, Zinder, the land of the Bedde, that of the Kerkiri, Mashema, Gummel, Mandara, Kotoko, Logone, Gadjia. The chiefs of these vassal countries had to render a tribute in kind and in slaves, whom they procured by raiding neighbouring tribes. Some of them like the Sultan of Kotoko and Logone were practically almost independent.

The Sultan of Borné until the middle of the sixteenth century bore the title of *Ma* or *Sultan*. After the death, in 1545, of the last representative of the *Baitya* dynasty, the sovereigns content with the title of *Ma* (*Ma*), borne by Muhammad al-Kaumi, the founder of the new dynasty. The ruler exercised despotic authority and combined in his person both spiritual and temporal power; he disposed at will of the lives or goods of his subjects. He is however surrounded by a council or *adama* whose members are called *adama* and which Nachtigal regards as a survival of the ancient aristocratic constitution of Borné, but it has no real power. This council includes the heir presumptive (*gerin*), the sons and brothers of the Sultan, his relatives or *adama*, the great nobles and captains commanding the troops. The sovereign lives surrounded by a splendid court. He had in his service several officers, of whom in the sixteenth century there were twelve, according to Barth, but the number has varied since that time.

The chief ~~was~~ the *Sepitama* or Lord High Captain, the *Ahinta* or Lord High Steward and the *Ahmatatama*, who has charge of the slaves. *Banacha*, as at all Muhammedan courts are numerous and sometimes play a very important part in politics. One of them, *Sellwa* 'Abul al-Kasim, has been the real master of Borné for half-a-century, during the reigns of Sheikh 'Omar and his ~~successors~~.

Next to the dignitaries attached to the personal service of the Sultan are the officials entrusted with administration (*Kingana*, *Akanama*), some of whom are free-born and others of servile origin. They receive no salary ~~and~~ are given lands as governorships, out of which they make as much as possible, though they have to give presents to the Sultan every year. Such, for example, are the *Digma* or *Dugwa*, a kind of minister for Foreign Affairs; the *Angawa*, executioner and at the same time governor of the town of Ngura; the *Kasawa*, governor of the district of Ya, the *Gahidina*, an important feudatory, entrusted with the administration of the ~~western~~ district of Borné. As a rule the aboriginal villages have retained their own chiefs under the superintendence of Bornéan officials. This is the case with the *Maikani*, whose towns are governed by chiefs who are controlled by a Bornéan ~~official~~ called *Alisa*, and with the *Shwa*, who are allowed to retain their *Shadhi* and *Kach-shadhi*, on condition that they remit to a representative of the Sultan a quarter of their regular incomes.

The Sultan has at his disposal an army ~~amounting~~ about 1000 footsoldiers, 2000 horsemen armed with muskets, and 2000 men armed with lances and bows. He also possesses 20 military battalions of a score of cannon, a body guard of a thousand archers ~~and~~ 1000 javelin-throwers, mounted on horses, protected by thick padded covers. The officers, recruited from among the slaves ~~and~~ the *Kachshila* *Blak* or *Kaigama*, chief of the archers and lancers, the *Kachshila* *Shura*, commanding the mounted rifle-men, and lastly the *Ashshila* each of whom commands a company of one hundred men. In addition to these regular troops there are the contingents furnished by the *Shwa* whose tribes have to do military service in time of war, and the bands raised by the *Kachshila* or *Kaigama*. The regular soldiers are not paid but receive lands on the cultivation of which they subsist. Borné can put in the field a total of from 25 to 30 thousand men. Its cavalry and firearms give it an advantage over the negro tribes who are not so well equipped.

History. The history of Borné has been sketched by Barth who, in addition to the traditions collected by him in the country, has made use of several written documents: 1. an anonymous chronicle, giving a list of the Sultans from the earliest times to Ibrahim, in whose reign Denham and Clapperton visited Kuka; 2. two other lists of sovereigns; 3. the chronicle of the first twelve years of the reign of 1833 Alakama, compiled by the Imam Ahmad. Besides these chronicles, the Bornéans told Barth of another, called the *Chronicle of Masfara* which neither he nor Nachtigal was able to procure. Nachtigal, however, mentioned in a few points the statements of Barth; for example he reduces the number of sovereigns, who had reigned in Borné during the period

sketch above, from 67 to 62; he has also altered the dates of several reigns. On the whole, however, he has added nothing to the work of his predecessor. The information derived from these chronicles may be supplemented by that given by Leo Africanus, and by the accounts collected by Roettig, of which the most interesting refer to the coming of the Wasmud family.

Borné was ruled till the middle of the sixteenth century by the Sultans (Sulayman) dynasty, which, after reigning for several centuries in Kano, transferred its seat to the western shores of Lake Chad. The name of the dynasty is derived from Sali, son of Isha-Yasa. This legendary hero of Islam, one of the last king of Vannu, according to tradition, founded a kingdom in Kano, by subjecting to his authority various tribes (Tubi, Wadai and Kanem) living in that country. As a matter of fact, it appears that the Muhammedan kingdom of Kano was founded by invaders who ~~came~~, about 1100, from the country of the Haros, a tribe who led a nomadic life in the eastern Sahara. According to the Imam Ahmad, the capital of this kingdom was Nijimi. The accounts handed down to us of the early Sultans are quite legendary; two of them, Isha and Kano, are, for example, credited with reigns of 350 years. The direct line from Sali became extinct at the end of the VII century A.D. in the person of Sulaim. According to legend, the power then passed to another branch of the same family that of the Band Murat or Murat. The founder of this dynasty, Hami, (479-490 A.D. = 1088-1097 A.D.) perhaps the Muhammad b. Ahmad (read 'Abd al-Jahid) b. 'Abd Allah of Masfara, is probably the first historical personage in the history of Kano (see Becker, *Der Sudan*, Vol. I, p. 171). He adopted Islam and died in Egypt while on a pilgrimage to Mecca. The adoption of the new religion was followed by a rapid growth in the power of the rulers. Dikka (491-545 A.D. = 1098-1150 A.D.) extended his kingdom by ~~conquest~~ conquest wars. He organised an ~~army~~ in which the cavalry ~~was~~ the principal force. He thence made the pilgrimage to Mecca but was thwarted in the Gulf of Suez by the Egyptians, who were disturbed by his ambition and the success of his arms. His son then acquired a great reputation as a jurist and scholar.

All these princes were of white race; they had, the chronicle tells us, a complexion as fair as that of ~~the~~ Arabs. After the sixteenth century A.D. they were supplanted by negro sovereigns, Salimuna, the first of these (590-617 A.D. = 1193-1220 A.D.) was held in great esteem and was victorious ~~over~~ the neighbouring tribes. He entered into friendly relations with the Hafids of Tunis, which continued under his successors. He was succeeded by Dikka (618-657 A.D. = 1221-1257 A.D.) who triumphed over the Tubi after a seven years' war, forced the people of Fara to recognise his authority and extended his empire from the southern shores of Lake Chad to the Nile and the Niger. After his death the kingdom passed through a critical period. The Sultans had to wage long wars against the So, a people living between the Ye-u and Lake Chad, who, after being conquered by the princes of Kano, had taken up arms against them. Within four years, the So fought and killed four Sultans. It was not till the ~~middle~~ of the sixteenth century A.D. that King Idia

(754—778 A. D. = 1353—1378 A. D.) finally overcame them. Then the kingdom was attacked by a new enemy, the Bulūla, whose chiefs, descended from a branch of the royal family of Kānem, ruled in the country around Lake Fitri. Sulṭān Da'ūd, driven from his capital Nijmī, perished in an encounter with the invaders [788 A. D. = 1386 A. D.]. Several of his successors met a similar fate in trying to keep back the Bulūla. 'Umar, son of Idris (796—800 A. D. = 1394—1398 A. D.) was finally forced to abandon Kānem and move his capital to Kaḡh, between Udj and Qadīla. The Bulūla did not cease to harass the Salliya and the latter had finally to seek refuge in the marshy districts of the S. country, constantly changing their place of residence to escape the enemy. This state of affairs, aggravated still further by civil wars, epidemics, and famines, continued for several years.

Order was only restored in the reign of 'Alī Dinnama (877—909 A. D. = 1478—1505 A. D.). This prince, called 'Alī Ghadhīdī by the Bornians, put an end to the civil wars, forced the great officials, who were in rebellion to obey his authority, particularly the *Kaigoma* who had tried to make himself independent. He built a capital, Kaḡg Eggomo or Birni on the Ye-u, three days' journey to the east of the modern town of Kūka. He waged several successful campaigns and thus earned the title al-*ḡhāṣṭ*. Thus restored, the power of Borné still further increased in the reign of Idris Katakamāḡi (910—933 A. D. = 1504—1526 A. D.) who brought about the ruin of the Bulūla and recaptured the town of Nijmī, out of which the ancestors had been driven 123 years before, and during the rule of his son Muḥammad and 'Alī Dinnama (Jhamarāni, son of Muḥammad, suppressed a revolt in the Bulūla, fortified Kaḡg Eggomo and concluded a treaty of alliance with Dargut (Durguth, Paḡa of Tripoli), Idīs Amdānī, also named Amdān, from the place of

his burial, Alao (Alī), appears to have been still more powerful (979—1011 A. D. = 1571—1603 A. D.).

He succeeded the throne after the brief regency of his mother and undertook to subdue the heterogeneous elements in his kingdom. He was successful owing to the superiority of his army which included a body of mercenaries and well mounted cavalry. The Ss, although a tributary state, harassed Borné very much by frequent raids. Idīs conquered them, deprived them of the strongholds they possessed, and dispersed them or reduced them to slavery. The Kanuwa lost all their fortresses with the exception of the rock of Dala, at the foot of which the town of Kanuwa afterwards built. The Tūzreg in the N. W. and the Barbers of the Air, who were ravaging the northern lands of the kingdom were defeated, as well as the pagan tribes of the east and south (Marghī, Mandara, etc.).

Five expeditions were sent against Kānem, where a usurper had dethroned the legitimate Sulṭān Muḥammad, whose father had declared himself a vassal of Borné. At the same time, important buildings were being erected in the various towns, notably a mosque at Kaḡg Eggomo. All these details refer to the first twelve years of the reign of Idīs. We know nothing, however, of the events which took place in the second part of his reign; he perhaps died in the course of an

expedition against the neighbouring pagan tribes of Baghām.

The 17th century was the most brilliant period in the history of Borné. In the 17th century, however, the decline began, perhaps in consequence of the weakness of the sovereigns who no longer took an interest in public affairs. 'Alī, son of Māḡḡl 'Omur and fourth in succession from Idīs (1055—1096 A. D. = 1645—1685 A. D.) alone took any active part in politics. He had to wage a momentous war against the Sulṭān of Agadez. Begged to his own capital by the Tūzreg and the Kōana, he succeeded in setting his adversaries against one another and ultimately drove the Tūzreg into the desert. But his successors lived in luxury and indolence, allowing their neighbours to attack the country while its unfortunate inhabitants, exposed to the constant depredations of robber bands, gave up cultivating the soil and were decimated by disease and famine. At the beginning of the 18th century, Borné was quite unfit to resist the redoubtable enemies who began to attack it: the Fula and Fulle.

The invasion of the Fulle took place in the reign of Ahmad I. 'Alī (1108—1223 A. D. = 1793—1810 A. D.), an educated and generous prince but utterly devoid of energy. The Fulle, after subduing the Kanuwa provinces tributary to Borné, made an alliance with their compatriots, who had been settled since the 17th century at various points in Borné and invaded the country. Ahmad attempted to resist them but saw his army cut to pieces near Kaḡg Eggomo. He himself only escaped with difficulty through one of the gates of the town, while his enemies were entering by the other, and transported his head quarters to Kurnawa (1224 A. D. = 1808 A. D.). On becoming masters of Kaḡg Eggomo, the Fulle destroyed it.

At this critical juncture, Borné was saved by the intervention of an outsider, Muḥammad al-Amin al-Kānemi (Shaykh Lamin). Born in Verda, but married to a daughter of the prince of Ngalla in Kānem and already renowned for his wisdom and piety, Muḥammad had refused to leave the country on the approach of the Fulle. He organised a small body of Kānembu, opposed the progress of the invaders at the east of Lake Chad and was in the end successful in freeing the whole of the eastern part of Borné from the invaders after a decisive victory at Ngurnū. Ahmad called him to his assistance, placed him in command of the army and was restored to his capital by him. Ahmad died soon after in 1810.

Dinnama, son of Ahmad, at first tried to continue the combat, single-handed, against the Fulle. He was defeated however and forced to wander from town to town, had in his turn to appeal to Muḥammad al-Kānemi. As a reward for his services, the latter received half the provinces retaken from the enemy. From this time there were two rulers in Borné: Muḥammad, who exercised the real power, continued himself with the title of Shaykh, and lived in Ngornū, while Ahmad reduced to the role of nominal sovereign, resided with his court at Berberū. To escape from his humiliating situation and to free himself from the tutelage of the Shaykh, the Sulṭān, abandoning Berberū, installed his court at Wūdj, to the N. W. of Lake Chad. But he could not regain his independence.

Muhammad brought him by force back to Bornu, then deposed him and put one of his sons on the throne. This new Sultan also declined to comply with the wishes of the Shaikh and when he began to build a new residence at Bini al-Jadid, two miles to the S. E. of Ngala, Muhammad deprived him of his power and restored it to Alima, who retained the title of Sultan till his death in 1800.

At the same time, on Alima in order to expedite his independence of the older dynasty, Muhammad resolved to build himself a capital. In 1814 he began the building of Kuka, situated after a fashion (in Kanari Lake) which grew in the plain at the place chosen by the Shaikh at the site of his palace. At the same time he tried to restore the fallen fortunes of Bornu by regaining from the Fula a part of the provinces conquered by them and sent expeditions against the tribes of the East. In alliance with 'Abd al-Karim Salim, Sultan of the Wadai, he declared war on 'Abdallah Birmamida, Sultan of Baghirmi (see *Wadai* and *Wagha*). The Sultan after ravaging Baghirmi, concluded a treaty which placed that country under his sway. To make up for this loss, Muhammad made an alliance with the Shaikh of Faccin, ravaged the northern part of Baghirmi, and advanced to Alima, but could not gain a decisive victory over the army who were strongly entrenched behind the Shari. The war continued till 1824 and was ended by a decisive victory of the Bornuans at Ngala. As peace in this direction, Muhammad turned his attention to the west, and recovered the province of Hanchi but had to make peace with the Fula in 1826, after a defeat at the hands of Sultan Bello. He also made several attempts to conquer Kano, he died in 1834, leaving the succession to his second son 'Omar, the eldest of his sons having been killed in 1817 during the war with Baghirmi.

Shaikh 'Omar (1835-1881) was a first cousin to govern in the name of the Sultan Ibrahim (1833-1863 A. H. = 1848-1848 A. D.), brother of Alima. He was a peace-loving disposition and concluded on good terms with the Fula and the Baghirmi, but he had much difficulty in keeping down the governors of the various provinces, who were constantly trying to make themselves independent. Taking advantage of these divisions, the partisans of the Saifu attempted, with the help of the Sultan of Wadai, to restore the ancient dynasty to its former power and overthrow the Kanemba influence. Muhammad-Saifu, Sultan of Wadai, acting in arrangement with the discontented, took advantage of the absence of the Shaikh's troops on an expedition into the Zinder country to invade Bornu. On hearing of this, 'Omar threw his troops into prison, and, collecting all the soldiers at his disposal, marched against the Wadai army. He was finally defeated at Kumbi in an encounter in which his viceroy Tiri was slain and his brother 'Ali taken prisoner and had to take refuge in the western provinces after expelling Sultan Ibrahim. The Wadaians ravaged Bornu, and burned Kuka, but retired on the approach of a Bornuan army from Zinder. Before departing, Muhammad-Saifu had installed 'Ali, the son of Ibrahim as Sultan at Bini al-Jadid. Left to his own resources, this prince was unable to resist Shaikh 'Omar successfully and was defeated at Minkara, perishing in the battle.

With him disappeared the last representative of the ancient Saifu dynasty. The rebels were crushed at all points, the partisans of the Saifu equally punished and Bini al-Jadid destroyed. Another revolt broke out in 1853, started up by 'Abd al-Kalim, brother of 'Omar, jealous of the influence of the viceroy 'Abd al-Kalim over the Shaikh. The rebels were victorious, 'Abd al-Kalim was put to death and 'Omar forced to abdicate; but on being threatened with exile to Dikwa, the Shaikh gathered some supporters, defeated 'Abd al-Kalim and had him executed in 1854.

Henceforth 'Omar was allowed to rule undisturbed till his death in 1881. He could have claimed the title of Sultan but like his father, was content with that of Shaikh. He was a just and peace-loving ruler well disposed to Europeans, he gave a hearty welcome to Barth and Nachtigal. He unfortunately lacked energy and allowed himself to be dominated by those around him. After the death of his viceroy 'Abd al-Kalim, he fell under the influence of the cunning Setlhor who in the name of the Shaikh was the real master of Bornu. He carried out the wishes of 'Omar, who wished the throne to pass to his sons and decided the order in which they were to succeed him.

The eldest, 'Abd al-Karim, renowned for his generosity and military skill, reigned only three years (1881-1884). He died while preparing an expedition against Wadai. He was succeeded by his brother Ibrahim (1884-1885), who was followed by Shaikh 'Abd al-Karim (1885-1894) another of 'Omar's sons. 'Abd al-Karim visited this prince describes him as a gentleman and an ardent and educated Muhammadan. He took little interest in the affairs of state and lived in his palace surrounded by his 450 wives and 350 children. Ruled by his favorite, Mahadani, he was not at all popular. The decline of Bornu, already apparent during the last years of Shaikh 'Omar became more manifest every day. The population had devoted themselves to agriculture and gradually lost all military qualities and in consequence of the tendency of the sovereigns to entrust the most important offices to individuals of servile origin, no one any longer took an interest in public affairs. Symptoms of disorganisation multiplied rapidly. The tributary princes and the great officials acted as they pleased. The Sultan of Kordofan refused to pay tribute, the Galla had declared himself independent; the Sultan of Wadai made continual incursions and plundered and murdered with impunity in the very market-places of Kuka. The Sultanate of Bornu was a tottering edifice, which the slightest blow might overthrow. It collapsed under the attacks of Rabah (q. v.).

In 1897, Rabah, after having won Baghirmi, entered Bornu. He seized Kumbi Logun where he was rejoined by his ally Hayatu, the claimant to the throne of Sokoto. The Bornuan army, sent to meet them, was defeated at Killa near Kumbi and at Hamda between Dikwa and Ngala. Shaikh 'Abd al-Karim, having himself taken command of the troops, was likewise defeated at Hamda on the shores of Lake Chad. This victory opened the gates of Kuka to Rabah and he was able to enter it without striking a blow. 'Abd al-Karim then tried to come to terms with him; he was assassinated in 1894 by his nephew 'Abd al-Karim who attempted to continue the struggle but was defeated and slain near Kuka. Rabah then destroyed Kuka and chose

Dikos as his capital. Some of the sons of Ifféhim stayed with the conquerors but others retired to Zinder where they were afterwards joined by the heir presumptive 'Omar Sanda, who had fled of all sought refuge with the Sultan of Mandara.

The rule of Rahah in Borné was brief. On the 22nd February 1900, the conquering African was slain near Koussé by the French troops under Commandant Lamy. 'Omar Sanda, whom Faureau, the explorer, had discovered in Zinder, was restored as Sultan of Borné but soon afterwards deposed in favour of his brother Djérah, who appeared more capable of facing the difficulties of the situation. Fadi Allah, son of Rahah, prepared to regain the throne by force. Djérah attempted to check him but was defeated and driven into Kénem. French troops had again to intervene to aid Fadi Allah, who took refuge in Nigeria on being routed on the 2nd February 1901. From there he attempted another invasion of Borné but came in contact with the French troops on the 13rd August 1901 at Gadjéba and perished in the battle.

The death of Fadi Allah has assured the re-establishment of the Kénemid family in Borné. The Sultanate itself however was but much of its importance. The Sultanate which composes it, are practically divided among the three European Powers whose spheres of influence extend up to Lake Chad: England, France and Germany. Kénem and Dancergé were now part of the French possessions; Dancergé proper with Kéba which is being rebuilt has fallen to England. The southern districts, with Okeah, the most populous town at the present day are among the possessions of Germany.

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BOROLLOE. [See BORULLU.]

BOSNA-SARAI (Slav Sarajevo), the capital of Bosnia, built at a height of 1500 feet at the confluence of the Vrljaska (Vrljčka) and Bosna. In the 14th century there was a town called Vrhbosna on the site of the modern Sarajevo. The town did not become important till it became the residence of the Turkish governors. It is to the

greatest W. of Bosnia, (Slav Sarajewo) the Bosna-Sarai were some of its buildings and foundations. On the 24th August 1872 it was taken by General Baron Philippovich, occupied by Austria in terms of the treaty of Berlin. Sarajevo was finally annexed in 1908. The town, in which twelve towers of the ancient fortress still stand as witnesses of its history, has over 40,000 inhabitants and 100 mosques. See BOSNIA.

(CL. HART.)

BOSNIA AND HERZEGOVINA.

I. STATISTICS.

The area of Bosnia and Herzegovina is 19,702 square miles; Bosnia alone being 16,173 sq. m. and Herzegovina 3529 sq. m. According to the census taken by the Turkish authorities in 1875, when these lands were still under their rule, the population was approximately 1,051,000 souls.

According to the census of 1910 the total population of B. H. was 1,898,044 of whom

612,000	were Mohammedans
825,338	• Serbians Orthodox
434,190	• Roman Catholics
8,136	• Greek Catholics
5,847	• Augsburg Confession
488	• Swiss Confession
\$202	• Sephardic (Spanish) Jews
3,658	• other Jews
96	• various other creeds

The greater part of the population is engaged in agriculture. There are (reckoning by heads of families): 144,742 landowners; 136,854 free peasants; 72,701 knights; free peasants who are also knights 31,416; other individuals connected with agriculture 204,350; 1,608,587 persons in all with their families. The remainder of the population is chiefly engaged in trade and manufactures.

II. HISTORY.

The north-western corner of the Balkan Peninsula may be compared to the entrance to a bridge over which various peoples have passed from the earliest times on their migrations from the South-East to the West and from North to South. Before Roman times, Bosnia and Herzegovina were occupied by various Illyrian tribes. The only sources of our knowledge of pre-Roman conditions are the prehistoric remains. The oldest known deposit in Bosnia is the site of Blatnik at Sarajevo; it dates from the Stone Age. The Illyrians were divided into numerous smaller tribes. Those who lived on the sea coast are described as gauls by the writers of antiquity and those who lived in the mountains are branded as robbers. The Illyrian tribes lived in the modern Bosnia and Herzegovina. It was only after much fighting that the Romans succeeded in subduing them (6 B. C. — 9 A. D.). For four centuries Bosnia and Herzegovina were Roman provinces. At first they formed a part of the province of Illyricum but were later united with the territory along the Adriatic coast to form the province of Dalmatia. In the first and second centuries A. D. the mines of Bosnia were worked with great energy. To transport more easily the products of the mines and to be able to defend more readily the area between the Save and the Danube and the lands to the north of the Danube (Pannonia), roads were made which ran from Salona (the modern Spalato) to the modern Sijek and Wino-

vica and were thence further extended. In 1186 near Samarra, there was a beautiful battle, and very fine mosaic pavements have been found in Stolin (Herzegovina). The second and third centuries A.D. furnish numerous examples of Hunno-Roman and Illyrian soldiers who came to the Emperor. The greatest Illyrian Emperor was Diocletian who did a great deal for his favourite province and native land of Dalmatia. In his division of the Empire, Bosnia and Herzegovina remained with Italy and the Roman. It was from there that the Christian religion first spread among the towns of the coast and thence into the highlands of Bosnia. After the division of the Empire in 395, the influence of the new Imperial city of Constantinople began to make itself felt in this area.

The Tataro-Slav migration of Avars and Slavs in the fifth century destroyed the remains of Roman civilisation and brought about the modern ethnographic conditions in the region along the Banat and the coast of Herzegovina, which was then called Ham (Chim). The Slav tribes, among whom the word of origin was a loose one, were led by chiefs, called Voivods and until the defeat of the Avars at the attack of Constantinople (626) were under their rule. Between 626 and 640 some of the larger tribes, known collectively as Sclaveni and Serbs threw off the Avar yoke and penetrated into the north-western part of the Balkan Peninsula where they conquered Dalmatia, Bosnia and Herzegovina, Montenegro, North Albania and the territory of Novi-Bazar. The Slav tribes, who occupied the modern Dalmatian, Slavonian and part of modern Bosnia approximately up to the River Udrava, were known as Croats. At the head of these tribes was the Great Zupan whose vassals were called Zupani. The original stock of the Serbs settled in Montenegro and the surrounding country, in Zeta and the land of Raska called after the river of the same name. The Croats later adopted Roman Catholicism while the Serbs from the beginning were adherents of the Orthodox Greek Church. In the midst of these Croats and Serb tribes, those divided into two nations, arose Bosnians, inhabited by tribes speaking the same language. Bosnia and Herzegovina was divided into Banats. The rank of Ban is probably of Avar origin and the name certainly is.

From the sixth to the eighth century the people of Bosnia and Herzegovina were the lot of the Croats and Serbs. They recognised the Byzantine Emperor as suzerain, although not directly, till Hungarian power incorporated in its Empire at least its sphere of influence, first Croatia, then advancing southward in the beginning of the ninth century, the territory around the confluence of the Sava and the Neretva. Under the Hungarian king Koloman (1096—1125) whose rule extended not only over the whole of the ancient Croat kingdom but also down to the Dalmatian coast, the partial occupation of towns took place. In the year 1137, Bosnia submitted to King Bela II, who appointed his 5 year-old son Ladislav, "Duke of Udbola". The Hungarian supremacy did not, however, destroy the power of the native chieftains. The ancient laws and customs remained intact and the country continued to develop on its own lines. In Bosnia, neither the Roman Catholic nor the Orthodox faith was able to become supreme. The New Slav inhabitants of the Illyrian Alps retained for long their pagan

beliefs and were thus inclined to be neutral in religious matters. The position of this people between two different religions prepared the way for a new faith, Bogomism, which in spite of the persecutions of the Pope, the Hungarian and Serbian Kings, gradually became more powerful and has left its mark on the history of Bosnia. Thousands of more or less safely executed monuments arose in the present day the more general dissemination of this faith. The splendid tombs at Stalac and Rahat-Banac may be specially mentioned. The rulers of Bosnia and Herzegovina, the Voivods and Knezes, early became converts to this faith and even the Lord of the land, the Banat, for a period professed the new religion.

The history of Bosnia from 1137 to 1878 may be divided into six periods. I. Bosnia under Rascians who ruled the whole land (1137—1231), II. Bosnia under Rascians who ruled various parts contemporaneously (1231—1514), III. the period of the two Rascians (1514—1577), IV. the Bosnian kingdom and the Duchy of St. Sava (1577—1693), V. the division of the land between Hungary and the Ottoman Empire (1693—1878) and VI. Bosnia as a province of the Turkish Empire (1878—1898).

The first period of the rule of the Rascians in Bosnia covers the reigns of four Rascians of whom the most important was the Ban Kulin. At the end of the twelfth century the Bogomist sect began to spread and the Papal court took energetic steps to suppress them. In the year 1180 Ban Kulin appears as ruler of the land. It is related of him that he did much for the material prosperity of the country. The Eulenspiegel, a prominent Muhammadan family in Bosnia, believe they are descended from him though there is no documentary evidence on this point. The period after the death of Kulin-Ban, is a gloomy one in the history of Bosnia. The Catholic party regarded Prijedor of the Banal family of Kulin as ruler, while the Bogomist national party, who were in the majority, looked round Mate Ninoslav. During his long reign, Bosnia sometimes made peace with the king of Hungary and sometimes called in the help of the Pope against him and was always able to extricate himself cleverly from the most difficult complications and embarrassments. Fortunately for Ninoslav, the Palatins came, struggling with one another fully occupied the forces of the Hungarian king.

After the death of Ninoslav, however, in the fifth decade of the thirteenth century the power of Bosnia began to waver. The Hungarian king Bela IV had given the western part of the modern Serbia with the fortress of Mastra to the Russian Duke Rostislav, who had married his daughter Anna. At this period the leading Croat-Dalmatian vassal-families, who had come to the king's help against the Tatars, particularly the Gubins the co-owners of the Zlaty, began to come to the front. For these families Bela created Banats in some districts such as the Banate of Soli (Foca) and of Udrava (Osor). Bosnia thus became a land divided up into numerous little divisions, while in Herzegovina the feudal tenure was in the hands of a few of the chief families. The confusion, which arose on the extinction of the Arpad dynasty of Hungary, further favoured this partitioning of the country.

In 1314 arose a dynasty in Bosnia: the family of Kotromanic which was descended from Prijedor.

Stefan Kotromanić (died 1353) reigned 30 years. He also was a Hognail although surrounded by Catholic clergy. His wife was certainly a Catholic. Naturally he appeared strongly attached to the alliance with Hungary and claimed the protection but in secret when it suited his interests he intrigued against this power. His daughter Elizabeth came to the Hungarian court at Ofen where the young and widowed King Louis the Great fell in love with and married her.

After the death of Kotromanić his nephew Tvrtko succeeded him as King. At the beginning of his reign during his minority he was under the guardianship of his mother. He had to defend himself against many raids of his vassals, and not only acknowledge the suzerainty of his uncle (as the rock-inscription at Drobnič shows) but also feel it. But all this adversity only served to steel the character of this prince whose keen eye quickly saw the weaknesses of his enemies and who at last was the most prominent figure in the history of his country. In the year 1377 he took the title of king, had himself crowned by the Church and founded the Kingdom of Bosnia which was destined however to but a brief existence. King Louis of Hungary made no objection to his elevation to the regal title. The exact details of this procedure are unknown. The most important part of the reign of Tvrtko falls into the epoch (1383—1392) of the confusion which arose on the death of Louis the Great. He took advantage of the rebellions in South Hungary and Croatia against the queen Elizabeth and extended his territory at the expense of the Hungarian power which had been broken in these areas. One after the other the Dalmatian towns with the exception of Zara submitted to him. He fought on the side of the Serbians in the sanguinary battle of Kosovo (15 June 1389) and entered into possession of the Serbian lands on the coast. Whether by his adoption of the Serbian royal title he is to be regarded as the champion of the downtrodden Serbian national spirit, is uncertain. It is certain that he made himself independent on all sides and he is to be regarded as the founder of the kingdom. Tvrtko I was succeeded by his younger brother Stephen Dabiša (died 1395) who was followed by Tvrtko's natural son Stephen Ostoja I (died 1418), on the latter's death, the rule was shared by his legitimate son Stephen Ostoja II (1418—1441) and Stephen Tvrtko II (1404—1443) son of Stephen Tvrtko I. From 1444—1461 reigned Stephen Tomašević, natural son of Ostoja, whose son Stephen Tomašević was the last male heir of the Kotromanićs.

The great results of Tvrtko's reign disappeared under Stephen Dabiša. He became the victim, in the medieval sense of the word, of King Sigismund of Hungary, an which account the Dalmatian towns lost their confidence and interest in the King of Bosnia. The reign of Sigismund of Hungary was unpopular; the disastrous battle of Kosovo was followed by the victory of the Turks at Nikopolis in 1396. The opponents of the King of Hungary made alliances with the Turks; as did the Christian princes of the Balkan Peninsula. The kings of Bosnia in this period were overthrown in hands of their "Magnates". Affairs were managed by two real autocrats: in Bosnia, Hrengja, Duke of Spalato (died 1416) a scion of the family of Hrvatski and in the south Sandalj Hranić (died 1435) one of the Voivods of the Vuković

from whose family sprang the later independent princes of Herzegovina. In the year 1408 the fortress of Dubrov was taken after much fighting by Sigismund's generals, Nicolas Gory and John Maróthy and King Tvrtko II taken prisoner.

The Ottomans profited by this struggle. Herzegovina became the governor for the Hungarian king but in the year 1405 with the help of the Turks he annihilated a Hungarian army. He made his headquarters in the fortress of Jajce which he had built, but the Turks remained, although in a small part of the country (in the south-east of the modern district of Sarajevu), nevertheless permanently within Bosnian territory. Bosnia henceforth was in the sphere of influence of the Turks, Hungarians and Venetians. A further blow to the unity of Bosnia was that Sandalj's nephew, Stephen Vukčić, the chief Voivod of Bosnia by the grace of God in 1448 adopted the title of Duke of Saint-Sava and moved towards to conquer it. From this time on, his land was called "Herzegovina". Till the year 1463 the devoted country offers a melancholy picture. Even the victories of John Hunyadi could not inspire the kings of Bosnia to throw off the Turkish influence under which they had so completely fallen. After the fall of Constantinople in 1453, it was only a question of time when the advancing tide of Ottoman power would attain like success in the north and west. Turkey ultimately took possession of Bosnia. The last king Stephen Tomašević fell a victim to his double dealing. His contemporaries accused him of the murder of his own father; he was suspected of having sold the fortress of Semendria to the Turks and the powers that might have protected him finally sold no heed to his promises and left him to his fate. He took refuge in the strong fortress of Jajce and made it his residence as he no longer felt secure in the northern parts of his country. The Turkish border occupied Dubrovnik, Jajce and Ključ in rapid succession and the king himself was taken prisoner. The end of this unfortunate monarch is variously given; it is certain that the Sultan had him beheaded to make sure of keeping his lands. (A head found in the skeleton is still shown as that of Stephen Tomašević).

Bosnia did not yet pass totally under Turkish rule however. King Mathias of Hungary captured the north from the Ottomans and in 1461 went to assist for the possession of Jajce which he also took and returned in spite of the valiant defence of the fortress. Naturally he preserved the independence of the conquered district until and gave it a titular king in the person of Nicolas Vukčić, a rich magnate, in 1471. This district comprised the ancient County of Bosna (the lands on the Save as far as Srebrenica, the modern district of Tuzla with the addition of Tešanj (near Zemunik). The House of Jajce remained under military occupation and was in close relations with the lower-Slavonic counties. Nicolas Vukčić's rule soon came to an end. His son John became Regent of Bosnia in 1491 and Hungarians never withstood the Turks even after the disastrous battle of Mohács in Bosnia. Till 1528 only part of Herzegovina and the southern part of Bosnia were in the hands of the Turks.

It was only after the break-up of the Hungarian kingdom in 1526 that the lands which still retained their independence, surrounded, and the continuous exertions of the great conqueror Su-

Islam and finally made all Bosnia a Turkish province. The richer and more intelligent classes of the population, the greater part of the landowners, adopted Islam; they proved zealous professors of the faith of Muhammad, since their ancient privileges were confirmed. The history of Bosnia and Herzegovina after the Turkish conquest is that of the Ottoman Empire. The century of the 15th and 16th century are full of fights with Hungary under the Hapsburgs. "The lords, formerly Bosnian, brought up amid the turmoil of constant warfare, born to command natives of the country, well acquainted with the affairs of Hungary and the Hungarians, filled with a fanatical hatred of the Royal Court, were qualified to play a prominent part in the war against Hungary". As long as the power of Turkey was still at its zenith, and the army of the German Emperor was unable to free a period to Hungary from the Ottoman yoke, the Christian population of Bosnia took no active part in the struggle. The ruling element was the native Mohammedans who made their influence felt in the Turkish part of Hungary also. From their ranks came the heads of the civil and military ~~ministries~~. Between 1544-1611 nine ~~governors~~ born in Bosnia held the office of Grand Vizier, the highest in Turkey; among them were three of the family of Sokolović (of Gerasida). The Mohammedans of Bosnia undertook the defence of the northwestern frontier of the kingdom alone. The number of Walls of Bosnia is variously given, according to the date which is taken as authoritative for the first appointment of a governor, and whether an individual who held the office of Wali on several occasions is counted once or several times. The Mohammedan historians of Bosnia and Herzegovina call Ishak-beg, appointed in 1483, the first Wali. From 1483-1878 264 Walls were appointed. The most famous Wali of Bosnia and particularly celebrated by the Moslems of the country was Ghazi Khansari-beg (1506-1512 and 1520-1523). The value of the ~~Walls~~ which he devoted to useful and humanitarian purposes was several millions of crowns in the modern reckoning. A part of his endowments and of the library still exists. The Mosque, Madrese and Khansika which he founded in Sarajevo are still the objects of pious devotion. Till 1583 Bosnia was a Beglik and after that date a Pashalik. The Pasha was Ferhad Pasha Sokolović. The Sultan's governor resided first in Sarajevo, later, when all Bosnia passed under Turkish sway, in Banjaluka and after 1686 (according to some even earlier) in Travnik. Turkish Bosnia comprised: the interior of Bosnia (Bosnia Parva) with Blagaj, which was conquered at the close of the 17th century; Slavonia of Novi-Bazar, and Herzegovina with Travnik and Zeta. The feudal troops, under their hereditary captains, remained faithful to the provincial government as long as the Turkish power was unshaken, and Bosnia was a bulwark of the Ottoman Empire. In the 18th century the fortress of war changed. Uzun fell; in 1697 Count Eugen of Savoy burnt the suburbs of Sarajevo and Bosnia's reputation as impregnable was lost. After the peace of Passarova (1718) the Sultan surrendered a part of Bosnia on the lower course of the Save to the Emperor and King Charles III. This district had, however, to be given back to Turkey after the unfortunate campaign of 1739.

As the policy of the Hapsburgs was mainly concerned with the west, Bosnia remained unprotected under Turkish rule in the 18th century, the Eastern policy of the Emperor of Vienna now being to preserve the integrity of the Turkish kingdom, in agreement with Western Powers. This principle was adhered to in spite of the beginning of the decline of Turkey and the loss of Serbia (1804-1813), Egypt and Greece. In Bosnia, nevertheless, affairs began to be more and more unsatisfactory early in the 18th century. The "European" reforms of government in Constantinople met with little favour in Bosnia and the Slav Mohammedans took up arms to resist them under the leadership of Hasko, captain of Gradiska (1830). The Vizier Mehmed Wafiski Pasha wished to introduce in 1840 the modern administration which had been introduced in 1839 through the Khairi Sherif of Gili-Khan and began to replace the native captains of each district by Mohammedans, who had been appointed in Constantinople. The Bosnian autocracy felt this to be a heavy blow to them and therefore the Mohammedans of Sarajevo rose against the Vizier. They were put to flight by the Sultan's troops at Vitez (in the district of Travnik). In the years 1843 and 1846, revolts broke out in Kraljevo (Turkish Crnaja) because the Turkish government demanded the payment of the legal dues by the Mohammedans (those who would not pay their taxes). The rebels were scattered on both occasions. A fertile source of unrest was the undervalued relationship of the Mohammedan landlord (~~reza~~, ~~beg~~ again) and the peasant (~~chirak~~).

The knuts complained that they were at the mercy of the will of the landlords. The Wali Tahir Pasha decreed in 1848 that the forced labour of the knuts on the private estates (~~chirak~~) of the landowners should cease, while the knuts were to give the landlord one third (the so called ~~Prokina~~) of the corn, fruit and vegetables produced on their own holdings and the half of the hay. Neither the knuts nor the landowners were satisfied with this arrangement. Therefore, when Tahir demanded that every Mohammedan and Christian household should give 44 piculars half yearly and each Christian 7 piculars ~~Khazari~~ in addition and that the legal share was to be paid on all holdings, the Mohammedans in Kraljevo rose in revolt and besieged the fortress of Ribnik. The rising was secretly favoured by Ali Pasha Rizvanbegović, the then Vizier of Herzegovina, and soon spread over almost the whole of Bosnia till the Senlik Omar Pasha defeated the rebels in the winter of 1850-1851. In the spring of 1851 he had Ali Pasha Rizvanbegović arrested in Buzac (near Mostar) and led away, a prisoner. It was given out that Ali Pasha had been decidedly shot while being ~~chirak~~ away. Some of the remaining prisoners were executed, some banished and the ancient political institutions reorganised. The resistance of the ~~knuts~~ was moved from Travnik to Sarajevo again and the power of the Bosnian aristocracy broken. Parallel with the unrest among the Mohammedans of Bosnia, discontent developed among the Christians who complained that the reforms promised in 1839 and 1846 by the Khairi Humayun had not been carried out. In some districts the Christian peasants rose against the Mohammedan landlords and as the Turks took harsh measures in reprisal, numerous Christians fled to Austria and brought the government at

Vienna to interpose (1888). They also presented to the Turkish Ambassador a petition to the Sultan, in which they asked to be protected against their landlords. The Porte sent a commission to Bosnia to settle the point in dispute. In 1859, the ordinance of the (4th) Sâlis 1276 A. H. (17th September 1859) regarding the Bosnia-Herzegovina Ciflik came into force, which regulated the payments of the kmeti to their landlords and other rights and obligations, on both sides. The enforcement of the decree of Sâlis was defective however and gave cause for new disputes. In spring 1875 a riot of Christians took place in Herzegovina, which proved fatal to Turkey and spread into Bosnia also among the Serbian Orthodox Christians and really only came to an end on the occupation of the two provinces by Austria-Hungary as a result of the Berlin Congress of 1878. The last Wali of Bosnia was Ahmed Daghlar Pasha (1878).

On the 5th October 1908, the annexation of Bosnia and Herzegovina was proposed and the European powers and finally Turkey also agreed. On this day the Emperor Franz Josef I published through his Foreign Minister, Count von Aehrenth, an encyclical decree in which he extended the rights of his sovereignty to Bosnia and Herzegovina and decreed that the order of succession in the ruling house was to apply to these lands.

III. LEGISLATION.

In the proclamation of the annexation of the Austria-Hungarian troops into Bosnia and Herzegovina it was announced that the old laws were to remain in force in so far as they were not incompatible with new ones. The first thing necessary therefore on the occupation was to collect the Turkish laws then in operation and translate them. These were published in the Collection of Laws and Ordinances of Bosnia and Herzegovina in 1878-1880 and deal with various branches of law particularly the land laws, the various kinds of landed property and its conveyance, commercial law and the commercial and Sharia courts etc.

Till the proclamation of the new constitution in 1910, legislative power in Bosnia and Herzegovina belonged to the Crown and the right of bringing in bills proposing legislation to the Provincial Government of it. By the new constitution a Parliament (Sabor) has been constituted to co-operate in the legislation of the country. The Parliament consists of nominated and elected members and elected deputies. The 22 elected members are: the Râis ul-Mulk, the Director of the War Ministry; the Mufti of Sarajevo and Minister and in addition the Mufti who has held his office longest, the four Orthodox Serbian Metropolitans and the Vice-President of the Grand Administrative and Educational Council of the Orthodox Serbian Church, the Roman Catholic Archbishop and two Roman Catholic Bishops, the two Provincial Chiefs of the Franciscan Order, The Sephardic Chief Rabbi, the President of the Chamber of Advocates, the Mayor of the capital, Sarajevo, and the President of the Chamber of Commerce and Industry in Sarajevo. The number of elected deputies is 72. The period of office of the members of Parliament is fixed at five years. A re-election is only valid if more than half the members are present and those present must be absolutely unanimous.

For a resolution which concerns legislation in religious matters, the presence of at least two-thirds of all members and a majority of at least two-thirds of those present is required. All bills within the province of the Parliament require the approval of the government of Austria and Hungary before being brought into the House. Bills approved by the Parliament have to be approved by both states of the monarchy and require the sanction of the Crown. The sphere of legislation of the Parliament of Bosnia and Hungary is confined exclusively to domestic affairs. A provincial council of nine of its members is chosen by the Parliament to represent its interests and give assistance to its action in such public matters as Bosnia and Herzegovina is interested in. Each designation in Parliament elects representatives to the provincial council in proportion to its numbers in the country.

The most important matters, thus left to be dealt with by the Parliament are: the enactment of the annual Budgets, the borrowing of new loans and the conversion of those already existing; the sale or mortgage of the property of the state; criminal law, civil law with the provision that the application of Islamic law is dealings of Mohammedans with one another as regards marriages, inheritances or family affairs, shall be guaranteed; sanitation; industrial conditions; matters affecting the general prosperity of the people, educational matters relative to all educational institutions; religious questions, concerning the relations of the denominations to one another or to the government is so far as the enjoyment of equal rights, the internal organisation and the public exercise of worship of the several denominations recognised by law is not interfered with; agrarian laws; the introduction of new taxes and the remission of those existing in the making of special additions to a tax already being levied; the building of railways, for which proposals are made by the government, the making of roads, rivers and other means of communication; the organisation of the municipalities; the examination and approval of accounts etc. The estimates of the provincial income and expenditure have to be placed before Parliament annually and regularly by the provincial government, and Parliament may proceed without delay to discuss them so that they may be passed before the beginning of the next year. If the estimates are not dealt with punctually by Parliament the Budget of the coming year remains in force until the new one is passed in the ordinary fashion to replace it.

The members of Parliament are elected by the people on a denominational basis. All male citizens of Bosnia and Herzegovina, over 24 years of age, who have had a fixed abode in the country for at least a year, are entitled to vote, as also are similarly qualified citizens of Austria-Hungary who are engaged in the Civil Service of Bosnia and Herzegovina as civil servants or townsmen. All males over 30 years of age, who are qualified to vote, and are in full enjoyment of civil rights are eligible for election to Parliament, with the exception of officials in the Civil Service of Bosnia and Herzegovina, officials and employees in active service on the national railways, and also teachers and other officials in the public schools. The electorate is divided into Circles. Of the 72 deputies to be elected, 28 are allotted to the first Circle, 20 to

the second and 34 to the third. While the first Curia and in the second and third Curia taken together, the seats are divided in proportion to the numbers of the three chief denominations of the population, so that in the first Curia the Catholics have four seats, the Muslims 6, the Serbian Orthodox Church 8, in the second and third Curia, Catholics have 12, the Muslims 18, the Serbian Orthodox Church 23. In addition the Jews in the second Curia have one seat. In the first Curia the following are eligible to vote: a) in the first class of voters: all Mohammedan landowners who pay a land tax of at least 140 Kr. (£ 5-10-8). Landowners of other denominations, who pay a tax of not less than 140 Kr. are allowed to vote either in this class or in the division of the second class into which they would fall by their religion; b) in the second class of voters: all persons who pay not less than 100 Kr. (£ 3-6-8) in direct taxes excluding houses; persons who have completed their studies in all High Schools and other similar educational institutions within the Austro-Hungarian monarchy; the clergy of all denominations recognized by the law; c) officials and teachers employed in the Austro-Hungarian Service of Bosnia and Herzegovina as well as officials on the railway or officers in the army; and lastly d) all the citizens of the Second Curia consists of all inhabitants of towns who are not already in the First Curia. Eligible voters living in the country and in the first Curia form the Third Curia. In the election of representatives of the first class of voters in the First Curia, the whole country forms one Mohammedan electoral district, while for the election of representatives of the second class of voters in the First Curia, the whole country forms an electoral district for each of the two religions. Each voter in the First Curia has one vote for as many candidates as there are seats allotted to the electoral district he is voting in. For the election of representatives of the Second and Third Curia, the whole land is divided into denominational electoral districts each of which elects a deputy. Each voter is also entitled to vote for candidates in another Curia than that to which he himself belongs. The members of these denominations which are too small to have a separate vote allotted to them, e.g. the Protestants, are entitled to vote at the elections in one of the denominational electoral bodies of the Curia according to the particular Curia to which they belong.

The first ceremonial opening of the Parliament took place on the 15th June 1910 in Sarajevo. The new provincial constitution has in the first session of Parliament answered the expectations placed on it in a most satisfactory manner and proved a most useful instrument for the harmonious co-operation of the people and the government in the administration of the country. The new Parliament has already instituted, within the brief period for which it has existed, numerous reforms in all branches of public life.

IV. ADMINISTRATION.

Bosnia and Herzegovina forms a single province, which, in accordance with the Austrian statute of the 22nd February 1860 and article VI of the Hungarian statute of 1850, is under the responsible government and supervision of the

common ministry of the Empire and Kingdom. The Common Minister of Finance attends in the above mentioned class of business on behalf of the common ministry. The administration of the country and the carrying out and enforcing of the laws is the duty of the provincial government of a. n. in Sarajevo, which is under the common ministry and is responsible to it for its administration. The head of the provincial government is as a rule, a military officer of high rank (the Commandant of an Army Corps or an Army Inspector) who is assisted in the civil administration of the country by the civil Assistant. The provincial government consists of four divisions, viz. the administrative department and the departments of Justice, Finance and Commerce. At the head of the administrative department is a Chief Secretary. The division of the country as it was under Turkish rule has been taken over by the new government with a few unimportant alterations. The country is divided into six districts, viz. Banjaluka, Bihac, Mostar, Sarajevo, Travnik and Tuzla. The number of counties is 53. The counties in the district of Banjaluka are: Banjaluka (the town and the county round it forming two separate counties), Duvanci, Duvanci Dubica, Bosnian Gradiska, Bosnian Novi, Kotor-Vahok, Pejeter, Pofajet and Tuzla; in the district of Bihac: Bihac, Cazin, Kijac, Krupa, Bosnian Petrovac, Sanski most; in the district of Mostar: Bihac, Gacko, Konjice, Ljubanjski, Ljubanjski, Mostar (the town and the county round it forming two separate counties), Neretva, Srebrenica and Travnik; in the district of Sarajevo: Cagatica, Voca, Pofajet, Rogatica, Sarajevo (the capital Sarajevo has its own organization) Vlasenica and Visoko; in the district of Travnik: Rogatica, Gacko, Srebrenica, Travnik, Voca-Vahok, Zepce and Zupanje; in the district of Tuzla: Bihac, Bihac, Gradiska, Gradiska, Kijac, Kijac, Srebrenica, Tuzla (the town with the immediate area forming one county and the county district another), Vlasenica and Zvanjski. The number of civil servants and other officials in the service of Bosnia and Herzegovina was in 1909, 10,944. Of these 3,846 were Austrian, 3,057 Hungarian citizens, 4,021 citizens of Bosnia and Herzegovina and 17 citizens of foreign nations. The estimates approved by the government for 1910 were:

Expenditure 3,182,880 Kr. (£ 125,954)
Income 5,349,370 Kr. (£ 222,438)

In regard to Public Health it may be noted that in 1909 there were a provincial public hospital in Sarajevo, 9 county and 14 local hospitals, 1 private hospital and 55 dispensaries. Steps have been taken in 34 counties to eradicate the syphilis which is very prevalent among the people. To counteract the dangers to which pilgrims are liable on their journey to Mecca, suitable steps have been taken. In the year 1909-1910 56 individuals made the pilgrimage.

V. RELIGION.

Before the Austrian occupation Islam as a denomination did not have a particular organization in Bosnia and Herzegovina any more than in the other districts of Turkey. The Orthodox Serbs, who were officially considered to belong to the Greek Church, the Catholics and Jews (Spaniards) were regarded as *Millet*. The Greek Catholics and the Evangelical Church only appeared after the

occupation through the immigration of adherents. The organisation of the Evangelical Church in the country is at present being carried out. The Serv. Orth. Church was recognised in 1905 and was granted permission to regulate and govern its ecclesiastical and educational affairs independently and free from State supervision provided the laws of the country were not infringed. There is a special statute of the same year settling the work and sphere of influence of the autonomous Serv. Orth. Church in ecclesiastical and educational matters.

The Muslims had, as early as 1881, expressed the wish to have a head of their own (Kadi or *Kaim*) who, supported by a committee of men learned in the law, could govern their religious affairs. In 1882 this wish was granted and the committee mentioned, consisting of the Kadi as President and four other members, was constituted. In 1883 a provisional Waqf Commission was appointed, whose duty it was to ascertain details of all Waqfs in the land, to control their expenditure and to carry out any new regulations regarding the administration of the Waqfs. In 1884, provisional Waqf committees were instituted in all the districts: these were presided over by the Kadi of the district and had to enquire what Waqf property existed, to look after mosques and Waqf buildings and particularly to supervise the imams (*Muezzins*) and officials, to lay their reports before the Provincial Waqf Commission and to carry out the directions of the latter. In 1894 the Waqf administration was reorganised. In place of the provisional Waqf Commission, a Provincial Waqf Commission, a deliberative and administrative body, and a Provincial Waqf Board as an executive body were introduced. The Provincial Waqf Commission is composed of the President, Inspector (*Muezzin*), Secretary (*Kadi*), five members of the *Majlis* (*Ulema*), two judges of the Chief Sharia Court and two prominent Mohammedans from each of the six districts of a. r. who hold office for 5 years and are nominated by the Ministry. The Provincial Waqf Board consists of the President of the Provincial Waqf Commission, the Inspector, Secretary and the necessary clerical staff and accountants.

This was the state of affairs till 1909, when the Mohammedans received the right which had already been granted to the Servian Orthodox Church in 1905, of managing their religious affairs themselves. The main provisions of the Statute are as follows: The duties of the Waqf-Ma'arif committee of management are: the foundation and maintenance of mosques and other Mohammedan buildings, religious, educational or charitable; the education and payment of the required number of clergy and teachers; the education of the Mohammedan youth in the belief and spirit of Islam; and as far as possible the propagation and consolidation of a knowledge of their religion among Mohammedans. The administrative machinery of the Waqf-Ma'arif consists of: the *Majlis* (*Ulema*); the *Muezzins*; the Provincial Assembly and the Committee of the Provincial Assembly. There are also certain specially elected bodies; the district assemblies and the county committees. All the above mentioned bodies are elected by the Mohammedan populace in accordance with the provisions of the Statute. The autonomous Waqf-Ma'arif and religious

authorities discharge all business falling within their province according to the provisions of the Statute absolutely, so that there is no appeal in the civil courts against the decisions of these boards as long as they are not contrary to the common law of the land. In case the law should be broken by a legal decision of one of these autonomous boards, the government has only the right to annul the decision and to refer the matter to the autonomous board concerned for reconsideration with a view to coming to a new decision.

The provincial government may demand that the *Majlis*, the provincial assembly and its committee shall give it particulars of its own proceedings and of the managing body of the Waqf-Ma'arif and these committees are bound to supply the desired information.

All the Mohammedans in a community with at least 100 Mohammedan dwellers form a Waqf-Ma'arif *Imaret*. The *Majlis* is elected for 3 years. The representatives of all the *Imarets* in a district form the district assembly. The work of the district commission consists mainly in acquiring information on all the movable and immovable property of the Waqf-Ma'arif, the supervision of religious and Waqf-Ma'arif buildings; supervising the work of the *Muezzins* as well as of all individuals in the district, who are paid out of the funds of the Waqf-Ma'arif; seeing that the curriculum of the *Madrassa*, *Mektebs* and other Waqf-Ma'arif institutions is properly carried out and making a report to the *Majlis*, the *Majlis* or to the political officials in cases where it comes to the knowledge of the commission that the curriculum for teaching in the Muslim colleges is not being adhered to in public schools or institutions.

The Waqf-Ma'arif Provincial Assembly is the chief autonomous governing and supervising body for all the Waqf-Ma'arif property in Bosnia and Herzegovina. Its meeting place is in the capital Sarajevo. Its members are the Kadi of the *Ulema*, the *Majlis* of Banjaluka, Bihac, Mostar, Travnik, Tuzla and Sarajevo, the Waqf-Ma'arif Director and twenty members elected by the district commissions. The statutory President of the national assembly is the Kadi of the *Ulema*, while the Vice-President is elected by the members themselves from their number. The special duties of the Provincial Assembly are the supervision of all that is done by the various branches of the Waqf-Ma'arif and of all the officials of the Waqf-Ma'arif and their subordinates; deciding on the erection of mosques, madrasas, *mektebs* and the refectories connected with them; deciding on the erection of schools, educational and charitable institutions of all sorts and on the purchase, exchange or mortgaging of all the movable or immovable property of the Waqf-Ma'arif, as far as it is in accordance with Sharia law; the settlement of the annual estimates of the individual Waqfs and the funds of the Central Waqf-Ma'arif; the alteration of existing and the passing of new regulations regarding the management and supervision of the property of the Waqf-Ma'arif.

The committee of the Provincial Assembly is its governing and executive body. It consists of the Waqf-Ma'arif Director who is president, the *Majlis* of Sarajevo and six other members elected from its midst by the Assembly. The committee of the National Assembly is particularly concerned

with the routine business of the Waqf-Ma'arif property, the supervision and direction of the activities of the district committees; the supervision of individual Waqfs as regards the management of the property and the fulfillment of the object for which they were founded; the collecting of the revenues of the Waqf-Ma'arif and the application of them in accordance with the decisions of the Provincial Assembly; the approval of the foundation of Waqfs for pious or useful purposes and the acceptance of presents and legacies; the appointment of Muftawalls and other administrative officials of the Waqf-Ma'arif; the appointment of secular teachers at the Waqf-Ma'arif schools; of officials and servants at the district committees; the exercise of disciplinary authority over these individuals; the making of proposals to the 'Ulama-Madжлиs, regarding the appointment of ecclesiastical or educational officials paid out of Waqf-Ma'arif funds.

Each independent Waqf is managed by a Muftawall, appointed by the committee, according to their regulations. The Muftawall represents the Waqf managed by him before a court or other authority.

The resources of the Central Waqf-Ma'arif consist of the movable and immovable property which has been collected in the past in the National Waqf Fund or may be accumulated in the future. The object of the Central Waqf Fund is: the defrayal of all the expenses of administration of the machinery of the Waqf-Ma'arif; the settlement of the expenses of maintenance and of the public contributions to the Waqf Funds; the granting of subsidies for the repair and building of mosques, the maintenance of the staff of mosques, religious institutions and schools for which there are no or only insufficient Waqfs etc.

The 'Ulama-Madжлиs, which has its seat in Sarajevo, is entrusted with the supreme direction of Mohammedan ecclesiastical affairs in Bosnia and Herzegovina. The 'Ulama-Madжлиs consists of: the Rahn al-Ulama as president, four members. The Rahn al-Ulama and the members of the 'Ulama-Madжлиs are appointed by a separate Curia at a secret sitting. This Curia is composed of 30 persons of the rank of Ghudis viz. the Muftis of Sarajevo, Banjaluka, Mostar, Travnik and Tuzla as ex officio members and 24 elected members. The King-Empereur appoints as Rahn al-Ulama one of three candidates who are selected by the Curia. When there is a vacancy in the membership of the 'Ulama-Madжлиs the Imperial and Royal Common Ministry appoints one of two candidates selected by the Curia. The Curia applies to the Rahn al-Islam in Constantinople to grant powers to take up the religious duties of his office to the individual appointed Rahn al-Ulama by the King-Empereur. His request is transmitted to the Shakh al-Islam through the Royal and Imperial Embassy in Constantinople. The 'Ulama-Madжлиs is empowered to govern, supervise and direct all the affairs of Islam; to note any necessity for building mosques or other religious buildings such as Mektebs, Madreses and other denominational educational and charitable institutions and to lay proposals with regard to them before the administrative of the Waqf-Ma'arif; to see that the laws of Islam are not broken in the Muslim denominational schools, nor in the public schools and institutions as well as generally;

to co-operate with the Waqf-Ma'arif Provincial Commission to prepare a curriculum for all the education in the Mektebs and Madreses as well as for the religious instruction in the other institutions of the Waqf-Ma'arif; to define the course of Mohammedan religious instruction in the state schools and institutions in co-operation with the provincial government; to appoint the Mudarrises and other religious and educational officials of the Waqf-Ma'arif on the proposal of the committee of the Assembly, to choose instructors in the Muslim religion in the state schools and other public institutions and to lay their appointments before the Provincial Government for confirmation; to examine candidates for the office of Sharfat judge and positions in the Waqf educational institutions and issue certificates to them; to propose candidates for vacancies in the office of Mufti to the Provincial Government. The Rahn al-Ulama has the following special privileges: the appointment of Muftawalls to the Sharfat judges; the appointment of Imams and Shakhis; the supervision of the Sharfat Law College in Sarajevo. The 'Ulama-Madжлиs is bound to apply to the Shakh al-Islam in Constantinople for a decision on points in doubtful or contested points of dogmatics or Sharfat Law. The documents containing the question to be settled have to be conveyed through diplomatic channels on behalf of the Provincial Government and the reply comes by the same route.

In each chief town of each district of a. n. there is a Mufti. The Muftis are appointed by the Provincial Government on the nomination of the 'Ulama-Madжлиs. For this purpose the 'Ulama-Madжлиs proposes the names of two candidates for the vacancy, who possess the requisite qualifications. The Government appoints one of them Mufti. The main duties of the Mufti are as follows: to issue fatwas when necessary, to visit the mosques and other places of worship to see that the ceremonies, proposed by the 'Ulama-Madжлиs for Muslim religious instruction in the state and denominational schools and other institutions, is adhered to; to preside at the examination of the pupils in the Madreses etc.

The Provincial Government is empowered to erect and maintain institutions in Bosnia and Herzegovina for the advancement of education in the religion of Islam in co-operation with the 'Ulama-Madжлиs. The most important Waqf-Ma'arif schools are the Mektebs and the Madreses. The Provincial Assembly may also found other institutions for the education of the Mohammedan youth but the approval of the Provincial Government is necessary. Secular education in Waqf-Ma'arif schools can only be imparted by persons qualified for the purpose. The Mektebs are elementary schools for instruction in the Muslim religious education is free. The curriculum, the appointment of the subjects and the timetable for the Mektebs are all planned by the 'Ulama-Madжлиs. Every Muslim is bound to send his children to a Mekteb, the boys before they are eight and the girls before they are seven years old. The Madreses are more advanced schools for religious instruction and their aim is to educate a sufficient number of Khodjas for the religious requirements of the country. These institutes are under the supreme direction and supervision of the 'Ulama-Madжлиs. The subjects of instruction in the Madreses are taught by Madreses who are appointed by the 'Ulama-

binding on the proposal of the committee of the
Provincial Assembly.

The Provincial Assembly ~~has~~ the prerogative right to collect a tax for religious purposes to defray all the expenses of public worship ~~and~~ the administration of the Waqf-Madani and to cover the requirements of education and religion generally. This tax is levied and collected as a percentage in addition on all direct taxes. For the last ten years during which the statute was in force, the amount of this tax was fixed at 10% of all direct taxes. The total Waqf budget of 1909 showed an expenditure of 761,114 Kr. (£ 51,713) and an income 766,227 Kr. (£ 52,011), giving a credit balance of 7,163 Kr. (£ 3,944). The ~~total~~ and immovable Waqf property was estimated in the same year at 9,931,061 Kr. (£ 423,793). The number of individual Waqfs was 1030.

V1. Education

The Turkish ~~was~~ of the year 1985 A. D. (1986) which however ~~was~~ never put into force ~~was~~ not ~~the~~ the altered conditions in North and Kosovo after the occupation and sweeping reforms were introduced in the educational system by the ~~the~~ government.

In the year 1909 there were 434 elementary schools in Bosnia and Herzegovina of which 389 were undenominational, 234 denominational and 41 private with a total attendance of 38,950 pupils. To make allowance for the peculiar social and religious requirements of the Muhammadans, special elementary schools (*Makhtefs*) were instituted in the capitals of the six districts of the country and also in Brčko, which is the chief town of a county. These schools have the same educational objects and curriculum as the ordinary elementary schools except that Arabic and Turkish are additional subjects taught in them. Attention was also devoted as far as possible to the education of Muhammadan girls. The largest institution of this kind is the Muhammadan Girls' School in Sarajevo, which is supported by the State, which has four elementary classes and a three years' course of secondary instruction, the object of which is to prepare Muhammadan women as teachers of the preparatory classes in elementary schools. In 1909 there were also in Bosnia and Herzegovina, 9 commercial schools, 1 military boarding-school for boys, the object of which is to prepare native boys for entrance to the military academies; 5 undenominational and 7 denominational girls' schools; 2 industrial schools, 12 industrial continuation courses, 1 technical school, 1 school of forestry, 1 training college for male teachers, 1 denominational training college for women teachers, 3 public gymnasia, 2 denominational gymnasia, 1 Protestant seminary and 1 State conservatory.

In all these institutions provision has been made for religious instruction by appointing teachers of all denominations. Mohammedan pupils at the ~~girls~~ ^{girls} ~~gymnasiums~~ ^{gymnasiums} run learn Arabic instead of Greek. The educational institutions supported by the Mohammedan community are the Makhtas, the Medreses and the ~~girls~~ ^{girls} al-Madrasah in Sarajevo. Before Mohammedan children go to the conventional elementary schools, they have as a rule to attend the Makhtas where they receive their first religious instruction. These subjects are rarely taught in the Medreses. As the methods of

the Khodjas in these districts produced but poor results, a movement was set on foot in the villages by the Wolf Commission with the support of the government to reform the districts. In 1900 there were nearly 1000 of the old-faithfuls and Maktels (Sikh) and no reformist Maktels (Maktels) of which 25 were in town and a far greater

The Medreses in Bosnia and Herzegovina are organized on the same lines as those in Turkey and need to be reformed. In 1909 there were 21 with 1612 pupils (*scholars*). The best known are the *Enverhadi* and *Elhamidi* Medreses in Sarajevo which are supported by the *Osmanli* Khosrowbeg Waks. The *Der el-Muallimin*, founded in 1893 in Sarajevo, provides a kind of supplementary course to the Medreses and gives the scholars in addition to the subjects of the Medreses, which are mainly Turkish and Arabic, instruction in the mother tongue as well as in such useful subjects as history, geography, arithmetic and pedagogy, and qualifies them for posts as teachers (*muallims*) in the Medreses, or as religious instructors etc. The course lasts three years. In the session 1900-1901, 60 scholars attended the *Der el-Muallimin*.

In the Special Law College in Sarajevo founded in 1887 which is supported by the state and the main object of which is to educate suitable candidates for posts in the Sharia Court the Mohammedans have an institution which supplies most of the requirements of Islam. Admission to this college is obtained by nomination from the ~~Mosque~~ ul-Ulama through the government. In the session 1908-1909 the college was attended by 14 students of whom 25 lived in the college and received full board and clothing. The course of instruction lasts five years. The curriculum includes the following subjects Arabic, English (*manzil*), modern law (*dawon*, *adabid*, Shariat Law (*qafih*), *aqid el-shah*; *sakk*, *fardid*, *ngh al-muwazib*, *shara*, European Jurisprudence, the vernacular, mathematics, geography, history, and Arabic calligraphy. In the year 1908-1909 there were 1 teachers on the staff of the College.

The National ~~Library~~ ^{Library} in Sarajewo which was founded in 1885 and taken over by the government in 1888, may also be closed with the educational institutions of the country. Its literary organ is the: *Glasnik zemaljske biblioteke u Bosni i Hercegovini*, which has appeared quarterly since 1889. A selection of the articles published in it are inserted annually in a German version under the title: *Wissenschaftliche Mittheilungen aus Bosnien*.

33 newspapers appeared in 1909, which may be classed according to their political or religious tendencies as 6 Front, 6 Serbian, 13 non-party, 4 Mohammedan, 4 Roman Catholic and 2 Serbian Orthodox.

The Muhammadans of Arabia and Herazevina, who before the occupation shared the intellectual life of Turkey and wrote in Arabic and Turkish are now using their Syrian vernacular more and more for literary as well as scientific purposes. They usually write in the Fatha alphabet. Of late years, particularly among the *Bedawis*, a movement has sprung up to write at least literary works of a religious nature with a Syac text in Arabic characters. The Arabic alphabet has therefore been adapted to the requirements of the Syac language. The organ of the National Society of Maronites and *Elkisas* in Samjevo, the *Bedawis*, are among this movement.

VII. ADMINISTRATION OF JUSTICE.

The right of having their subjects tried by their respective consuls, which had been obtained from the Turkish government by various consuls, was abolished in 1878—1881, with the approval of the government concerned, not only as regards Austria-Hungary but also for the other consulates. After the occupation, the organization of the courts was adjusted to the organization of the government authorities. In Sarajevo there is a High Court which is the chief court of the country; there are District courts at the headquarters of the district and county courts in the chief towns of each county. In addition there are county courts in some of the more important towns.

The Shar'at courts, which have been incorporated in the above mentioned courts are organized on special lines. The county Shar'at court consists of the Shar'at judge (*qadi*), a Muhammadan who has been educated for this profession and has graduated in the Shar'at Law College in Sarajevo (see above) and the assistant and clerical staff assigned to him. The Shar'at High Court consists of the President of the High Court, two judges of the High Court and two Shar'at Chief Magistrates. The sphere of jurisdiction of the Shar'at Courts was defined by the Government of Bosnia and Herzegovina in 1883. They are to deal specially with: a) questions arising out of the Muhammadan law of marriage, when both husband and wife are Muhammadan, whether the question be one of the law of the property or any other point; b) disputes, concerning the Muhammadan law of parent and child; they have also to deal with the Muhammadan law of inheritance and the division of estates in so far as they consist of estates of property known as *Mit'a*.

The Shar'at court deals with the first class of cases by itself but with the second in a joint court. Before coming to a decision, the High Court may ask the opinion of the Ulama-Majlis on any point, which requires further elucidation. As regards the decisions of the Shar'at courts, a clause is attached to them by the Shar'at judge stating that the sentence is to be carried out, but the actual enforcement is done through the medium of the ordinary courts.

In 1909, 3229 lawsuits were dealt with by the Shar'at courts and 17,467 transactions regarding inheritances, 7312 marriages were registered and 809 divorces granted. The payment of the judges of the Shar'at court is on the same scale as those of other officials of the same rank.

Regarding the criminal statistics it may be noted that the number of individuals sentenced for crimes or misdemeanours was 3072, of whom 1032 were Muhammadans, 1504 Orthodox Greeks, 517 Catholics, 10 Jews and 9 belonging to other faiths.

VIII. FINANCE.

According to the Austrian and Hungarian acts of 1880 the administration of Bosnia and Herzegovina is to be so arranged that the expenses of government can be met out of the revenues of the country itself. The Budget of Bosnia and Herzegovina shows a great increase since the occupation, proportionate to the development of the country, of communication and the improvement in economic conditions generally. The first Budget of

the civil government in 1879 showed an income of 9,321,000 K. (£388,696) and an expenditure of 8,942,224 K. (£374,592) giving a surplus of 378,776 K. (£15,749). In the year 1890 the expenditure was 19,378,552 K. (£807,220) in 1900 it was 41,526,365 K. (£1,730,263) according to the estimates for the year 1910, the total expenditure was estimated at 74,251,000 K. (£3,053,832) and the income at 74,376,409 K. (£3,060,217) yielding a surplus of 125,409 K. (£5185).

The revenue department is based on the laws and methods which were in operation under Turkish rule. The Turkish laws have practically been retained almost unaltered. The most important direct tax is the tithe (*haraj* pl. *ahlat*) which in its essence, is the taking by the state of one tenth of each agricultural product from the owners. This tax, which was originally paid in kind, was in most places farmed out under Turkish rule. As the payment in kind was the farming out of the tax had the disadvantages both for the government and the populace, the government retained in 1879 that henceforth payment should be made in cash according to the prevailing market price. The inconvenience caused by the annual variation in the amount of the tithe induced the government to do it in 1906 at a regular figure, based on an average. By this provision it was not the nature of the tax which was altered but only the way of collecting it; in place of a tithe which varied annually an average rate was introduced. The amount raised in 1909 by tax was 9,308,000 K. (£387,833).

IX. ECONOMIC STATISTICS.

As soon after occupation as ordinary economic conditions were restored in the country the government took various measures to improve the condition of the country particularly with regard to agriculture.

The yields of various products for the years 1905-1909:

	1907	1908	1909
		Metric tons.	
Wheat . . .	506,318	752,315	743,777
Barley . . .	518,312	530,150	765,540
Millet . . .	1,678,189	2,240,350	2,787,016
Corn . . .	376,187	518,500	706,508
Potatoes . .	802,647	633,667	1,439,702
Hay . . .	4,780,351	3,241,850	7,016,190
Phosphorus .	433,623	1,302,423	122,338

Of tobacco which is a government monopoly 52,267,37 metric cwt. were taken out of bond of the value of 5,152,700 K. (£214,700).

The ground available for agriculture is either the freehold property of the landowner or certain rights of the peasant (*haker*) are attached to it. The tenant holding (*chiftlik*) so long as he is able to cultivate it properly, must remain in his tenure. In other matters the landlord can deal with the holding as he pleases. The tenant has to pay the landlord a certain portion of the produce annually in kind. There are government provisions for the eviction of the tenant when he neglects to cultivate his holding. The relation between the landlord and tenant was defined by the Ottoman decree of the 14th Safar 1276 (12th September 1859) which has been retained in force by the Austro-Hungarian government. The tenant may buy his *chiftlik* by agreement with the ground

Frage und des Serbentum in Bosnien (Vienna, 1906); L. v. Thallóczy, *Bosnien in der Zeit seiner ungarischen Herrschaft* (Begr. und geographische Studien in Bosnien und Serbien; Budapest, 1909); Ang. Boudier, *Wie Bosnien zu Serbien kam* (Vienna, 1909); Leo Geller, *Bosnien, seine Verfassung und polit. Grundgesetze* (Vienna, 1910); F. Kallot, *Die literarische Entwicklung Bosniens und der Herzegovina* (Vienna, 1911); L. v. Thallóczy, *Die Serben, ihre Monarchie in Wort und Bild*, Bd. 19, *Bosnien und die Herzegovina* (The historical Bosnia in the above article is for the most part derived from this historian); *Držine* (Collection of Turkish laws) I Vol. (Constantinople, 1889 A. D.). The decree regarding the regulation of the legal relations between landlord and Bosnian the 13th Sefat is given on p. 765; *Geogr. und Verwaltungsblatt für Bosnien und die Herzegovina* 1875—1900 (Vienna, 1881 for the years 1875—1880 and Sarajevo, 1881—1900); *Wirtschaftliche Mitteilungen aus Bosnien und der Herzegovina* (annually since 1893); *Bericht über die Verwaltung von Bosnien und der Herzegovina 1906—1907* (Sarajevo 1908); *Lehrbuch des Bosnien- und Herzegovina-Rechts* (Vienna, 1908—1910); Salvatore Nalaghi, graduation dissertation on the Serbo-Slavic languages on the literary men of Bosnia and Herzegovina, who wrote books in Turkish, Arabic or Persian, during the Turkish regime (not yet printed); Salih Nidhi Iku H. Husain Iku Faki ulah al-Saidi, *Wörterbuch der Bosnien und Herzegovina* (Turkish Manuscript in the Sarajewo National Museum on the history of Bosnia and Herzegovina till 1876). The author was Muawiz of the Ghaffi Khawwaj mosque in Sarajevo and died in 1899; 'Omer H. *Wörterbuch der Bosnien und Herzegovina* des 1750 (Constantinople, 1854); *Wörterbuch der Bosnien* (Constantinople, 1854).

[J. KARNATSK.]

BOSPORUS. [See *HECATEUS*, p. 137.]

BOSRA (Bosra), at the present day also called *Ḥaṣṣā* (Hassana), the centre of a Najila, is a wretched village in Hawran, with imposing ruins recalling its past splendour. The existence of the town can first be definitely proved in the Seleucid period (i. *Mac.* v. 25) but in the period following, it is much more frequently mentioned and in Roman times under the name of Nova Trajana Bosra it was expanded and fortified; after Diocletian it was the capital of the province of Arabia. It does not seem to have belonged to the Lihyanites but to have been ruled directly by the Byzantines. In the year 613 or 614 it was destroyed, like Ajlūn (q. v., p. 635) by the Persians and never afterwards regained its former greatness. According to the legend, Muhammad visited Bosra as a boy with his uncle Abū Tālib and was recognised as a future prophet by Bahāz (q. v., p. 576 *et seq.*) a monk, who lived there. At a later period in his career, he sent a messenger, who was killed on the way, to the *Ḥāṣṣā* or "King" of Bosra, probably the Governor. Bosra was the first town in Syria to be captured by the Arabs, for it surrendered to Khalid in 634 and remained in *ḡaz Diyar*. Under Arab rule it retained its importance as the chief town in the district of Hawran. In the year 906 it suffered much at the hands of the Karmanians and Kalbitas led by Abū Ḥabib, as did the whole of the northern part of the country east

of Jordan. During the period of the Crusades, the Frankish commander handed over the town to Balduin III, but Nur al-Dīn prevented the Christians from taking possession of it. Salāḥ al-Dīn and his successors fortified it strongly, so that the Christians were unable to take it at a later period. After the Mongols had laid it waste, the ruler Ḥusayn fortifies it was rebuilt by Bahāz after his victory in 1261. It remained the capital of an administrative district under Damascus during the Mamlūk period. Most of the ruins date from Roman times but some of the inscriptions show, belong to the Byzantine period. The once splendid Ḥaym al-Aḥdā is rapidly falling into ruin.

Abū Ḥabib describes Bosra as a very old town inhabited by the Banu Ḥusayn and Murra, the houses in which (as at other places in Hawran) were built of black stone which was also used for the roofs: he also mentions the mosque, the fortress, which reminded him of Damascus, and the market held there. Mujāhid mentions the vine-culture of Bosra which is also referred to by Naṭṭāḥ (27,0) and speaks with admiration of the Bosra there, traditionally covered with bakhra, for which special taxes were annually collected by order of the Sultan.

Bibliography: P. Thomsen, *Les Samarra*, p. 44 *et seq.*; Porter, *Five Years in Damascus*, II, 142—169; Schumacher, *Zeitschr. des Deutschen Pal. Ver.*, 23, 143—150; De Vogüé, *Syrie Centrale*, Archéol., p. 40, 63 *et seq.*, Pl. 5, 22—23, Inscriptions, 103; M. von Oppenheim, *Vom Mittelmeer zum Persischen Golf*, I, 197—202; Ibn al-Hishām (ed. Wüstenf.), p. 115; Tabari, *Annales* (ed. de Goetze), I, 124 *et seq.*, 121; Wāḥidī, (transl. by Wellhausen), p. 309; Baladiri (ed. de Goetze), p. 122 *et seq.*; *Ḥab. Arab.* (ed. de Goetze), I, 65; II, 151 *et seq.*; v. 165; VII, 320; VIII, 265, 286, 373; VIII, *Muḥḥam.*, I, 654; II, 647, 704; *Géographie d'Aboulséda* (ed. Renouard et de Slane), p. 253; *Al-Bihar*, *Histoire des Nations Musulmanes*, (transl. par Chastellain), I, 141; Ibn Faḥḥāl al-Ḥamāzi, *al-Fatawa al-Shar'ia* (ed. al-Bihar), (Cairo, 1312), p. 182; G. le Strange, *Palestine under the Moslems*, p. 423 *et seq.*, 428. (H. A. B. B.)

BOSTAN (r. *Bostān*, "place of perfume"; properly a "garden of sweet-smelling flowers"; also Bostān "enclosed"). As a loanword it appears in Turkish with the meaning of "vegetable-garden", in which melons, water-melons and vegetables are grown; in Arabic (plur. *Baṣāt*) its meaning varies in different districts; in Beirut, for example, *Bostān* means a piece of ground (Cachin) planted with mulberry trees and surrounded by a hedge, in Aleppo it means also "cypress" (*Baṣāṭ*). — Bosān is also the title of a Persian didactic poem by Sa'īd, English translation by Fakhri Falconer (*Scriptions*, London, 1835), German, (metrical) by Graf (*Schiller's Gesammelte Werke*, Jena 1850) and by Schlechter-Wieschid (Vienna, 1852) and French by Harriet de Meynard (Paris, 1850).

(H. A. B.)

BOSTANJIL (r. *Bostānjil*), the gardeners of the Imperial palace of Constantinople who form a regular body of troops. This organisation dates from Sultan Murād II, who, on taking command of the army in 1407 (1405), formed three regiments each of 1000 men with a particular uniform, out of 3000 *Bostanjil*, half of whom were drawn from

the palaces of Adenople and Constantinople their dress consisted of a long red lion dress (*herzer*) peculiar to the corps, red jacket and blue trousers for the first regiment, blue jacket and red trousers for the second, green dolman and blue trousers for the third. In their capacity as guards of the garden they were divided into nine sections, distinguished by the colour of their girdles. Like the Janissaries, they were recruited from the *ayami* *eghbir* [q. v., p. 140]. They were also privileged to row the barges of the Sultan and all the palace officials when they walked abroad. Mustafa III built a place of worship for them in the Sarai and founded near it a library for the use of the officers of the corps.

Bibliography: M. d'Ohsson, *Tahtem de l'empire ottoman*, vii, 27, J. R. Tchernieff, *Revue*, vi, 32, 236. (CL. HUART.)

BOSTANDJI-BAGHI, chief of the gardeners, a high official in the Sultan's palace in Constantinople under the old regime, who commanded the *heratdagi*. Under him were the *ahaghi-oglu*, his representative, and chief of the *ahaghi* (subordinate officers chosen from the *ahaghi* and serving as bodyguard), the *ahaghi-ahmedagi*, the lieutenant-colonel, the *ahaghi-ahmedagi*, inspector of the forests under the care of the *heratdagi*, the *ahaghi-ahmedagi*, who collected the duties exacted for this office and the revenues of the imperial estates, the *ahaghi-ahmedagi*, his agent with the government, who lived in the palace of the Grand Vizier, the *ahaghi-ahmedagi*, the intermediary between the Sultan and his Vizier, and the *ahaghi-ahmedagi*, who watched for fires from the tower of the palace of the Agha of the Janissaries and had to report immediately to the Sultan any dangerous warnings of fire. The *ahaghi-ahmedagi* had to inspect the shores of the Bosphorus and the Sea of Marmara from the Black Sea to the Dardanelles. His jurisdiction was necessary to build or repair a house or building, of any kind, and for this he charged arbitrary and extortionate dues. When the Sultan went for a trip by water, it was he who held the rudder of the imperial barge. He also exercised the functions of a provost-marshal and supervised the executions of people of high rank when these took place in the palace; he also had charge of the *ahaghi* prison (so called because it was near the *ahaghi*), where torture was inflicted on officials to make them confess their crimes or give up property which had been confiscated as suspected. General of the waters and forests around the town, he had charge of the hunting and fishing, and through his agents controlled the trade in wine and lime. The Governor of Adenople, who commanded a body of 1500 *heratdagi* here the same title.

Bibliography: M. d'Ohsson, *Tahtem de l'empire ottoman*, vii, 25, 28; J. R. Tchernieff, *Revue*, vi, 33. (CL. HUART.)

BOUGIE (Arabic: *buḡiya*, Kabylean *Boumiz*), a town on the coast of Algeria (department Constantine), long 5° 9' (Greenwich), Lat. 36° 49' N., Population in 1906: 5528.

The town is built in an amphitheatre formed by the numerous spurs of the Djebel Girsya (2000 feet) around a bay, well sheltered from the winds from the open sea by high cliffs. The temperature is remarkably mild in winter and as the rainfall is very abundant, the vegetation is luxuriant (olives,holm-oaks, cork-trees etc.).

Of the history of Bougie for the first three centuries after the Mohammedan invasion we know very little. We do not even know at what period the Roman town of Solitas disappeared, which name occupied the site of the present town. It appears probable that the anchorage never ceased to be frequented by ships and that there was always a town of some importance at the foot of the Djebel Girsya. Al-Bakri (*Description de l'Afrique*, transl. de Slane, p. 192) actually describes Bougie as a very ancient town inhabited by Andalusians and having a good harbour suitable for wintering in. According to Ibn Khaldun (*Gen. des Berberes*, transl. de Slane, li, p. 32) the site of the town was formerly inhabited by a Berber tribe called *Majja* or according to the native pronunciation, *Majja*, in Kabylean *Begait*. Bougie did not however begin to play any important part in the history of Bougie till the time of the Hammudid dynasty (see HAMMUDID) when the Sultans of Kal'a, threatened by the invasions of the Hilal Arabs, decided to move towards the *ahaghi* in 453 A.D. (1062-1063 A.D.) al-Bakri to Ghomra, the fourth in succession from Hammud took possession of the hill of Bougie and built a town to which he gave the name of al-Najirya, but which the natives continued to call *Majja*. Its town attracted a large population thither, by exempting all the new colonists from taxes and also, the story goes, by forcing all his subjects to build a house there and making every one who entered it bring a stone or pay a piece of gold. In 461 (1068-1069) he himself settled there, built a palace, the *hazn al-din* ("Castle of Wealth"), a mosque, an arsenal, equestrian and a wall flanked with bastions around the town. His son and successor, al-Bakri, transferred the capital of his kingdom from Kal'a to Bougie in 483 (1090-1091). He built the *hazn al-din*, erected a mosque adorned with a minaret sixty cubits high, and a fountain with 17 fountains and finally constructed an aqueduct to bring to the town the waters of the Djebel Tadjia. Bougie then became one of the most prosperous towns of the Maghrib. It was divided into 24 quarters and contained 72 mosques. Travellers praised its wealth, magnificence and commercial activity. "Majja" wrote Idrisi "is the capital of the Hamudid. Ships unload there, caravans come to it by land and it is a depot for merchandise. Its inhabitants are rich and have more skill in various arts and trades than those of other towns so that commerce is in a flourishing condition. The merchants of this town trade with those of western Africa as well as with those of the Sahara and the east; merchandise of all sorts may be found everywhere here. Around the town are cultivated plains on which grow wheat, oats and fruit in abundance. The surrounding mountains and valleys are well wooded and produce resin and oil of excellent quality so that large ships for war and commerce are built here" (Idrisi, transl. by de Goeje and Dozy, p. 104). The inhabitants work the iron mines which yield very good ore. To sum up, the town is a busy centre of industry. Learning was held in honour as well as the pursuit of industry and commerce. The historian al-Bakri himself a native of Bougie, gives the biographies of 140 persons famous for their knowledge or piety who lived in this town in the fifth century A.H. Among them may be

mentioned the Yalīyah 'Omārah b. Yalīyah b. Jūzayn, 'Abd al-Hakīm b. Rāḥ' and 'Abd al-Hakīm b. 'Omār al-Bakrī; the historians 'Abd Allāh b. Muḥammad b. 'Isā, Muḥammad b. al-Ḥasan b. 'Alī, al-Ḥasan, al-Ḥakīm b. 'Isā b. 'Omār, Abu 'l-Ḥasan b. Abd Nūr, Naṣr Falaḥ b. 'Abd Allāh (the physician) Ahmad b. 'Alī, al-Ḥakīm, Muḥammad b. Ahmad al-Ḥamadī, Abu 'l-'Abbās Ahmad, a Persian by birth who settled in Hengia after travelling in China, India and Armenia, 'Alī al-Dīn of Mosul, 'Abd al-Hakīm b. 'Isārah b. ~~al-Ḥakīm~~ etc.; the poet Ibn 'Abd al-Ḥakīm who has left an account in verse of a journey to Morocco and his rival, the poetess 'Aḥlā, the daughter of the Faṭh al-Jūzaynī, Ibn Tūmāt appeared in Hengia as a preacher in the reign of 'Abd al-Azīz and Ḥakīm Abū Maḥyān taught there for many years (see Ibn Tūmāt, and see Maḥyān, p. 95).

des the Haffida the harbour of Bagge (mentioned in certain texts in the former Empire, Suria, Bagge and Huma) ~~was~~ regularly visited by Catalans, Portuguese and Venetians "Christian merchants but *fora* there and came to buy wool, oil, hides and wax" This state of affairs was however changed at the end of the XIVth and beginning of the XVth century, in consequence of the revival of piracy, which had never really disappeared. The inhabitants of Bungo soon took their place among the corsairs most devoted by Christian culture.

Rev. Algirienus et Colonides, June, 1859); "Alchem
gasteris de Bougie. Rev. Algirienus, in (1868)
p. 34; Gaumes, La Kabylie (Paris, 1866),
p. 43—98; Al-Hawhar, "L'ancien adabirga
(Almet), 1911). (G. Yver.)

BOZANTI, the **BOGHANDUN** (or **BOGHANDIN**, **BOGHANDUN**) of the Arab geographers and the Greek **BOGHANDON**, the name of a river and a town of great strategic importance situated on it, at the *dar al-ghazima*, the *Pylos Cilicia*, south of Latakia (Latakia). The place is famous in history, because the 'Al-Bahā al-Ghali, al-Mu'izz (d. 1143) died suddenly there on a campaign against the Greeks, after incessantly drinking cold water. He was buried in Tarsus in the Gate of Boghandun. The modern Bozanti is a wretched village with 500 inhabitants.

Bibliography: Ilin Khordughbakh (ed. de Gaele), p. 100, 102, 110; Martini, *Monist.* (ed. Lortie), vol. 1 and 96; Vaghi, *Albion*, 1. 530 et seq.; Tatarski, *Albion* (ed. de Gaele), III. 1034 et seq.; G. le Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 133 et seq.; W. M. Ramsay, *Historical Geography of Asia Minor* (London, 1890), p. 348 et seq.; Cunneil, *Le Perche d'Asie*, II. 30.

(D. HANSMANN)

BRAND. [See MEDICINE, p. 627.]

BROACH. [See **UNAC'CE**, p. 710.]

BRUSA, Turkish Bursa, the ancient Prusa, situated in 26° 40' East Long. and 40° 31' N. lat. at the foot of Olympus (Kashshaghlik). The number of inhabitants in 1907 was 60,131; railway connects the town with the harbours of Mudrossa. The principal occupation of the population is the rearing of silk-worms, but wine, olive-oil, cotton and fruit are also exported. Near the town and the village of Cakirga, some distance off, are the well known and much frequented warm sulphur and chalybeate baths. Among the sights of the town are the mosques built by the early Ottoman Sultans, i. e. the Yeşil (Green) built by Mehmed II, the (Nu'mani' the mosque of Murad II with the tombs of the Sultans and the Yıldırım Mosque. Bursa first attained importance for the history of Islam, when its conqueror, by Orkhan, son of Ghazan in 726 (1326). — He made it his residence after his time it remained capital and imperial residence till the conquest of Constantinople. Bursa is now the capital of the Vilayet of Rhodavendik ac.

Bibliography: Kollya Celsi, *Asyden-
nizer*: All Monat, *Asyden-nizer* 170 et
seq.; Hall, *Gefährliche Reise* des ungarischen
Hauptmanns; Kollya, *Die Verheerung der
Stadt Bursa*, German transl. by Phisaler,
Vienna, 1829; Culnet, *La Turquie d'Asie*, iv.
120 et seq.; Haxder, *Konstantinopel und Kilia-
nien*, 120 et seq.; H. Harth, *Konstantinopel*,
130 et seq.; *Asyden-nizer* Almanach 1325,
cf. *Revue du monde musulman*, v. 123 et seq.;
H. Wüde, *Bursa* (list 13 of the Beiträge zur
Orientalistik, 1909). On pre-Islamic Bursa
cf. Paul's *Reisebericht* etc.

BHARRA or, according to the modern pronunciation, **Bharran**, one of the most ancient villages in Northern Lebanon. In the Arab geographical the district of Bharran usually bears the name *Liḥat Nabariya* or *Bharran*, which it has preserved in the present day; under the Mamluks, the district belonged to the *Miḥal* of Tripoli.

and appears always to have been governed by Christian Mahaddans. Near Nijhorra grow the famous cedars of Lebanon, which are nowhere equaled by Mohammedan writers. The great market town of Nijhorra (3000 inhabitants) belongs to the Kāthmāghānāt of Kāstān. The whole district is Mahadd.

Silene virginica: Galtschowskii, *Gedre obo'zr.*
(MS. in the University of Basel), II, 1877, no.
100; at-gub' (Cairo, 1924), p. 304; at-
Gumak; at-Tarif *Shimshushat al-mahallat* (Cairo,
1926), p. 189; Dismashe (cf. Shcherba, p. 208;
Ritter, *Aegyptus*, col. 635; II Lemaire, Le
Liban, notes arabico-aegyptiennes, vol., p. 127 et seq.).
Daph. Eukanda (Hollada, 1900), p. 687.

41. I AMPLITUDE

STEDDIN (abbreviated from **SAIT AL-BAYT**), a small town in Lebanon (with about 400 inhabitants), 500 yds. from **SAIT AL-KAMR**, from which it is separated by a deep ravine. About 1832 the Emir Bashir Shihab (q.v.) began to build a palace here with rooms and gardens planned on a splendid scale. It is now used as the residence of the governor of Lebanon. Besides the palace there are several other places in Steddin, one of which the Kaimumkhan of the **Kafr al-Shuf** resides for a time. The place consists mainly of government buildings and the houses of officials with a few shops and hotels. For administrative purposes, it belongs to the district of **SAIT AL-KAMR**, which, although situated in the centre of **Kafr al-Shuf**, does not form part of it, but is administered directly by the governor.

679 ist seq.: von Oppenheim, Vom Mittelmeere
zum Deutschen Golf, I. 26 ist seq.: Dalls Land-
nau (Halsb., 1906), v. 704.

(В. ПАВЛОВА)

BU. Sec 40F, p 15.1

MURATH, a place near Medina famous for the battle fought there between the related tribes of the Aws and Khazraj, some years before the Migration of Muhammad and his adherents to that town. It belonged to the Jewish tribe of the Quraysh, and according to Samhudi, was two miles east (it is more accurate south-east) of Medina. Above it was a castle called **Kha'k**. A few traditional traditions of the place in the traditions help to locate it more accurately. Muhammad's enemies who slew Ka'ab b. Ashraf, went past the place Quraysh, thence past Murath, and then reached Hira'at al-'A'raf and from there went to Hah' al-'A'raf to the east of the town. At the attack on the Quraysh, Khawwat b. Djalal slipped past the 'Abd al-'Ashid, not Zukhr and thence past Bo'ath and thence came up to the Quraysh. The battle, which was the climax of a series of petty feuds, at first went against the Aws, but ended by the final defeat of the Khazrajites. It gave rise to a number of songs which became very popular.

Strobilogeophis: Wellhausen, *Medien und
Tiere*, iv. 33-36, and 52-54, where the
extracts from Ibn al-Athir, the *Ar-Ra'is al-Jahid*
and the *Al-Bihar* are given. Wutsenfeld, *Die
Geschichte Mediens* (Jahrb. der Ges. der
Islamisch. 1880, Vol. 9), p. 52; Yakut, *Geogr.
Hauptbuch* (ed. Wutsenfeld), i. 470 ff. reg.
Tabari, *Annalen* (ed. de Goege), i. 1372; Ibn
al-Bihar (ed. Wutsenfeld), p. 385 ff. reg., 552.
Yakut (transl. by Wellhausen), p. 47, 108.

(F. A. Brown)

BUCAK is the Turkish name of the steppes, which form the southern part of the Russian province of Bessarabia, roughly equivalent to the name of Akkerman and is sometimes used as a name for the whole of Bessarabia. This district passed under Turkish rule during the reign of Bayazid II. in 889 (1484) and was not finally ceded to Russia till the treaty of Bucharest in 1812, although it had been several times previously occupied by the Russians during the wars with Turkey. On the Turco-Tatar elements in the population see the article **Ukraine**.

BUCHAREST, Turkish **Bucuresti**, the capital of Roumania, [see **IREAX**]. The Peace between Russia and Turkey was signed here on the 28th May 1812, by which the Pruthi to its confluence with the Danube and thence along the left bank of the latter till its entrance to the Black Sea became the frontier.

BUDAIL n. WAKKAS, chief of the Banu Khazim, a tribe living near Mecca, who served Muhammad as a spy, kept him informed of the enterprises of the Quraysh and after the agreement at Hudaibiya (6—628) was his ally. Budail appears for the first time in 630 camp at Hudaibiya to tell Muhammad that the Meccans were ready to receive him. On his return he carried the Prophet's offer to Mecca, where he held a *dar*. The Banu Khazim's chief Bilhar during that was with the Banu Hakeem, when the Quraysh took the side of the latter, their clients, against the former. This was a breach of the treaty of Hudaibiya, by which the Banu Khazim had been recognized as allies of Muhammad and thus gave him an opportunity to attack his native town. Budail hurried to Medina to make an arrangement with Muhammad and on the way met Abu Sufyan (q. v., p. 107) who was on the way to Medina on a similar errand. Apparently they both came to an arrangement with Muhammad in Medina regarding the terms of a peaceful surrender of Mecca for which they offered their services. Muhammad advanced against Mecca at the head of 10,000 men under the pretence of avenging the Banu Khazim. On the day before his arrival in Makkah al-Nabawiyya (the middle of Ramadan 8—beginning of June 630) Budail went out with Abu Sufyan to reconnoitre. If the two had not been secretly in agreement the Quraysh could not have been able to persuade the chief of the Khazim, who was the enemy of the campaign, to go with him at such a critical moment. After they entered the Prophet's tent, they were both able to have paid him homage and adopted Islam. The conversion of Budail cannot have taken place earlier, because he is mentioned in the "Muhammad of the conquest (*fath*)" of Mecca. It was granted him that his house in Mecca, though he was recognized as a place of asylum for the belligerents. After the capitulation of Mecca, Budail accompanied Muhammad with his adherents to Medina. He was not present at the siege of Tabuk because he had to guard the booty taken at Hudaibiya, the camp of Dhir'ana. He is not again mentioned and must have died before the Prophet, i. e. between the years 8 and 11 (630 and 632).

Bibliography: Tolan, *Annales*, i. 1335, 1621—1628, 1634; Ibn Sa'd, *Tabaqat*, ii. 1. Part, p. 70 et seq., 98, *Agkam*, vi. 97; Khatib, *Mustak* (ed. de Goeje), 35 et seq.; Ibn Hisham, *Sira* (ed. Wustenfeld), 807; Ibn al-Athir, *Ust al-Qasba*, i. 170; Caetani, *Annali*,

ii. 1. Part, year 8, N^o. 21, 30, 40, 43, 46, 51, 57.

BUDALA' (A.), *Mar. of India*, above under **INDIA**.

BUDAN, **INDIA**, the eponymous saint of the Bata Budan mountains, the highest range on the Mysore table-land, India, situated between 13° 33' and 13° 35' N. lat. and 75° 37' and 75° 52' E. long. Bata Budan is said to have introduced the cultivation of coffee into India in the 17th century, on his return from a pilgrimage to Mecca. His tomb is located by the Muhammadans in a cave, which the Hindus, on the other hand, venerate as the place from which the sage Narayana vanished and out of which he is expected to re-appear as a prophetic sign of the last avatar of Vishnu; the spot is thus a place of pilgrimage for the adherents of both creeds.

Bibliography: *Sanctuary of Mysore and Coorg*, by L. Rice, (Bangalore, 1876), i. 429.

BUDAPEST, the capital and chief town of Hungary, which arose in 1872 through the union of the towns of Buda (Budin) and Pest, is only of importance in the history of Islam at an earlier period, when the town of Buda (Budin, Budun) was under Turkish rule (1541—1686). Suleiman entered Buda on the 10th Sept. 1541, after his victory at the battle of Mohacs and three years later the fortress was occupied by him. The Emperor Ferdinand's attempts to regain the town (1550 and 1540) failed and provoked a third campaign (1551) Hungary, Suleiman thereupon appointed a Pasha governor of Buda and by various other means endeavoured to make the town quite Muhammadan. In the years 1598 and 1602, the town was unsuccessfully besieged by the Archduke Matthias and again in 1684 by the Duke of Lothringen who finally succeeded in taking the town in 1686. The only relic of the Muhammadan occupation is the tomb of the saint Qalibek (q. v.) which is still sometimes visited by Turkish pilgrims.

Bibliography: Ewliya Celebi, *Musafir-nama*, Vol. 6; von Hammer, *Geschichte der Osmanen*, *Reise*, 6. Fests.

BUDD. The word *Budd* or *buddhi* is used with various meanings. It is applied either to a pagoda, to Buddha himself, or to his statue, not necessarily figures of Buddha. The word means *pagoda*, for example in a passage in the "Sutta-nikaya" (see *Merrett's* *de India*, ed. and translated by Max Muller, p. 5), where it is said that a town in the island of Ceylon possesses six hundred large Budd. This meaning is the common.

Budd or *Budda* sometimes means Buddha in authors like Mas'udi, al-Biruni and Shahrastani. For example, Mas'udi, speaking of the temple in Multan known as the "House of Gold", says that he is the Indians preserve their archives from the date of the coming of the first Buddha amongst them, i. e. 10,000 times 30,000 years ago (*At-Tamim*, *Ust al-Qasba*, transl. by Carr de Vaux, p. 201; cf. al-Biruni, *India*, transl. Sachau, i. 368; ii. 18). — Al-Biruni, though possessing such a good knowledge of Brahmanism, knows very little of Buddhism. The reverse holds true of Shahrastani whose article on Buddhism is of some interest. This writer defines a *budd* as a person in this world, who is not born, does not marry, neither eats nor drinks and never grows old or dies: this definition obviously refers to immortal

and ~~was~~ confused with the root *شحن* (*Shahn*, *sh*).
p. 483 and *شحن*. Other standing in Arabic it
does not have. Further, when *Buddh* is associated
with a particular planet, it is with Saturn (*Zudah*)
and its metal is lead (*Mafadiah*, above, p. 170),
not copper as Varro would require. Hardly worthy
of mention is Von Hammer's story that *Buddh*
one of the names of Allah (*Journ. As.*, 1830,
p. 72) though it may have a Turkish basis (not
yet, too, de Sacy below), and his derivation be
suggested by the story told by Michel Sabbagh to
de Sacy (*Christi. ar.*, iii. 364 *et seq.*) that it was
the name of a pious merchant whose packages
and letters never went astray, though that may
well be a popular Syrian explanation. In magical
books there are few cases even of personifying
the word (e.g. *Ed Buddh* in *Al-fayd al-rahmani*
by Elwajli Baklan, p. 31) but for the popular
name *Buddh* has become a *dhinn* whose services
can be secured by writing his name either in
letters or numbers (*Journ. As.*, Ser. 4, xii. 521 *et seq.*;
Spreo, *Marabout of Collog. Egyptien*, p. 36;
Doutté, *Magie et Religion*, p. 296, with *Kalim*
as though a name of Allah; Klunzinger, *Upper
Egypt*, p. 387). The uses of this word are most
various, to invoke both good and bad forces.
Thus, to Doutté (*op. cit.*), against sorcery
(p. 254), against pains in the stomach (p. 229),
to render one's self inviolable (p. 275), against
temporary impotence (p. 295). Lane's *Cabin* ma-
gician also used it with his luk-misrur (*Modern
Egyptian*, chap. 65), and so in several magical
troutises. It is also engraved upon jewels and
metal plates or rings which are carried as per-
manent talismans, and it is inscribed at the be-
ginning of books (like *Kashshaf*) as a preser-
vative, e.g. in *Surat al-Jahid*, Tunis, 1290. Not
only for the most common use is to ~~prevent~~
the arrival of letters and packages. Besides the refo-
~~rm~~ above, see also Reinard, *Monuments égypti-
ennes*, ii. pp. 243 *et seq.*, 251 *et seq.* and 256.
(H. L. Macdonald.)

BUGRA, in Eastern Turkic areas a dromedary (cf. *bağır*), generally a single one; it was also the name of several rulers in Central Asia (cf. *bugra kagan*), after whom a certain dish is named, a kind of pastry called in Ottoman Turkish *şirvan şakırtı* "Persian wafer" and *şirvan şakırtı* "wafer".

Didymopanax - Salzman-Esquivel, *Zuglätze*
Guayana, p. 82; Vahlberg, *Cupatimila Sprach-*
studien, p. 248; Pavet de Couville, *Didyma-*
maire turco-oriental, p. 172; [Musk (Mabil), *Gloss-*
ary to the Yamaná spoken at Aca (Aka) (Al-
ball), p. 173.
(Cf. IVARZ.)

BUGRA-KHAN, the name of several rulers of the Turkoman dynasty of Ishak Khana at Kerdzhanida (in Central Asia). The most famous was t. Satuk-Bugra-Khan 'Abd al-Karim, said to be the first member of this dynasty to adopt Islam and propagate it in his kingdom. He is called Satuk (so Siphak is to be understood) Kara-Khalko by Ibn al-Athir (ed. Tornberg, II, 54). We have no reliable information either regarding his reign in general or his conversion unless the account given by Ibn al-Athir (VII, 396) of the adoption of Islam by a numerous Turk people in Jan (1060) refers to the subjects of this prince. According to Djamil al-Kurashi (in Barthold, *Turkistan in the eleventh century*),

magister, no. 1. 130) he was dead by 1344 = 955-956; his tomb in Anshu (the modern Anshu) near Kashgar is still a place of pilgrimage. The account of his life known as the *Tughlak-Namaj-i-Dhul*, which has been edited by F. Grenard (*Journ. asiat.*, 1^{re} Serie, xv. 1779) is certainly legendary. Some portions of the saga are to be found in the oldest document that has survived to us in *Quaral-i-Kurachi*, and others have been added at later periods; it cannot be proved that there is any real historic basis for these traditions.

2. Bughra-Khan (Bāghrān b. Māsā (in the al-Akhṣr, p. 68; Hārūn b. Sulaimān), grandson of the preceding, the first of this dynasty to conquer Māwarā' al-Nahr. The power of the Samanids had been shaken by internal dissensions during the reign of Nāsir b. Manṣūr (365—387 = 977—999), when the conqueror went from his capital of Nisābis (q. v., p. 614) and appeared before Safījāb (the modern Suzm near Chimkent), the frontier town of the Samanid kingdom on the northwest, he met with an great opposition everywhere. The nobles, who were hostilely disposed to the Samanids, are even said to have called in the 'Turks themselves; Bughra-Khan was able to enter Bukhārā, the capital of the Samanids in 387, 388 = 7th May—5th June 994, but soon afterwards he became very ill through overindulgence in fruit and had to vacate the conquered land again. By the middle of Jumādā II. of the same year, on a Wednesday (the 17th August) Nāsir returned to his capital; Bughra-Khan died on the way to Kashghar in Kochar-dagh, perhaps not far from the source of the Og, which is still called Kochar. Ibn al-Aṭhīr (a. 388 et seq.) who could not find any exact details in his chief authority, the Tarikh-i Muṣṭafī of 'Uṭī, makes Bughra-Khan first conquer Bukhārā in 383 (993-994; but this statement is definitely disproved by the accounts of Geddes (in Marshall, Turkistan etc. i. 127) and Doctak (cf. Marlay, p. 334) which are quite to the contrary.

3. **Hughar-Khan** Muhammed b. Yüner, grandson of the preceding. In the lifetime of his father **Kutub-Khan** Yüner, who ruled at Kandahar, he saw the **ills** **Vighan-Tegin**; in 423 = 1032, after the death of his older brother **Arslan-Khan** Salaiman, he received the title of **Bughra-Khan** and was granted **Tashk**, the modern **Ashkharat** and **Jaffar**, both as pincer and tail, he entertained relations with the **Umayyads** and begged their help to drive his opponent 'Alī Tegin (q. v. p. 297), out of **Maswand** **al-Nahr**; this plan was never carried out; nor was his marriage with **Zaima**, daughter of **Salim** **Mahmūd** **son** **of** **Salim** **Mahmūd**, ever celebrated, although the prince himself came to **Balkh** in 416 (1025) in the reign of **Mahmūd** to fetch his bride (cf. **Wahid**, cf. **Morisy**, p. 635 et seq.). When the consummation of this alliance was again postponed in the reign of **Mahmūd**, **Hughar-Khan** made an alliance with the **Saffids** and became the enemy not only of the **Umayyads** but also of his own brother **Arslan-Khan**; **Abū** **Saddik** **Tahmān**, the **emir** sent by **Mahmūd**, who left **Qazvin** on the 7th **Shw** **1242** = 25th August 1037 and spent 18 **months** in the land of the **Tashk**, succeeded in appeasing **Hughar-Khan**, however, and in reconciling him to his brother. During these years coins were struck in the name of **Hughar**

the whole reign of al-Rashid, whom he used to exhort and whose gifts he rejected. *Shi'at* (l. 973) gives, in his *Yasafat* (p. 30), an account of such an interview and exhortation. In *Yasafat* (l. 708) *Al-Rashid* there are two anecdotes (pp. 33 and 45 ed. of 1315) of a *Bahlul*, but one of them describes a conversation with *Shihab* who in 338. *Shihab* meets him riding on a cane with a stick in his hand, and going to present himself before *Al-Rashid*. The conversation is similar to those above. The account is an interview at *Bagra* reported by *Bahlul* himself, with a pious boy, a descendant of *Humayy*. *Al-Rashid* is different in that the exhorting is done by the boy.

His grave was shown in *Nisabur* at *Bagda* where he is described in an inscription dated 501. as the son of the *madhshah* (scholar) directed to *Al-Rashid* and the *shahid* (martyr) *al-murshid*. To *Nisabur* he was called *Bahlul-dhah*, "wine fool", and was described as a relative of al-Rashid and as his court fool. Stories of his wit and ingenuity were told in the coffee-houses, and he had evidently been transformed entirely from the pious idiot of the earlier legend (*Shi'at*, l. 301 et seq.; *Le Strange, Baghdad*, p. 350). The extreme of this last development of the legend is reached when *Bahlul* became the hero of erotic stories, as in the *Al-Rashid al-Yasafat* of *Al-Rashid* (l. 31 *Tunisi* early 17th cent. p. 14 of Cairo ed. and p. 9 of ed. of 1315) who makes *Bahlul* a contemporary of *Al-Rashid* Son, too, the stories in *Makharat al-Rashid* *Gharib*, pp. 4, and 73-83. From the above it is plain that the *Shihab* (l. 208) distinction of *Bahlul* (*Shihab*), whose name (*Shihab*) alone failed, but whose logical and *al-Rashid* until *Shihab* and whose name, therefore, capable of enthusiasm, and the *Shihab* (l. 208) to whom the logical soul was corrupted, were quite late, after *Shihab* had become a common name (*Proleg.* ed. Quatremère, l. 201 et seq.; *de Sion's* *Yasafat*, l. 229 et seq. and *Mas'ud*, *Reliq. Ant.* in *Yasafat*, p. 103). *Al-Rashid* (l. 208) had one of his very many *Shihab* (l. 208) (l. 208). The later and modern development of this, especially in the *Shihab*, can be read at length in *Le Strange's* *Le Mas'ud*, pp. 75 et seq. where it should be noticed that the *Shihab* was characterized by *Shihab* bursts of laughter. There are also *Shihab* The curious persistence of the original meaning of *Shihab* suggests that the word itself, equally with the existence of the historical *Bahlul* may have led to this application. To judge by *Redhouse's* *Turkish and English Lexicon* (p. 416) *Bahlul* still means "great laughter" in Turkish. *Dozy* (*Suppl.*, v. 4) quotes a similar Arabic usage from *Dozy*. For references to stories about *Bahlul*, mostly of the court-fool type, see *Chauvin, Rikhsat*, vii, p. 106 et seq. *Selected* poems by him and stories about him are catalogued in *Dozy*, *Cat. vol. iii*, p. 251, No. 3437; *vol. vii*, p. 170, No. 3091; p. 233, No. 8193; p. 670, No. 8784; *vol. viii*, p. 51, No. 9065; in *Cat. of Biblin*, No. 1, p. 623, No. 3653. (l. 11. *Mas'ud*.)

AL-BUHTURI, **Abū** **al-Walīd** **ibn** **Umayy**, Arabic poet and anthologist of the third century (302—383 approximately). His *shihab* (number of the *Bulgar* clan of the tribe *Tar*, whose glories he frequently celebrates. His birthplace was *Manbidh* (or, according to one account a village near *Manbidh*) called *Zandura*,

and of *Manbidh* he often speaks as his home; here he ultimately acquired property, which seems to have been inherited by his son *Thabit*, who was living there in *Thabit*'s time. The woman who forms the subject of his erotic pastimes in the greater number of cases was one *Aina* of *Haris* near *Haris*, daughter of *Yasafat*, in a poem addressed to al-Fayl *ibn* *Thabit* (l. 44) he speaks of her "outside the pastime" as "the friend and the joy of his heart" whom he had left in *Haris*; and in another (l. 109) she is obviously *al-Fayl* there is no doubt then that she is historical, which is probably not the case with the other *al-Fayl* mentioned in the pastime. What appears to be authentic traditions bring him into connection with the other great *Tar* poet *Abū* *Tammam*, though the accounts of their meeting are inconsistent; *Abū* *Tammam* is said to have recommended him as poet to the people of *Manbidh* al-Rashid, who engaged him at a salary of 4,000 *dirhams*. If this be true, the poems belonging to this period appear to be included in the *diwan*, where "the village of *Nasir*" is mentioned in connection with *Thabit* (l. 17), who *Thabit* here came into the poet's *diwan* much later. The earliest poems included in the *diwan* appear to be addressed to prominent families belonging to the poet's tribe, *Abū* *Yasafat* *ibn* *Thabit*, three brothers *Abū* *Nahhal* (mentioned in *Al-Rashid*, ix, 102), *Abū* *Muhammad*, and *Abū* *Yasafat* (this last can scarcely be identical with the victim of *Thabit*, *ibn* 214), and the family of *Abū* *Sa'd* *Muhammad* *ibn* *Yasafat* (l. 256), at whose house he is said to have met *Abū* *Tammam*; a poem in which this poem is composed for the death of *Thabit* (l. 109, probably of the year 327) is perhaps the earliest in the collection. An early patron of the poet was the elder *Muhammad* *ibn* *Abū* *al-Malik* *ibn* *al-Zayyat*, whom he eulogized in the reign of *Walid* (l. 104). Another family to which he addressed epigrams was that of *Abū* *al-Fayl* *ibn* *Thabit*, whose son *Muhammad* was made vicar of *Haris* in the year 337; a poem which is perhaps not much later congratulates him on his appointment (l. 105); two other sons, *Thabit* and *Thabit* *ibn* *Thabit*, also form subjects of epigrams, as well as more distant connections. He appears to have become court-poet in the reign of *Mutawakkil*, when he enjoyed the patronage of al-Fayl *ibn* *Thabit*, to whom his *diwan* is dedicated; to him he addressed a large number of epigrams, though his relations with al-Fayl appear at times to have been strained. From the year 335, when *Mutawakkil* proclaimed his three sons heirs to the throne, these epigrams follow the events of the reign, such as the Armenian revolt (337), the Caliph's temporary residence in *Haris* (343), his restoration of the *Nasir* (349), his holding of *Manbidh* (345-346). *Mas'ud* has preserved a narrative in which *Bulgar* records as an eyewitness the murder of his two patrons; and indeed he confesses in his *diwan* on *Mutawakkil* (l. 28), that he was present, and excuses himself for failing to defend his patrons effectively on the ground that he was unarmed; he did however what he could with his hands. These two he continued to regard as his chief patrons (l. 107, l. 112). After the catastrophe he retired to *Manbidh*, but speedily came forward with a eulogy on *Mutawakkil*, and he continued to officiate as court poet under the succeeding Caliph, *Muhammad*,

Mu'tazz, Mu'tadī and Mu'tamid. He appears to have been in especial favour with Mu'tazz, to whom he addressed numerous odes, and whom he even employed as mediator between himself and 'Alid Aḥmad b. Mu'tazz. It would seem that his powers failed before the end of Mu'tamid's reign.

His success as court-poet naturally brought him into connection with all the leading men of the empire, and of the large number of persons mentioned in his poems the greater number are otherwise known. These include statesmen, such as the viziers 'Uṭayy al-Aḥmad b. Yahya b. Khayyān, Ḥasan b. Muḥammad, Sulaymān b. Wāḥid, and Ism'īl b. Ḥabīb; generals and governors, etc., such as Ibn al-Aḥmad and Aḥmad son of al-Mudabbir; Aḥmad b. Ḥabīb, Malik b. 'Iṣṣāq, and his brother Muḥammad; representatives of state such as Ibn Ḥanān, Abū Nuḥ 'Isa b. Ḥarūth, etc.; the courtiers 'Alī b. al-Muḥallabī and Ibn al-Ḥaṣṣīn; the grammarian al-Muḥallab; the geographer Ibn Khurādādhbih; the historian Abū 'Alī al-Ḥusaynī. The diwan thus forms a welcome supplement to the chronicles of the time, in which it not infrequently adds details, sometimes by giving us the full names of the personages, or others by recording events which the historians appear to have overlooked.

The poems addressed to the Caliphs contain numerous references to the controversy between the 'Abbasids and the 'Alids on the one hand, the Umayyads on the other; only on one occasion, when a Muslim official had been delivered over to a Christian to torture, does the poet wish Umayyad days back. Ordinarily he insists on the claim of the 'Alids to the succession, on the merits of 'Abū al-Aḥmad and his privilege of *al-shay'a*, which the poet seems to interpret quite correctly as the right of obtaining rank (l. 22, 23), the services to Islam of the Parthians, whom he calls *Afrāsiyā*, and their equality with the Arabs, and the services of the 'Abbasids to the 'Alids, which he exaggerates somewhat in the same style as al-Ma'mūn (l. 83). He dwells in detailing palaces, e.g. the ship-palace called *al-Bahār*, three halls by Muṣawwaki, the library of Mu'tazz, those of Mu'tamid called *Ma'ḥall* and *Maḥall*, and the ruined town of the Qasr Fārisīyā, which he visited in the company of his son Abū 'Iṣṣāq, and on which he has an interesting ode (l. 1083); somewhat similar to his description of a workshop (l. 257) and the aqueduct constructed for the benefit of the pilgrims by the mother of Mu'tazz (l. 146). As might be expected, the battles of Mardāsh and his capture with the rebel Zayd are frequent subjects of allusion.

The poems of the diwan show Buḥārī was constantly begging, either for assistance towards his *sharḥ* (l. 108, 127, 189), or for help in the matter of his estates (l. 130, n. 132), or against officials who were attempting to defraud him (ll. 153), and complaining that his remuneration was insufficient (l. 257) or that promises made him had not been fulfilled (l. 222). In the *Agḥān* a singularly ingenious device is explained whereby he raised money, which was to induce friends to purchase his slave-boy Nāṣir, and then complain so bitterly of the pining that the purchaser gave him back; a series of poems addressed to Ḥarūth b. al-Muḥallab illustrate this process (l. 179—181).

Buḥārī is said to have given dying injunctions to the effect that his works should be destroyed, and the author of the *Agḥān* thinks that the best

may have perished; nevertheless a considerable number remain, and it is clear that he employed the common plan of extorting remuneration for his catalogues by threatening to destroy those who refused it; in consequence there are numerous cases in which the diwan contains eulogies and satires on the same personage; at other times (e.g. in the case of Ibn Ṭalāḥ) his attitude varied with political and not only personal considerations. Of his fellow-poets 'Alī b. al-Muḥallab (ll. 38, 90, 107) and al-Ḥasan b. Kadija (ll. 207) form the subject of satires; on the other hand he seems to have been on friendly terms with Ḥabīb (n. 177). He attacks the grammarians in one of his odes (ll. 132) and Christians more than once (l. 90, 113).

Native criticism classifies him with Abū Tammām and Mu'tamid as one of the three chief poets of the 'Abbasid period; and comparison between him and Tammām is a favourite subject of odes. In his own opinion his best was below Abū Tammām's best, and his worst above Abū Tammām's worst; Mu'tamid devoted some pages to the consideration of his subject, and it is treated at length in the *Kitaḥ al-Mawāḥish* by Tammām *ma-l-Buḥārī* of al-Ḥasan b. Naḥr al-Aḥmad, who however is charged with gross favoritism towards Buḥārī. Probably most European writers would find Buḥārī less brilliant than Mu'tamid, yet far more poetical than Abū Tammām.

The *Agḥān* attributes to Buḥārī besides the diwan a work on "poetic places" and a *Ḥamān*, which is preserved in a Leyden MS., and was both familiar and edited in 1904 (see HAMĀN). The diwan was published in Constantinople, 1300, evidently from a MS. of the year 434; the odes are roughly grouped by the persons and families to whom they are addressed, but this arrangement is not consistently observed. A similar copy is in the Vienna Library (Catal. l. 436). The poems were arranged in alphabetical order by Ḥabīb, and part of such a copy exists in the Munich Library (no. 508). 'Alī b. Ḥasan al-Muḥallab (Yaqūt, *Diwan* of *Ennabī*, v. 200) is said to have arranged them excellently in order of subjects (*Fiḥr*, 165). The diwan sometimes bears the title *al-Faḥḥ al-Aḥmad*. Of Abū 'Alī's commentary upon it called *al-Faḥḥ al-Aḥmad* some extracts have been printed in the *Agḥān*. This author (Abū 'Alī) in his *Rasā'ir* (ed. Deane, p. 90) records the curious detail that Buḥārī had 4 "pockets" (n.).

Hisṭoryography: *Agḥān*, xlii, 167—173; *al-Aḥḥān*, (transl. de Blau), li, 657—666.

(D. S. MAXWELL).

BUḤĀ (also written *BUQA*), a Turkish chief of the tribe of Ghuz (Turkmen) is mentioned in Ibn al-Aḥmad (ca. 507 = 1116, and 343) and Naḥḥāḥ (ed. Moḥyī p. 71). Buḥā belonged to that section of this people which had separated from the rest of the tribe in the war of al-Nahī in 420 = 1029 and crossed the border into Khorāsān (see Naḥḥāḥ above, p. 695). By command of Salḥān Shāh who had taken them into his service, these Ghuz were attached to the army of Tāsh-Farrāsh who was sent against 'Alī al-Dawla b. Kākuya (422 = 1031, cf. *al-Mawḥish*); Tāsh had more than 50 of their leaders seized and executed, on account of the robberies which they committed in Khorāsān; on this occasion as in the reign of Maḥmūd, Mu'tad's predecessor, one section of them was massacred; the

others moved to the west and passed through various provinces of Khuzistan in the next few years to Diyar-Bakr, owing allegiance to no one, till they suffered an annihilating defeat from the Arabs of Diyar-Bakr under Kuraish b. Muḥallab (a prince of the Banu 'Uthayl) on the 20th Ramaḡ-jūn 435 = 21st April 1044. During those years they wrought terrible havoc on many towns from Nangūnā to Mawad; the harm done by these nomads however was not permanent, the Ghuzz came and went "like a summer storm"; see Ibn al-Athīr (l.c. 197). BUKA is several times mentioned in the accounts of these marauding central Asia, nomadic chief of a division which returned to Italy from Adherbaldis and plundered it for a second time, and afterwards took part in the siege and plunder of Hamaḡshan. His name is also found in the list of the chiefs who rejected the abrupt offer of Salḡan Taghār-beg, who belonged to the same stock as they did, when he wished to take them into his service. BUKA was also present at the last battle against Kīrghīz, whether he was slain in this battle or was one of those who survived, is not related.

(W. HAMMANN.)

BUKA or **BUKA** (both forms are found), a place first mentioned in connection with the invasions of the Hammadīyah-Mardaites into Syria. The name is again found in the history of the conquests under the Umayyad Caliph Hishām. After its first destruction it was rebuilt and BUKA is mentioned in the 10th century, also the Kurās of Antioch and Thānī; it must have been still in existence in the time of the geographer Yāqūt; we know that it lay not far from Antioch and from the ḡhūd al-Jazīrah (southern Amman); its site therefore is to be sought in 'Amḡ or in that part of the plain of Antioch, to which the name of Dīwān is applied. Its neighbourhood must have been swampy, for in the reign of Walid I. the Zuhī with their huddles were sent from Syria by Hishām and settled here. This description suits the district in which we noticed the little village of Uḡrdjān, the name of which resembles an old Hamaḡshan. It also agrees with the very probable Syriac etymology *buqa* "swamp", which is further testimony to the marshy nature of the district. The population of BUKA was possibly Mardaites.

Bibliography: Ed. Sachau in the *Sitzungsber. der Preussischen Akademie*, Berlin, 1892, p. 327 et seq.; H. Lamme, *Reisen in die Gegend Sidon*, p. 17; Yāqūt i. 762; H. 55; Ibn al-Bīḡānī (ed. de Goeje), p. 75; Baladhuri, *Kitāb*, p. 149, 162.

(H. LAMME.)

BUKA also **BUKA** (A.), according to the lexicon, means a strip of land which is in some way distinguished from its surroundings and is particularly applied to a place where water lies and stagnates. The word, with its diminutive al-Bukā, often appears in the names of places. — The plural al-Bukā is the name of the long plateau, with an average height of 3000 feet, which forms the central part of the great Syrian depression between the mountain masses of Lebanon on the one side and Hermon and Anti-Lebanon on the other which, according to a theory now rejected, put forth by Th. Nöldeke in *Hermon*, v. 167, had given its name to the *Kafir Syria* "Holme Syria". The word al-Bukā has often been connected with the Hebrew *ḡuf*, "Cham,

valley" and even with the name Baḡbak (l.c. 7.), the largest town in the district. For the explanation of the name — in accordance with the meaning of the Arabic — one might rather point to the marshy district situated between Karak Nuh and 'Alī al-Jazīr (the modern Amḡ), which was drained and settled by Trajan, governor of Damascus about 1350 — al-Bukā belonged to the *ḡhūd* of Damascus from quite early times. In the Hamaḡ period, the district was divided into two administrative districts, al-Bukā al-Baḡbakī in the north and al-Bukā al-'Asīr, with its administrative centre at Karak Nuh, in the south which belonged to the northern frontier province (*ḡḡḡḡ*) of the *ḡḡḡḡ* of the *ḡḡḡḡ*. Arab authors derive the name al-Bukā al-'Asīr from al-'Asīr (l.c. 7., p. 540) son of ḡḡḡ al-Dīn but modern scholars from the name of the God 'Alī (see Pauly-Wissowa, v. 7.). The numerous sanctuaries, such as the *ḡḡḡḡ* of Nuh, ḡḡḡ Nuh, and Nuh ḡḡḡ may perhaps justify the conclusion that the place once had a peculiarly sacred character. According to the modern Turkish administrative division, Baḡbak and BUKA al-'Asīr (with its seat of administrations in ḡḡḡ ḡḡḡ) are two ḡḡḡ of the Sanjak of Damascus.

Bibliography: Yāqūt, *ḡḡḡḡ*, i. 699; Ibn al-Bukārī (ed. de Goeje), p. 281; Ibn al-Bukārī al-'Asīr, *ḡḡḡḡ* (Cairo, 1310), p. 129; Baladhuri, *ḡḡḡḡ* (Cairo, 1900), l. 289; Ch. de Sāncti, *Palästina unter den Arabern*, p. 69 and 422; Quatremère in *ḡḡḡḡ*, *ḡḡḡḡ* der *ḡḡḡḡ*, H. 1, p. 257—259; Ritter, *ḡḡḡḡ*, xvi. 213 seq. (H. HAMMANN.)

BUKAR or **MAHAR** ABBAS, one of the most zealous propagandists of the 'Abbasids. Bukar was originally employed as secretary or interpreter with Hishām Abī al-Mahmūd, governor of India when the latter was dismissed. Bukar went to Kufa in 105 (723-724) where he was man over to the 'Abbasid faction and placed his great wealth at their disposal. After the death of the 'Abbasid emir al-Mahmūd, he was entrusted by Muḡammad b. 'Alī, the leader of the 'Abbasids, with charge of the propaganda in Iraq. He displayed particular ability and energy in his efforts to win over the people of Khuzistan to the 'Abbasid party. In 107 (725-726) he sent several agents to this province; they were seized and executed, however, by the governor 'Asad b. 'Abd Allāh, only one, 'Amr al-'Abbasī, being able to escape by flight and return to Bukar. In the following year he is said to have made another attempt which ended in the execution of 'Amr and the flight of those accompanying him; but he appears to be merely another version of the preceding story. In 108 (726) Bukar appointed 'Amr b. Yāzīd to take charge of the 'Abbasid propaganda in Khuzistan; the latter added to Marw, took the name of Khidāsh and eagerly threw himself into the task of winning adherents for Muḡammad b. 'Alī. At first he met with great success, but when he adopted the doctrine of the Khuzistan and preached the coarsest immorality and irreligion, he was seized by 'Asad and executed with the cruellest tortures. Another consequence of his agitation was that Muḡammad b. 'Alī was incited against the followers of Khidāsh and broke off relations with them. To appease him the latter sent Sulaymān b. Kaḡhīr to him in 120 (738) when he returned, Muḡammad gave

him a letter to take with him which only contained the words *Allah* *Lahu* *Tawakkul* *Urahim*. He also sent Bukair to Khurasan openly to deny the doctrine of Khidshah. Bukair, however, was received with suspicion and had to return with his object unaccomplished. Muhammad then sent him again to Khurasan, and gave him with him a number of letters, some of which were shed with iron and others with copper. When Bukair divided the sticks among the leaders of the factions, they saw their mistake and were converted. In 124 (741-742) Bukair was seized and imprisoned; meetings were being held in a house in Kufa and he the chief agent of the Abbassid propaganda. Bukair was held mainly responsible. Even while in prison he worked for the Abbassids and succeeded in winning 'Abd al-Malik to their cause. The latter had a slave named Abd Muslim, the future general and governor of Khurasan. According to some accounts Bukair taught him from his and gave him to Ibrahim, son of Muhammad b. 'Ali; but the exact details of the emancipation of Abd Muslim are not certainly known. In 126 (743-744) Bukair was commissioned by Ibrahim to go to Khurasan to announce the death of Muhammad to the adherents of the Abbassids and proclaim Ibrahim as his successor. After receiving the homage of the people of Khurasan on behalf of Ibrahim, Bukair returned, bringing with him the money that had been collected in Khurasan for the Abbassid cause. Bukair died in 127 (744-745). On his deathbed he recommended 'Abd Salama Hafsi b. Salama as his successor. This was confirmed by Ibrahim and Abd Salama was recognized as his plenipotentiary.

Bibliography: Jordan, ii. 1467 ff. seq.; Ibn al-Athir (ed. Tornberg), i. 93, 101 ff. seq.; Vahidi (ed. Houtsma), ii. 383; Weil, *Gesch. d. Chalifen*, i. 628; Wellhausen, *Das Arabische Reich und sein Kampf*, p. 316 ff. seq.

(K. V. ZETTERSTEDT.)

BUKAIK a. *Wazir*, Governor of Khurasan. In the war between 'Abd Allah b. Khalaf governor of Khurasan and the Tammimite, Bukair is often mentioned. Ibn Khuraym was a supporter of the rival Caliph 'Abd Allah b. al-Zuhri and rose against the Umayyads. As he had made his position secure, he began to oppress the Tammimite, who were scattered throughout Khurasan. When the latter appealed to 'Abd al-Muhammad in Herat, whose mother was a Tammimite, Ibn Khuraym wrote to Shammuk b. Dihaz and Bukair b. Wazir, his lieutenants in Herat and ordered them to drive back the Tammimite. Shammuk, however, went further also, while Bukair sought to carry out the order but as the end could not prevent the Tammimite from entering the town and slaying Muhammad b. 'Abd Allah b. Khalaf. In 72 (691-692) when Ibn Khuraym refused to take the oath of fealty to 'Abd al-Malik, Bukair was appointed governor of Khurasan by the Caliph. Ibn Khuraym then advanced against Marv, but was challenged by Bakir b. Wazir and a battle ensued in which the former was slain. Bukair now wished to take the credit for the death of Ibn Khuraym and threw Bukair into prison. As the population of Khurasan was afraid of renewed anarchy, they refused to have a Kharajite governor and Bukair was therefore deposed in 74 (693-694) and Umayya b. 'Abd

Allah b. Khalaf, appointed his successor. Bukair was then set free and became reconciled with Bukair. In 77 (696-697) Umayya equipped an expedition against Bukair and placed Bukair in command of it. As he had, however, been warned against Bukair by Dihaz, he took the fight himself, taking Bukair with him and leaving his son behind in Marv. As soon as Umayya had crossed the Oxus, Bukair set the boats on fire to make his return impossible and hurrying back to Marv, declared himself independent and threw Umayya's son into prison. Umayya was thus forced to make peace with the people of Bukhara and advance against Bukair. According to another account, the latter never went with Umayya, but remained in Marv during the campaign. In any case, his rebellion ended in Umayya's having to grant him honorable terms of surrender. Among other points he promised no longer to pay attention to the defamatory statements of Dihaz. Nevertheless Bukair was accused of treason at the inauguration of Ishaq and executed in the same year.

Bibliography: Tabari, in passing; Ibn al-Athir (ed. Tornberg), i. 130, 171, 395 ff. seq.; Vahidi (ed. Houtsma), ii. 324; Wellhausen (ed. de Goeje), p. 415-417; Weil, *Gesch. der Chalifen*, i. 448.

(K. V. ZETTERSTEDT.)

BUKALAMUN. (See also *GASAMUN*, p. 96.)

BUKHARA, a city in FURKHAN, on the lower course of the Zarafshan. We have only the scantiest notices of the history of the city in pre-Mohammadan times. There can be little doubt, however, that the Iranians had settlements and even towns on the Zarafshan at a very early period; even in the time of Alexander the Great of Macedon there was another town in Sogdiana besides Marakanda (Samarkand) on the lower course of the river; but whether this town corresponded to the modern Bukhara may be questioned. Local tradition in the early centuries of the Muslim domination counts other settlements in the neighbourhood as "older than Bukhara"; one of these, the village of Ramiyan, Ramiyan, or Ariamitthan (the modern *Qashgharia* or *Samarkand*) is regarded by Moqaddasi (ed. de Goeje, p. 282) as the "ancient Bukhara" (*Bukhara* *al-Badamiya*).

In any case a city was founded on the site of the modern Bukhara several centuries before Islam. From the 6th century A. D. onwards, this town is known to Chinese writers as *Na-na*, which corresponds to the ancient name *Namniyaka* which survived into Mohammedan times. The name *Bukhara* (Chinese *Pu-ho*) seems to be first given by the Chinese pilgrim Hsuan-tsang (about 630). That the name, as has been suggested, is identical with *Baktra*, the Greek-Bactrian form of the Sanskrit word "monastery" is not impossible, the same explanation is given in the 11th century by Li-shwan (ed. de Goeje, in Schlegel, *Chinois*, p. 122). In any case there was a Buddhist monastery at Bukhara as at Balkh and Samarkand; indeed the notices on the topography of the town in the 12th (13th) century which are quoted below enable us to fix its size approximately.

Of the native (or possibly Turk) dynasty of the Bukhara-Khanda (or Bukhara-Khanda), princes of Bukhara which ruled here before the Arabs, we only know from Chinese sources that one of these princes reigned about 627 A. D. that his ancestors

had been ruling the land for 22 generations. The remainder of our information about the Bukhar-Khuda is obtained from historians of the Muhammadan period. Besides the information contained in works on universal history or in the literature of the conquests, we also possess, although only in later recensions, a separate history of the town, composed in the year 332 = 943-944 by Muhammad Narsakhli, this work contains much valuable information and is especially valuable for the historical topography of the town; nevertheless what Narsakhli tells us about the pre-Muhammadan history of Bukhara obviously rests on no very reliable tradition. It is, for example, more than doubtful whether Narsakhli had any evidence for his statement that the Bukhar-Khuda who first struck coins in Bukhara was a contemporary of the Caliph Abd al-Malik (i. e. 632-634 A. D.).

The ~~history~~ of the first Arab conquests in the Transoxiana are also partly legendary and still require critical examination. The first Arab army is said to have appeared before Bukhara in 34 = 674 under 'Uthman Allah b. Ziyad. The ruler of Bukhara at that time was a woman, the widow of the late prince, who is usually called Khatun (Turk. = "Woman"); in Tabari, ii. 269 in place of her, Khatun is mentioned, not as a widowed princess of Bukhara but as the wife of the reigning king of the Turks. According to Narsakhli (cf. Schiefel, p. 7) she ruled 15 years as regent for her infant son Tughlakh (in Tabari, iii. 1693 Tughlakh; but this Bukhar-Khuda appears again in Tabari as still a youth in 91 = 710, when Khatun b. Muslim after overthrowing his ~~son~~ ~~son-in-law~~ installed him as prince of Bukhara. The rule of Islam in Bukhara was first placed on a firm footing by Khatun. Even Tughlakh, adopted Islam as at least pretended to and ruled for 30 years afterwards in Bukhara. In Ramadan 121 (11th Aug. - 9th Sept. 739) he was murdered by two nobles in the camp of the governor Naq b. Sa'ayr al-Samarkandi. During the long reign several rebellions against the Arab authority took place and the Turks invaded the country several times; in 110 = 728-729 the town of Bukhara itself was lost to the Arabs and they had to besiege it but regained it next year (Tabari, ii. 1554 and 1559). What attitude Tughlakh took up during these wars, is unknown.

His son and successor, called "Khatun" in honour of his conqueror, behaved at first like a good Muslim and earned the gratitude of the House of the Prophet; when in 133 = 750-751 the Arab Malik b. Shihab raised a revolt in Bukhara against the new dynasty of Caliphs, the rebellion was put down by Ziyad b. Salih who had been sent thither by Abd Muslim, with the help of the Bukhar-Khuda. Nevertheless the Bukhar-Khuda was at a later period accused of apostasy from Islam and put to death by order of Abd Muslim. His brother and successor Husayf (the reading is not certain) met the same fate during the reign of the Caliph al-Mahdi (159 = 775-785) but the Caliph had him put to death as a follower of the heretic al-Muhammadi. After this period the Bukhar-Khuda appear to have been of little importance in the government of the country but they held an influential position on account of the great estates in their possession. In the early years of the reign of the Samanid Isma'il, while his brother Naq was still alive,

mention is made of the Bukhar-Khuda. Abu Isma'il Isma'il deprived the latter of his lands but he was to be allowed the same income (200,000 dirhams) from the ~~land~~ treasury, as he had previously derived from his estates. How long the government fulfilled this obligation to the Bukhar-Khuda or his successors is not related.

Besides the native prince, the Bukhar-Khuda, there ~~was~~ of course, in Bukhara from the first years of the conquest (at least from the time of Khatun b. Muslim) an Arab Emir or 'Amir who was subordinate to the Emir of Khwarizm, whose headquarters were in Maw. The account of his geographical situation, Bukhara was much ~~more~~ closely connected with Maw than with Samarkand and the other towns of Ma wara' al-Nahr; the Bukhar-Khuda had even a palace of his own in Maw (Tabari, ii. 1888. 145 1087; 1092 113 in the 11th century is ¹⁴) also when the Emir of Khwarizm transferred their ~~seat~~ to Nishapur, the administration of Bukhara remained separate from that of the other parts of Ma wara' al-Nahr; till 260 = 874, Bukhara did not belong to the Samanid territory but was under a separate governor, immediately responsible to the Tahirids; the successors of these governors at a later period also had their palaces in Maw (Ispahani, ed. de Goeje, p. 280). After the fall of the Tahirids (290 = 873) the answer Ya'qub b. Laith was recognized only for a brief period in Bukhara as Emir al-Shirvan; the clergy and the populace applied to the Samanid Naq b. Ahmad, who was ruling in Samarkand and he appointed his younger brother Isma'il governor of Bukhara. Bukhara henceforth was ruled by Isma'il and his successors till the fall of the Samanids. Isma'il continued to live in Bukhara, after the death of his brother, Naq in 279 (892) when the wife of Ma wara' al-Nahr passed under his sway and also after his victory over 'Amir b. Laith in 287 (900) when he was confirmed by the Caliph in the rank of Emir al-Khwarizm. The city thus ~~remained~~ the seat of a mighty ruling house and the capital of a great kingdom (the officials also had their residences in Bukhara) although it never equalled Samarkand, the ancient capital of Ma wara' al-Nahr in size or wealth during this period.

The Bukhara of the Samanid period is described in detail by the Arab geographers of the 9th (10th) century; we also own much information in Narsakhli and later editions of his works. A comparison of these accounts with the descriptions of the modern town (particularly through in Khankhan, *Opisaniye Bukharskogo gosudarstva*, St. Petersburg, 1843, p. 29 et seq.), shows clearly that in Bukhara, unlike Maw, Samarkand etc., only an expansion of the area of the town and not a shifting of the town from one place to another, may be traced. Although Bukhara has been at little spared by fire and sword as the other cities of Central Asia, it ~~has~~ always been rebuilt on the same site and on ~~the~~ same plan as in the 10th (11th) century. It is thus much easier to understand the original conditions in the city. We can rarely trace the development and the topography of a medieval town so distinctly as here.

As to most Iranian towns, the Arab geographers distinguish three main divisions of Bukhara: the khuda (Pers. *khandah* = "ancient fortress", usually written *khandah* in Arabic and afterwards contracted to *khand* or *khandu*); the original ~~town~~ ~~city~~ (Arab. *madina*, Pers. *dashiristan*)

and the suburb (in Persian works also only the Arabic name *rahiy* is applied to it) lying between the original town and the new wall which has been built in Muhammadan times. The citadel from the earliest times has been on the same site as at the present day, east of the square still known as in the Samanid period, as "Rahman": two gates led into the fortress at the present day there is only one, from the Raghistan side, the "Rahman Gate" on the west and the "Friday Gate" or "Gate of the Friday-Mosque" on the east; a street led from the one gate to the other. As the area of the citadel was naturally limited by the river on which it was built, probably no alterations have been made to it from the earliest times; it is now about 1 mile in circumference and has an area of 22 acres. Within the fortress, probably on the site that is now occupied by the palace of the Emir of Bukhara, was the palace of the Rukhsh-Khan. This building is said to have been erected in the 11th century A.D. before the conquest; it was supported by seven stone columns, which represented the constellation of the Great Bear (*Qutb al-Arṣ*). Above the gate of the palace was fastened an iron plate with the builder's inscription. According to an old popular belief no prince has ever fled out of this palace before an enemy or has ever died within its walls; death overtook them all while without it. The translator of the *Tarikh-i Rukhsh*, Ahmad al-Khawarizmi (wrote in *Ummat* I 322 = May 1878) says that the palace was first destroyed in his lifetime and the plate with the founder's inscription perished also. An *Iskhat* shows (p. 306 above) it was however still being used by the Samanids; the later Samanids did not inhabit it; according to *Maqbulat* (p. 289, v) they had only their treasures and their prisons there besides the palace there was in the citadel the oldest Friday Mosque, erected by Kutulba; a temple of idols (*Atiq al-Hind*) is said to have occupied the site previously. When the ancient mosque was replaced by a larger one, the old building was used as a revenue office (*Ummat al-Kharaj*). The citadel was several times destroyed in the 14th (13th) and 15th (14th) centuries and rebuilt; the last remains of the ancient buildings destroyed in 1360 = 1164-1165 and used as building material to repair the town-walls.

Unlike most other towns, the citadel of Bukhara was not within the Shahristan but outside it; between them, to the east of the citadel, was an open space where the Friday Mosque stood from the second half of the second (7th) century to the 14th (13th) century. What part of the modern town corresponds to the Shahristan may be exactly determined, for, according to *Iskhat* (p. 307), there was no running water on the surface either in the citadel or in the Shahristan on account of their high situation. According to the plan given by Khunlikhan in his book, this high-lying portion of the town is about twice as large as the citadel; it is of course long since it was surrounded by the separate wall which encompassed it in ancient times. This wall had seven gates, the names of which are given by *Narshakhi* and the Arab geographers. As was the rule in Central Asia the market place in pre-Muhammadan times was without the city walls, before the gate which in later times was called the "Spice Gate", but which *Narshakhi* still calls "The Gate of the Spice-

Merchants" (*dar al-Tijarat*); while the Arabs called it the "Iron Gate" (*dar al-Hadid*); it is probably to be sought for on the east side of the town.

We have the express testimony of *Narshakhi* (p. 29) that at the time of the conquest the whole town (*shahr*) consisted of the Shahristan alone, there were a few separate palaces and small settlements outside but these had not yet been linked up, as they were later. *Narshakhi* gives us a fairly exact account of the topographical details of the Shahristan and it would probably be possible to determine which of the streets of the modern town correspond to the streets mentioned by him; we are as yet, however, investigating this point. Unlike most other towns, the Shahristan of Bukhara partly retained its earlier importance as a later period after the extension of the boundaries of the town. A new Friday Mosque was built by Ahmad Khan Muhammad b. Sulaiman in the year 313 (1121-1122) in the Shahristan, probably in the southern part of it where the chief mosque with the Madrasa Mir-i Arab built in the 12th (11th) century and the great Madrasa still stands.

It was not till the Muhammadan period that the Shahristan was linked up with the suburbs to form one town and surrounded by a wall, according to *Narshakhi* in 233 (849-850). By the 14th (13th) century another wall had been built close to the old one, enclosing a greater area. Each of these walls had, like the wall of the present town, 21 gates; the distance between the gates of the inner and outer walls is, unfortunately, not given, otherwise we might be able to determine how far the development of the town had been furthered by its elevation to be capital. The question how far the names given by the Arabs to the city-gates correspond to the modern names, can be readily answered with certainty. One gate, the "Samarkand Gate", the gate on the north, bears the same name at the present day as did the corresponding gate in the Samanid period; the other names may be easily identified. The gates of both walls are given by *Iskhat* in their proper order on the outer wall to be begun with the "Gate of the Square" (*dar al-Madina*) on the southwest, through which one came on to the road leading to Kharkand (the modern Karkand Gate); thence passed on to the Dar al-Hind, immediately to the east (the modern Gate of *Shakh* (*Shah*)) and round by the south-east, north, and west sides. In detailing the inner gates he begins with the Samarkand Gate on the north but does not state in which direction the next mentioned gate lies from this one so that the order of succession cannot be determined with the same accuracy from the Arabic text. *Narshakhi* (p. 93 = 127), however, in his account of the configuration of the year 345 (952) gives us the clue, as to which of the gates mentioned by *Iskhat* were north of the main canal and which to the south. Since the canal, as is clear from *Maqbulat* (p. 339) corresponds to the canal which flows through the town at the present day (the Kellabad Gate corresponds to the modern Karkand Gate on the east side of the town), the task of locating the sites of these gates is considerably lightened by this statement of *Narshakhi*: it is clear that *Iskhat*, in the case of the inner wall also, went to the east from the Samarkand Gate and given the names of the remaining gates of the inner wall in the order of

accession of the east, south and west sides.

The identification of some of these basins is also of importance for the understanding of the accounts of the early history of the town. The "Nawbahār" from which a gate on the outer wall (the modern "Maḥṣār Gate") had taken its name was apparently a Buddhist monastery; it is a remarkable coincidence that at the present day, the way to the most important Muhammadan Sanctuary in the neighbourhood of Bakhār, the tomb of Bakā' al-Dīn Naqshband, who died in the VIIIth (eighth) century, lies through the same gate (whence its name also). It cannot quite be determined what connection the places called Nawbahār, which, according to Iyāḥūtī, were in the Shāhristān as well as in the suburbs, had with this monastery.

The gates on the inner walls, in the south-east part of the town, were called after the "Mosque of Maḥṣār" so that we can approximately determine the site of this sanctuary also. As Nārshakhi (p. 49) tells us, the mosque was built on a site which had first been dedicated to the worship of idols (probably some Buddhist cult or manna) and later the worship of fire; whether, as Christensen (*Oriens. Litt. Zeit.*, vol. 48 of 1894) supposes, the word Maḥṣār is to be taken as a dialectic form for Maḥṣār "moon" or the cult was originally connected with the worship of the moon is doubtful. Nārshakhi (born 1286 = 699) says that even in his lifetime "idols" were offered for sale here on two fixed days of the year. Probably these were little clay figures of the kind that are frequently dug up in Samarkand; in the 13th (thirteenth) century they must have been merely regarded as toys.

Of the other gates of the inner wall, the "Gate on the Road of the Magi" (*Abd al-Rahmān*) in the north-west of the town, ought to be mentioned. This was probably the quarter of the town which as late as the Samanid period still bore the name of "Palace of the Magi" (*Maḥṣār al-Magī*). According to Nārshakhi (p. 28 of 1894) after the conquest the rich merchants, the Kaḥṣ-Kaḥṣ, settled in this part of the town. According to the agreement with Kutāiba the inhabitants had to give up half of their houses and estates (*ḥiṣṣa*) to the Arabs; this treaty appears, however, only to have referred to the town proper, the Shāhristān. The Kaḥṣ-Kaḥṣ preferred to leave their houses in the Shāhristān entirely, leave them to the Arabs, and to build 300 palaces in the neighbourhood for themselves. Before every palace there was a garden, and the servants' houses; in the time of Abū Maḥmūd, this settlement had a population more numerous than the town itself (Nārshakhi, p. 62). These palaces are said to have been destroyed in a popular rising; their gates which the owners had depicted their "idols" were used in the buildings erected to extend the Friday Mosque. The above mentioned Abū Maḥmūd says that one of these gates was still to be seen in his time (VIIth = eighth century, Nārshakhi p. 47 of 1894).

Besides the palace to the citadel the princes of Bakhār in pre-Muhammadan times had their palaces in the Rīgīstān also. In later times the Samanid Nārshakhi (301—331 = 914—943) built a palace there; accommodation for the ten state chamberlains (*ḥakīmān*) the names of which are given by Nārshakhi (p. 24) was provided for in the buildings before the palace gate. During the

early years of the reign of Maḥmūd b. Nūh (350—365 = 961—976) this palace is said to have been entirely destroyed by fire and over afterwards rebuilt; Maḥmūd, however, tells us that the al-Bukhārī was still standing on the Rīgīstān opposite the citadel; he had never seen such a fine building in any other part of the Muhammadan world; till the year 360 (971) the Rīgīstān was also used as a *maḥṣār* (Pers. *maḥṣār*).

During the Samanid period, there appears to have been another royal palace on the Rīgīstān Maḥmūd Canal lying not far from the Citadel and the Rīgīstān on the north side. This palace was built by Maḥmūd b. Ahmad and fell into ruins after the fall of the dynasty.

In the reign of Maḥmūd b. Nūh a new *maḥṣār* had to be prepared as the Rīgīstān could not contain the multitude of believers on these occasions. The new place of prayer was built in 360 (971) at a distance of $\frac{1}{2}$ (farsakh) ($\frac{1}{2}$ —2 miles) from the citadel on the road to the village of Samarkand; unfortunately we know nothing further about the situation of this village. According to ancient custom, the people attended such assemblies armed, as the custom of carrying arms still prevails in the *maḥṣār* al-Nah in the Samanid period (Iḥṣār al-Ḥadīth, ed. Amelroz, p. 402).

Between the citadel and the Shāhristān close to the Friday Mosque was a large weaving establishment (*ḥarṣā* also called *ḥall al-ḥarṣā*) the products of which (carpets etc.) were exported as far as Syria, Egypt and Rome according to Nārshakhi, p. 28. What Maḥmūd, p. 324, tells us about the exports from Bakhār, testifies to a great development in trade and industry; even the term (*ḥarṣā al-ḥarṣā*) manufactured in the prisons (*al-Jawāḥir*) was exported.

Even in the 13th (thirteenth) century the town was thought to be overcrowded and unhealthy, with bad water, foul air etc. The streets were broad yet there was not sufficient room. Considering the large number of inhabitants in the town, Maḥmūd and some of the poets (Fāḥmūd al-Dārī, iv. 8 of 1894) describe the defects of the town in the most scathing fashion; in Maḥmūd Bakhār is the "cesspool of the district". Among the defects of the town enumerated by Maḥmūd, the danger from fire is emphasized. Apparently in his time much more of the town was built of wood than is now the case; even the upper part of the minaret on the chief mosque was built of wood as in 460 (1068), when two pretenders to the throne were fighting for the possession of the citadel, the tower was set on fire and the flames spread to the chief mosque which also perished. When the tower was rebuilt after this calamity, it was built entirely of brick for the first time in its history (Nārshakhi p. 49).

Nārshakhi and the Arab geographers give us full particulars of the country (*ḥawṣa*, plur. *ḥawṣāt*) round Bakhār. In Iyāḥūtī, (p. 30) the names of the canals which led from the Zamīnshāh to water the fields are given; according to Nārshakhi, some of these canals were first formed in the Muhammadan period. Many of these names have survived to the present day as Stojakowski has shown (in the *Geograph. Anzeiger*, 1910, Vol. II, part. I, p. 136 of 1894). It would be of importance for the investigation of the surface conditions of Central Asia and the

changes which have taken place in historic times, if we could prove that the citadel, which date from pre-Muhammadan times, now is markedly deeper beds than those of a later date; this point has however, not yet been investigated.

It is to Stankowski also that we owe the establishment of the fact that traces still survive of the long walls which were built to protect the town and its suburbs from the incursions of the Turks in the 'Abbasid period. According to Narshakhi (p. 202 et seq.) these walls were begun in the year 166 (782-783) and only completed in 225 (830); whether, as Stankowski (*Taukhis*, p. 65) tells us, it was rather the renovation of an old wall that was carried out in this period, is doubtful, although similar edifices had been erected in quite early times in Central Asia, as the description of Margiana (in the district of the modern Mary) to Strabo (Chap. 516) shows. The town itself was not in the centre but in the western half of the new enclosures within the walls; the village *Taukhis*, for example, 7 farsakh from Bukhara on the road to Samarkand was within the walls (Iqbal, p. 313); while on the road to Khwarizm the gate of the wall was only 3 farsakh from Bukhara (the Khwarizmshah, ed. de Sluze, p. 25 and *Taukhis*, loc. cit.). Of the villages lying south of Bukhara, *Zandana* (4 farsakh from the city) and *Mughana* (3 farsakh, cf. Iqbal, p. 313 and 315) were within the walls. We are nowhere told how far the walls extended to the south of the town; it is not even certain whether the district on this side had to be protected by such defences. After the time of Isma'il b. Ahmad, who is said to have declared: "As long as there is life in me, I shall myself be a rampart for the defence of Bukhara", the walls were no longer kept in proper repair. At a later period the ruined walls were given the name *Kanjarak* (probably to be read *Kanjarak* "old woman"; remains of these ancient fortification, still bearing the name *Kanjar-Durrah* (Wall of Old Woman) have survived in the present day in the north-east, on the borders of the steppe between the cultivated areas of Bukhara and Katmina (Pentakht *Turk*, *brutka* *trub*, *avskodaga*, III 89 et seq.).

The entrance of the *Nasr* b. 'Ali into Bukhara (1001) Abu 'Ubayd 387 = 2311 (Oct. 999) put an end to the Samanid kingdom, although the conquerors had still to struggle for the mastery with Isma'il al-Musafir, the last representative of the dynasty, for the next few years (1001-395 = 1004-1005) and were even driven out again for a brief period from the former capital of the kingdom. On the fall of the Samanids, the town lost much of its earlier political importance; it was henceforth usually governed by princes or governors and did not again become capital of a kingdom in the 11th (xith) century. Only a few of the *Ukayyir* or *Karakhanids* lived in Bukhara and erected buildings there. In the second half of the 11th (xith) century, the *Khaw* *Shams* al-Mulk *Nasr* b. *Musha* built a palace for himself to the south of the city and prepared a hunting-ground; this "*Shamsabad*" was allowed to fall into ruin after the death of his successor *Khaw* *Shams*; in the reign of *Arslan* *Khaw* *Mahmud* b. *Safidin* a *uzbaki* was made of the hunting-ground in 513 (1119-1120); it is still used for this purpose in the present day. Many

other buildings in Bukhara are ascribed to the same prince (cf. Narshakhi, p. 23 and 26) and also what is stated above about the chief mosque. We are also told that *Khaw* *Shams* *Khaw* *Mahmud* repaired the walls in the year 300 = 1165.

Even during the period of its political decline, the town retained its reputation as a stronghold of Islam and centres of religious sciences. Already in the 10th (xth) century famous scholars like the author of the *Kitab al-Furugh* had arrived in Bukhara and the neighbourhood in the 11th (xith) century, a prominent family of scholars afterwards known as the *Ukayyir* (see above), succeeded in founding a kind of hierarchy in Bukhara and making the town and the lands adjoining it, for a time at least, quite independent of its enemies. When, after the battle of *Kajwan* (310 = 923 Sept. 1121) the Turks had had for the first time since the Muhammadan conquest, to submit to the rule of a non-Muslim power, the *Kar* *Khilaf*, the *Sade* *Khilaf*, *Sade* of Bukhara succeeded in maintaining his influence in spite of this enemy also. *Sade* *Khilaf* al-Tan *Qutub* b. *Ali* al-Aziz had been slain at the taking of the town; nevertheless *Sade* *Khilaf* al-Aziz, apparently a brother of the preceding, was made adviser to the governor appointed by the conquerors (*Kitab al-Furugh*, p. 278, and *Kitab al-Furugh*, ed. *de Sluze*, p. 25). *Khilaf* al-Aziz (3205) makes the son of the daughter of *Mahmud* b. *Qutub* in 359 (1165-1166) prince in no mean fashion the moderation of the victors. The *Khilaf* had to seek refuge with their conquerors when they were driven out of Bukhara in the early years of the 12th (xiith) century by a popular rising and their goods were confiscated (*Kitab al-Furugh*, ed. *de Sluze*, II 385).

At the head of the revolt was, *Khilaf* tells us, a man of the *ar* *Khilaf*, son of a ruler of *Khilaf*, *Khilaf* *Khilaf* who caused to be shamefully handled the prominent men of the town (*Kitab al-Furugh*). The leader of the movement ruled the town as an independent prince for a time under the title of "*Khilaf* *Khilaf*"; *Khilaf* however soon (364 = 1271) passed under the rule of *Mahmud* b. *Tahiri*, *Khilaf* of *Khilaf*. The town which had been since already held for a brief period by *Mahmud*'s predecessors, remained during the following years, probably with some interruptions (during the last efforts and *Khilaf* of the leader of the *Khilaf* *Khilaf*) under the rule of the *Khilaf* of *Khilaf*, who renovated the citadel and carried out other building operations.

When the kingdom founded by *Mahmud* was overthrown by the *Khilaf*, Bukhara was one of the first towns to have to submit to *Khilaf* *Khilaf*, according to the *Kitab al-Furugh* (ed. 239) on the 4th *Khilaf* *Khilaf* 516 = 10th Febr. 1220; the citadel was not taken till 12 days later. While the town was being sacked by orders of the victor, a conflagration broke out and the whole town with the exception of the Friday Mosque and a few palaces, built of brick, perished in the flames. Bukhara was recovered from this calamity and is mentioned in the reign of *Ugdel*, *Khilaf* *Khilaf*'s successor, as a large and populous town and seat of learning. In the year 516 (1220-1221) the town was exposed to a new danger by a popular rising, which was directed as much against the well-to-do classes

against the Mongols; Mahmud Vainakh, the governor who lived in Khankhad, was obliged to withdraw the victors from the town on the impression of the revolt. According to the account of Juvaini (cf. the text in Defrémery, *Jour. asiat.*, 1848 Ser. 3, p. 392, and in Schefler, *Chrestomathie Persane*, II. 127 ff. 1893) our only authority for this happening, this rebellion was not as had happened 30 years previously, among the artisans but among the country people.

We have no reliable particulars as to how the town and its lands were governed during the early years of Mongol rule. In Juvaini's account of the life of the Highar Khakha (cf. Juvaini, *Histoire des Mongols*, II. 107 ff. 1893) Sayin-Balikha is mentioned as prince of Khakha, but nothing further is known about him. According to Wajsf (cf. Hammer, p. 25, Indian edition, p. 19), in addition to the Mongol Khakha, a certain Chongga-Tash, apparently a Chinese, is mentioned as commander in Samarkand and Khakha since the time of Genghis; this probably explains the fact that during this period, copper coins were struck in Khakha with Chinese inscriptions. At the same time, Mahmud Vainakh and later his son Mas'ud-Beg (see *Shih-King*, p. 729) both Muhammadans of Khakha, had also a share in the government of Ma-wan al-Nah. Although the Muhammadan clergy had taken a prominent part in the defence of the land against the Mongols, and even in a later period remained hostile to their conquerors, Shites and Sanyals, like the priests of other religions were exempted from all taxation in the Mongol kingdom. Even more remarkable is Juvaini's statement (cf. also Juvaini, *Histoire des Mongols*, II. 207) that Siyackkent, a Christian, and another of the great Khans, Mongke and Khubilai, built a Madrasa called the *Kadhiya* in Khakha at her own expense, the famous scholar Saif al-Din Na-khat (died *Shih-King* 659 = 27th Sept. - 26th Oct. 1295) was appointed its mudarris and master, while Mas'ud-Beg also built a Madrasa, which was called after him, Mas'udiyah, in the "square" of Khakha, probably the Highgate; these two institutions nearly 500 students were maintained.

On the 2nd Rajab 671 (26th January 1273) Khakha was taken by the Mongols of Persia under Nikpal-Bahadur, Ulugh Atabak's general (p. 4, v. 4), and plundered for seven days in which almost the whole town was destroyed by fire and sword and the population almost exterminated; three years later, the remaining inhabitants of the little that was still left them taken by the Chagatai chief Chah and Kayan. Such a calamity had never before visited the town; as Wajsf (cf. Hammer, p. 148, Indian edition, p. 78) says, there was no living soul in Khakha for the next seven years; it was not till about 1283 that measures were taken by Mas'ud-Beg by command of the Khakha to rebuild the town and bring back its inhabitants. The Mas'udiyah, which had been destroyed in 671 (1273) was rebuilt and its founder was buried in it (Shahwal 686 = 13th Oct. - 15th Nov. 1289) (Juvaini, *Shih-King* in Barthold, *Turkistan v. asien central*, 1893, p. 139). The town was again ravaged in Rajab 716 (19th Sept. - 18th Oct. 1316) by the Mongols of Persia and their ally the Chagatai prince Yeskwar; many of the inhabitants of Khakha and other towns were carried off by force

and sent to the lands to the south of the Oxus (cf. Juvaini, *Histoire des Mongols*, II. 567 et seq.).

Khakha seems otherwise to have been of no importance in the political life of Ma-wan al-Nah under the rule of the house of Chagatai (p. 4, v. 4) or later under Timur and the Timurids. There is much information on the busy political and religious life of the town, before and after this period, in the *Kitab al-Makharid*, which is practically unknown in Western Europe while numerous manuscripts of it exist in Russia; it is the work of Ahmad b. Muhammad, called Ma'in al-Fakhar (wrote probably in the 12th - 20th century, cf. the extracts in Barthold, *Turkistan* etc., I. 266 et seq.); on Ma'in al-Fakhar Nakhshband (died 791 = 1389), his teachers and pupils and the Nakhshbandi order of Dervishes founded by him cf. especially the *Khawass* (see al-Bihar of Hamid al-Khalifi (cf. *Shih* in the *Shih-King*, *Shih-King* 685) (died 853 = 1449) famed as a patron of learning also built a Madrasa in Khakha on the (left) side of the town).

Towards the end of the year 905 (in the summer of 1500) Khakha was taken by the Uzbeks under Shaitan Khan and has since remained in their power except for a brief period after the disastrous defeat of the Uzbeks at Maru (918 = 1510). As in all other kingdoms the dominions of the Uzbeks were regarded as the property of the whole ruling family and divided into a number of small principalities; Samarkand still remained the capital and residence of the Khan (usually the oldest member of the ruling house); but the prince who was elected Khan always retained his hereditary principality. Usually lived in his former capital and actually paid more attention to the town he resided in than the official capital of the kingdom. The most important places of the house of the Khakha: Ishaq Allah b. Mahmud (in Khakha from 918 = 1512, died 946 = 1539) and 'Abd Allah b. Iskandar (in Khakha from 954 = 1557, died 1000 = 1593) had their capital in Khakha.

Both princes for long allowed older members of the ruling house to bear the title of Khan but they also practically held all the rights of sovereignty; through their prominence their capital Khakha became a real centre of political and intellectual life. The princes of the next dynasty of Uzbeks or Ashkharshahs also ruled their kingdom from Khakha, while the old capital Samarkand lost almost all its importance, mainly in the last half of the 16th (16th) century.

The materials for the history of Khakha during the 16th period are still only accessible in manuscripts, as the history of Central Asia during the last two centuries has not been fully investigated. Much information about the buildings of the 16th (16th) and 17th (17th) century are given in the chronological compendium known as the *Tarikh-i Mir Sayyid Sharif Razi* (compiled in 1113 = 1701-1702) cf. Hamid v. Rosen in *Collection Scientifique de l'Institut des langues orientales de l'Université de Saint-Petersbourg*, II. 115 et seq.; the chief authority on the intellectual life of the town under 'Abd Allah b. his contemporary Wajsf, author of the *Kitab al-Makharid* (cf. C. Salomon in the *Moslems of Samarkand*, VII. 400) on the sources of the history of 'Abd Allah b. Iskandar, see the article on him, p. 25 (there is, *inter alia*, a description of Khakha in the *Kitab al-Makharid*, which

shows that the author was acquainted with a fuller version of the *Ta'rikh-i-Nawvā'is* than the one which has arrived to us). On the Bukhārī of the 15th (16th) century cf. particularly *Maḥmūd b. Anar Wālī, Naḥr al-ḥayr fī maḥāṣir al-ḥikmāt*, Coul. Inst. Offic., n°. 525.

From the 15th (16th) century there was constant intercourse between the Uzbek kingdom and the Court of Moscow, so that the capital Bukhārā became better known in Russia and Western Europe previously. In the 17th and 18th century all merchants and emigrants from Central Asia whose settlements were to be found as far as Tobolsk, were known to the Russians as "Bukharas" (Bukharin); the same name was also extended to the inhabitants of the modern Chinese Turkestan which began to be called "Little Bukhara".

The reign of Khān 'Abd al-Ahī (1055—1091 = 1045—1080) was regarded by later native historians as the last great period in their history; the later rulers could no longer hold the kingdom together; princes (Bēgas) of Uzbek tribes made themselves independent in many parts, the Khān who lived in Bukhārā ruled only a small portion of the former kingdom and even there, the authority was not in the hands of the Khān himself, but of a Bēg or Atākī ruling in his name.

In 1133 (1740) Bukhārā had to submit to Nāḥir Bāgh and did not regain its independence till his death. About the same time a new dynasty was founded in Bukhārā. The Arshīk Maḥmūd b. Ḥabīb of the tribe of Bāghīst had himself proclaimed Khān; his career has been written by his contemporary Muḥammad Wālī Kamālī under the title *Ta'rikh-i-Nawvā'is*; his immediate successor Muḥyī-ud-Dag was content with the title of Atākī and allowed a ruler of the house of Chingiz-Khān to bear the sovereignty; his son Muḥd or Mir Maḥmūd, however, again claimed the kingly title for himself after the year 1199 (1783); he and his successors did not take the title of Khān but of Emir.

The observation of religious ordinances was much more harshly enforced by Muḥd and particularly by his successor Ḥakīm (1215—1241 = 1800—1836) than had been the case for example, in the 17th century by 'Abd al-Ahī "Nohā Bukhārā" (*Bukhārā Shāh*) who was more and more to attain the glory of a city of Islam and of the *Shāh al-ḥayr*; the daily life of the ruler had to conform to the demands of the strictest orthodoxy. Ḥakīm himself lectured on the audience connected with religion and had as many as 500 of an audience; he was however reproached with being too fond of the pleasures of the harem, of continually changing his legal wives and making a new acquisition in his harem every month. He was the last prince of Bukhārā to strike coins in his own name; since his death the coins have been struck in the name of the *Ḥakīm* (*muḥḥam*) Emir Ḥakīm, even to the present day.

His successor Naḥr Allāh (1242—1277 = 1827—1860) succeeded in strengthening the power of the throne against the Uzbek nobles and extending the boundaries of his kingdom. As was at the same time the case in Khiva and Khokand, the power of the nobles, which had been increasing since the break-up of the kingdom, was broken in the 19th century; the native chroniclers agree with European travellers in describing Naḥr Allāh as a bloodthirsty tyrant, instead of the

seen on the Uzbek tribes, a standing army was created and officials of humble origin promoted to the government of the kingdom; the Naḥr-Bēg, usually a Persian by birth, was at the head of the government.

The dominions of the Muḥd at first comprised only the valley of the Zhetysay and the territory to the south as far as the 40th, the southern almost to the Syr-Darya, while, a little, a few stretches of land south of the Oxus like Marw and Balkh. The remaining portions of the ancient *Mā warā' al-Nahr* were ruled by the chiefs of Khokand. Many wars were waged between these two kingdoms, mainly for the possession of Balkh and Tashkent, in which the Emir of Bukhārā was usually successful; in 1238 (1843) Khokand itself was taken and the whole of *Mā warā' al-Nahr* united under the sway of the Emir; but these conquests could not be permanently retained.

When Naḥr Allāh's successor Maḥmūd al-Ḥakīm (1260—1283) ascended the throne, the Russians had already secured a firm footing on the lower course of the Syr-Darya from which they gradually advanced on the remaining portions of the ancient *Mā warā' al-Nahr*. After being repeatedly defeated, the Emir had to submit to Russia, give up all claims to the valley of the Syr-Darya which had been conquered by the Russians and cede a great part of his own kingdom, with the towns of Dzhirgatala, Samarkand and Katta-Kurgan (1866), though his capital, Balkh, Khiva and Khokand, to the present has been spared the shame of being besieged or taken by the enemy. The territory lost in the war with Russia was more than made good by the conquests of the next decade, made to a certain extent with Russian help. Lands, which, like Shahr-i-Sabz and Hwāz, had been politically separated from Bukhārā for more than a century, or, like Karakum and Kerkent had never really been permanently in the hands of the rulers of Bukhārā, had now to submit to the Emir; in 1273, the Empire was increased in the west at the expense of Khiva which had been taken by the Russians. It was therefore only under Russian suzerainty that this Empire attained its present dimensions. In the reign of the following Emir 'Abd al-Ahī (1285—1310) the boundary between Bukhārā and Afghanistan was defined; by the agreement come to between England and Russia in 1285 the Panj was to be the boundary between the two kingdoms, so that the Emir had to give up a part of the province of Dzhirgatala to the Afghans while he received in return the province of Rūshan and Shughnan.

The relationship of Bukhārā to Russia was also defined during the same reign. Since 1887 a Russian railway has run through the Emir's dominions; the more important towns including the capital itself, are not touched by the railway; a Russian settlement called "New Bukhārā" arose 10 miles from "Old Bukhārā" on the railway, now known as the railway station of Nukhān. It was not till later that this settlement, the residence of a Russian "political agent" was connected with the ancient capital by a branch line, built at the expense of the Emir. The whole kingdom is within the Russian customs area; Russian custom-houses have been built on the Afghan frontier and Russian military stations also like Karki and Termez on the Amu-Darya and Khoreg in Shughnan. Commerce between Termez and the Russian towns of

The Arab authors place the date of Hippocrates about 100 years before Alexander. According to the *Ta'rikh al-Hukama'* he lived in Samos and afterwards at Damascus and lectured in one of the gardens of the latter town in a place still called *Jayd al-Hakim*, the "orchard of Hippocrates".

As this great physician had descendants who bore the name *Hakim* and practiced the same art, a certain confusion has arisen in the minds of the Arab writers, who number in many as four Hippocrates. They have even formed a place, *al-Hakimiyah*, from the name Hippocrates. *Uthub b. Kura* was the first to settle the question of the number of the Hippocrates (*Ta'rikh al-Hukama'*). He says: "the first is the one who was of the family of Aesculapius and the second was the son of Heracleides; there were nine generations between the first and the second, as many as between Aesculapius and the first. The second Hippocrates left three children: *Talib*, *Uthub* and a daughter named *Mahmud* who became more famous than her brothers. The two latter each had a son called Hippocrates". — According to the same authority, there were eight generations of medicine in ancient times, who succeeded one another at almost regular intervals from Aesculapius to Galen. We can trace in this arrangement the tendency of Eastern scholars and particularly of the Sabaeans to regard the ages of antiquity as a species of pyramid; the idea of this line of great physicians, originating in a demi-god, Aesculapius, is analogous to that of the prophetic succession. (See also the *Shahid* and *Uthub al-Hakim*, l. 24 et seq.).

(H. GARNIER DE VAUL.)

BULAK (See CAIRO).

BULANDESHAHR (or "high town"), a town and district of India, in the North-Western Provinces. Area of district, 1,800 sq. mi.; pop. (1901), 1,138,101, of whom 19% are Muhammadans. The town, built on a bank above the Ravi Nadi, was originally called *Uttar*, whence the name of the district, *Uttar al-Hind* (q. v.), who was born here: pop. (1901) 18,559, of whom just half are Muhammadans. Most of them are converted Rajputs and Pathans, both of which classes own considerable estates in the district.

Bulandshahr: F. S. Groom, *Bulandshahr* (Benares, 1884); *Bulandshahr Gazetteer* (Allahabad, 1903).

(J. S. GORDON.)

BULBUL (v. and r.), the nightingale. In Persian and Turkish poetry, the nightingale plays a great part usually in conjunction with the rose. Oriental fancy has conceived that the nightingale is consumed with love for the rose and therefore sings in numberless ways (whence its epithet, *Ma'at al-Hayat*) of its love but her love is unrequited. It is typically conceived as the image of the human soul which is consumed with love for God. Cf. Ellis in the *Grundriss der Iranischen Philologie*, II. 250, 1; Gibb, *History of Ottoman Turkey*, III. 110 et seq.

BULDUR or *Burdur*, the ancient *Polycronia*, capital of a Sandak in the Wilayet of Konia, lies in a pleasant, fertile district in the Buldnogol (the *Armenia* of the Byzantine writers). The population lives by cattle-rearing and agriculture; Buldur is also famous for its weaving establishments and tineries.

Buldnogol: 'Ali Dimsiz, *Waghrat* (Istanbul, 200 et seq.; Collet, *La Turquie d'Asie*, I. 345; Ritter, *Asien*, III. 707.

BULGARIA, a country lying between the Balkans and the lower course of the Danube; it owes its name to a branch of the Bulghar people; it was born, after the fall of the great Hun empire, by the remnant of the invaders who were driven back from the lower Danube into the steppes of South Russia (see the article *AVARIA*) and to particular by the leader which crossed the Danube in 779 under Kharlek, son of Khatat and founded a powerful kingdom by conquering the provinces inhabited by the Slavs. Although small in numbers, this tribe was able to impose its name on the country and its inhabitants; in the 12th century it adopted the Slav language and became finally merged in the population. Even by the second half of this century, Muslim influence had begun to make themselves felt among the Bulgarians. They must have been even older and already very deep if we adopt the view put forth by Hury (*Byzantin. Zeitschr.*, VII. 130 and 141) that the Bulgarians had borrowed the name from the Arabs by the 10th century; Marquart has, however, raised objections (*Ung. Rev.*, VI. 678). In any case Islam did not become the state religion but Christianity, which was introduced by Boris in 864. The Bulgarian Church recognised the supremacy of the patriarchate in Constantinople but had adopted the Slavonic liturgy.

When the Ottoman Turks first set foot in Europe, Bulgaria formed an independent state under the national dynasty of Asenids, on the right bank of the Danube; it was bounded on the north by the Danube, on the south by the Balkans, on the east by the Black Sea and on the west by Serbia. Eight passes (doorways) through the mountain chain led into the interior of the country: Sam, Kapulu (Brest, Trojan's Gate), Suli, Kazanlyk, Uzun-Kaput, two passes leading to Rostuk and Silistra, and Nadir. The inhabitants were divided into factions by the divisions of the boyars. On the death of the Czar Alexander in 1364, the country was divided between Shishman III, his son by a Jewish woman, who reigned at Sofia, and Trajan who occupied Vidin. During the progress of the Ottomans under Murad I. Shishman and Trajan, although he was the brother-in-law of the Sultan, entered the coalition of Serbs and Bosnians; so army of 20,000 men under the command of Lashkhar was totally defeated and almost entirely massacred. At Pasha, son of Kara-Khalil Bey, at the head of 30,000 men, crossed the pass of Nadir and advanced on Shumla (Shumen) and Tirmova; the first encounter was soon as it heard of the fall of the second; the Kral, who up to Nicopolis on the Danube, obtained peace on abandoning Silistra and paying the tribute due; but instead of handing over the place he strengthened its fortifications; the war was therefore renewed. After the capture of the fortress of Oridissa and the town of Hingowa, the Kral again besieged in Nicopolis was forced to surrender at discretion. The Sultan granted him his life and gave him an income suitable to his rank, but incorporated Bulgaria in his empire after the capture of Tirmova in 1395 (1393).

Under its former organisation, Bulgaria formed the Eyalet of Silistra, divided into eight Sandjaks: *Shumla*, *Semoude*, *Wize*, *Ibrail*, *Körk-Kiliss*, *Nigebull*, *Widdin* and *Sermen*; it therefore included the cantons to the south of the Balkans and took the place of the former Eyalet of Qui (Dumkew).

when this town was ceded to Russia. After the division into Wilayets, Bulgaria formed the Wilayet of the Danube (Tuna). The Treaty of Berlin had constituted Bulgaria as an autonomous and tributary principality, under the suzerainty of the Sultan and with practically the same boundaries as at the Turkish conquest; after securing Eastern Rumelia, it was quite naturally formed into an independent kingdom (22nd Sept. = 5th October 1908).

Under Turkish rule, large numbers of Bulgarians became converts to Islam; nevertheless the majority of the population remained Christian. The political union with Constantinople allowed the Greek Patriarch to work at bringing the people over to the Greek Church and to reject the Slav rite liturgy. It was not till 1870 and 1872 that a national movement obtained the creation of an Exarchate and in consequence the establishment of an independent Bulgarian Church.

According to the census of 1901, the total population amounted to 3 3/4 millions of whom 2,489,219 were Bulgarians and 531,240 Turks (principally in the north-east of the kingdom); as to religion, 3,000,000 are Greek Orthodox and 623,300 Muhammadans. Some groups of the inhabitants present remarkable features; such are the Gypsies, Christians whose language is Turkish, on the banks of the Black Sea, and the Pomaks, Muhammadan Bulgarians, in the mountains of Rhodope and near Lovec and Plevena.

Bibliography: J. H. Munnat, *Hist. de l'Empire Ottoman*, Vol. 1, p. 272 et seq.; Nefi al-Din, *Tarih al-Jamahir*, Vol. 1, p. 200 et seq.; K. J. Jacob, *Geschichte der Bulgaren* (Prague, 1876); du, *Das Fürstentum Bulgarien* (1890); N. Joega, *Geschichte des Osman. Reiches*, I, 21, 222, 259, 274. (Cf. above.)

BULGHAR, a people of uncertain origin, by whom two states, one on the Volga the other on the Danube, were founded in the early middle ages. The name is first found in the 6th century A.D. In the so-called *Easternmost Chronicle* of Zachariah the Rhetor (about 555) the Bulgars are mentioned among the nomadic peoples of the Caucasus who "dwelled in tents and lived on the flesh of cattle and fish" (*Ante dea Syriae*, ed. Lant, II, p. 337; *The Syriac Chronicle*, trans. by J. Hamilton and E. W. Brooks (London, 1899), p. 328). John of Epiphanius (about 385) gives a story, in which Bulgarians and Khazars, the ancestors of the Bulgars and the Khazars respectively, appear as brothers, which points either to a blood-relationship or a close alliance between these peoples. Centuries later, when this bond had long been broken and the lands of these peoples nowhere bordered on one another, Isidore (ed. de Goeje, p. 235) tells us that the language of the Bulgars of the Volga resembled the speech of the Khazars, a statement, which is all the more important as the same geographer expressly emphasizes the close linguistic unity of all the Turkish tribes from the Khazars and Turgurians in the East to the Gsars in the West (ibid., p. 9; cf. *Yafkama Bulgharum San Bidia*, as well as the Turkish origin of the Uygurs or Pechenegs (p. 10). The language of the Khazar and Bulghar, cannot have been identical with Turkish or Russian, even the people known as Kurgas, who were certainly Finnish, and then occupied the lands

between the Khazar and the Bulghar must have spoken a different language.

In the 7th century A.D. the peoples of Eastern Europe with the basin of the Volga belonged to the same great Turkic nomadic kingdom as the Central Asian steppes up to the Chinese frontier on the point of the reports of the Byzantine Ambassadors, which have been most recently collected by E. Chavannes in his *Documents sur les Turcs Khazars*, St. Petersburg, 1903, p. 433 et seq.). Here and when the dominion of these Turks in Eastern Europe was destroyed is not now known. According to the Arabs as well as the Russian sources the leader of the Khazars here the Turkic ruler Baghar (in Arabic Khagan). The account given by the Arabs of the ceremonies observed at the accession of such new Khagan (*Ishtikh*, p. 224, obviously corrupted in the Arabic, p. 254), agrees perfectly with the Chinese notions of the Turkic rulers of the 6th century (cf. e.g. *Le Gougen, Histoire de l'Asie*, Vol. I, p. 460). It may be concluded therefrom that the kingdom of the Khazars was immediately out of the Turkic principality mentioned by the Byzantine writers, which formed a portion of the great nomadic kingdom in the 6th century, just as in the 11th century the kingdom of the Golden Horde arose out of the great Mongol Empire. In this case also, the conquerors must soon have adopted the language of their more numerous allies or subjected peoples.

The Khazar kingdom is first mentioned in the year 627 as a powerful ally of the Byzantine Empire in the war against Persia. There was not then a capital on the Volga nor had there been in the Turkic kingdom of the preceding century; it was only after their luckless struggle with the Arabs in the beginning of the second century A.D. (after 720 A.D.) that the Khazar princes moved their residence from the northern slopes of the Caucasus to the lower course of the Volga.

Still less do we know when and why the Bulgars separated from their Khazar brethren. If the explanation of the puzzling *Amir*, proposed by J. Marquart, be the correct one, then the Bulgars are mentioned by Tabari (p. 845 et seq.) as the enemies of the Sassanid Khumud Adgharwan. The Bulgars also, mentioned by Yafkama (*Ishtikh*, ed. Houtsma, p. 203) the Bulgars of the Caucasus are also sometimes called by this name, cf. e.g. *Fragmenta Histor. Arab.*, ed. de Goeje, p. 26 et seq.) would, according to Marquart, be identical with the "North Caucasian Bulgars", although the reading *Bulgars* in this case assured by the verse quoted of Yafkama (i. 548). After the 6th century A.D. we have many notices of these branches of the Bulgars, who settled on the Black Sea and the Danube and came into contact with the Byzantine Empire (cf. the article *MACEDONIA*). Another branch of the same people had migrated to the central course of the Volga, apparently under pressure from its enemies, where they afterwards adopted Islam and for long formed the eastern outpost of Muhammadanism to the north till the foundation of the Siberian kingdom on the Irisk and the Tobol.

We have only one first-hand account in the 10th (10th) century of these Bulgars, namely, the *mir* of the embassy of the English, preserved by Yafkama; this embassy, sent by the Caliph Muhammad, left Baghdad on the 11th Safar 309 (21st June

921) and reached the capital of the Bulgars on the Volga on Sunday the 13th Muharram 310 (13th May 922). It is very difficult to determine the problems of the relationship of the report of this embassy to the accounts of the Arab (Ibn Rusta, al-Bakri, Isfahani, Mas'udi etc.) and Persian (Gardizi) writers on the Bulgars. Margquart tries to show that the common source of the accounts of Ibn Rusta, al-Bakri, and Gardizi, which practically agree word for word, ~~must~~ be the last geographical work of Qashtani, and that this latter was not written till after the return of Ibn Fadlan, i.e. after 310 A.H. (922 A.D.). Even Westberg, although he ~~sees~~ no connection between the accounts of Ibn Fadlan and Ibn Rusta agrees with the view that the account of the Bulgars in Ibn Rusta cannot have been written before 310. Neither Margquart nor Westberg try to explain how Ibn Rusta, as de Goeje points out, nowhere else in his work mentions any event of a later date than 903) and enters the formula *afala Hukm al-Bakri* to the ~~beginning~~ of the Caliph, al-Muwahhid who died in 289 (Monday, the 22nd Rabi' I 289 = 5th April 903) so that at the date of the composition of ~~the~~ book he did ~~not~~ know ~~of~~ the Caliph's death; it might therefore be concluded ~~that~~ the work ~~was~~ completed very soon after the pilgrimage of the year ago (mentioned on p. 22 and 73). If the account of these northern peoples given by Ibn Rusta, al-Bakri, and Gardizi dates from a later period, it must be an interpolation in the unique manuscript of Ibn Rusta's work that has been preserved to us, which is not suggested by either Margquart or Westberg. On the contrary, Margquart himself shows that the author of the original account was only acquainted with the Pechenegs as their nearest neighbours on the Volga and that the groundwork of the account must therefore belong to the first half of the 10th century.

If the account preserved in Ibn Rusta, al-Bakri, and Gardizi cannot then be traced to Qashtani, there only remains the Khuradadbehi's work, copied by Qashtani himself, and quoted by Ibn Rusta and Gardizi. Even Arab bibliographers have been misled by the verbal agreement between the two works (cf. the statement in the *sources* of Ibn al-Fakhr to the *Khuradadbehi*, p. 154, text confirmed by de Goeje). Khuradadbehi (cf. de Goeje, p. 3 note 1) ~~was~~ in ~~charge~~ a geographical work in seven volumes without author's name, which he himself ascribed to Qashtani but others to the Khuradadbehi. The account of the people in the north might therefore equally be referred to the Khuradadbehi. There are other difficulties to the solution of the question: 1. According to Ibn Fadlan, the Bulghar had adopted Islam a short time before his embassy. The prince then ruling, in conversation with Ibn Fadlan even described his father as an "unbeliever"; on ~~the~~ other ~~hand~~ so early a writer as Ibn Rusta describes the Bulgars as good Muslims; and even at that time there were mosques and schools, call to prayer, and ~~lighthouses~~ their dress and their ~~weapons~~ grounds were similar to those of Muhammadans; 2. The prince of the Bulghar is called Alim by Ibn Fadlan; the same name seems also to have been found in the source used by Ibn Rusta, al-Bakri, and Gardizi (in Ibn Rusta, Alim, in al-Bakri *الميم*, in Gardizi *Arman*); 3. In the Khuradadbehi's work, as edited by de Goeje, only the Khazars are mentioned

of all the peoples of the Volga area; the author does not appear to have heard of the Bulgars and to have regarded the Kim and, not like later geographers, the Kaim, as the source of the Volga.

This last objection may be neglected on the ground that we do not possess the Khuradadbehi's work in its final and complete form. It is possible that a copy of the complete work may have survived in India, perhaps in a Persian translation I have already pointed out in my edition of the text of Gardizi (cf. Barthold, *Notes persanes sur le Khuradadbehi*, St. Petersburg 1897, p. 79) that the itinerary from Bishkhan on the *Isik-kul* to the land of the *Tughrugh* otherwise only known from Gardizi (*ibid.*, p. 31 *et seq.*) is also given by Raverty (*Indo-Iranian*, p. 961, likewise in Persian but with a reference to the Khuradadbehi). The Persian translation of the Khuradadbehi used by Raverty has, as far as I am aware, not yet been made known.

The two other difficulties, also, are perhaps not as insuperable as at first sight appears. Ibn Fadlan here contradicts himself; in one place he says that the prince told him his ~~father~~ had been an unbeliever and in another he makes the prince explain some phenomena noticed in the sky as a combat between believing and unbelieving *dhimms* and say he had received this explanation from his forefathers.

The Arab embassy which had been sent at the request of the king of the Bulgars had not only a religious but also a political object, which for the prince himself was naturally the more important. The Caliph was not only to provide for the instruction of the Bulgars in their religion but also to build a fortress against their enemies. The political ~~aim~~ of the mission was entrusted to the actual ambassador Sarim al-Razi who had apparently been appointed "by the government" (*min al-hikm al-Bakri*) and to whom the honours due to the leader of the embassy were paid on the reception at the court; Ibn Fadlan had charge of the organisation of education in the precincts of Islam as the trouble he takes about the *Khayba* and the exorcism of women from men while bathing, shows. He probably overestimated the importance of his side of the mission and represents it to his readers in this light. Both prince and people had apparently been already converted to Islam, although the statement regarding the schools may be based on an over-estimate, probably on the accounts of Bulghar merchants, who had good grounds for doing so, for, as good Muhammadans, they would have to ~~pay~~ less duties and be able to sell their wares at a better advantage.

There still remains the name Alim or Alimgh. It is doubtful whether the name appeared in ~~the~~ form in the *source* or ~~due~~ to later copyists (in Yakut's time the *name* was widely disseminated in ~~many~~ copies). Ibn Fadlan says that the Bulghar prince afterwards adopted the title "Emir" in the *Khayba*; we actually possess coins which were struck in the town of *Sawka* (see below) by a contemporary of the Caliph al-Muwahhid (the name of the Caliph is given on the coins): the Bulghar prince calls himself "al-Emir al-Muwahhid" on these coins. There is a specimen of this coinage in the Coin Cabinet of the University of St. Petersburg. Fräber's statement (*Opusculum numismaticum persicum*, ed. H. Stern, Petropoli, 1877, p. 212)

that al-Kadi should be read by al-Muqaddir and that the coin was struck in Ghazni (Tashkent) by a "government for Bulgaria-Khazar" is clearly contradicted by the form of the letters, in anyone acquainted with the Kufic alphabet on coins, it is clear that an *alif* could not stand between the article and the two *hams* letters &c. It is very probable that the copyists of the *riḥla* confused this *ḥams* with the *Alim* or *Alugh* known to them from the Khordadbeh, Qajahan or other sources.

The Rusks cannot be proved to be independent of the *Paḥlān*. Even the story, so popular in Muhammadan literature, of the four summer nights and brief winter days, which made the observation of the prescribed hours of prayer impossible, are found neither in the Rusks, nor in al-Bakrī, nor in Gardiz but are first given in Isṭakhri (p. 225) in almost the same words as in the *Paḥlān* (Vāḡḡi I. 726, m. 27. 28). It is at any rate certainly not improbable that the *ḥams* on which Isṭakhri here relies, is identical with the *Paḥlān*. What Vāḡḡi (II. 236, m. 27.) tells us about the *Ḥazaras*, on the authority of Ibn Ḥalīf, agrees almost word for word with the text in Isṭakhri p. 220 at top. (cf. also F. Wattenfeld's note, Vāḡḡi, s. 77.) It is equally clear that Maḥḥad, when he says the Bulgarians adopted Islam in the reign of the Caliph al-Mahmūd after the year 320 was thinking of the *Paḥlān*'s embassy and his report although there is nothing about the "*ḥams*" mentioned by Maḥḥad, in the extract from the *riḥla* made by Vāḡḡi.

The account preserved in the Rusks, al-Bakrī, and Gardiz appears only to give the most meagre and contradictory accounts of the Bulgarians that had penetrated to the Arals before the *Paḥlān*'s embassy. Mosques and schools, but no towns are mentioned; the people dwelled in *ḥams* and lived by agriculture. *Ḥams* (or *Bards*) dwelled between the Bulgarians and the *Ḥazaras*, they were subject to the *Ḥazaras* and had been conquered by the Bulgarians. It was 25 days' journey from the land of the *Ḥazaras* to the land of the *Bards* and thence three days' journey to the land of the Bulgarians (obviously the reference here is to the capitals or most important places in these three lands). The Bulgarians were divided into three sections but the total was not very great; there were only 500 families of importance. Even then the land was of great importance for its trade in furs and was visited by the *Ḥazaras* and *Khazars* for this reason; Muhammadan trading vessels also came there and had to pay duties. Taxes were paid by the population in horses and other kind; amongst other taxes at every market the indigenous had to hand over a horse for the needs of the prince. Money of metal was not struck; the *ḥams* was the unit of currency, each being worth 2½ dirhams (about a shilling). There was also silver money current which had been imported from Muhammadan countries, this money being used to buy the goods of the *Khazars* and *Slavs*. The land was bounded on the one side by the land of the *Bards* and on the other by the country of the *Slavs*.

The picture drawn by the *Paḥlān* of the Bulgarians and their land is much more complete. It is remarkable that in his account the Bulgarians of the Volga are called "*Slavs*". The embassy crossed the road from *Ustjuzhnyia* (near the modern Konye-Urgent in *Ḥizwa*) to the capital of the

Bulgarian prince in 20 days. Vāḡḡi has unfortunately not given a description of the route: the number of days' journey suggests that the embassy came from *Khazaria* to the lower course of the Volga and from there crossed the land of the Bulgarians through the country of the *Ḥazaras* and *Bards*. According to Isṭakhri (p. 225) it took a month to go "through the desert" from the capital of the *Ḥazaras* to Bulghar, going by water it was two months' journey through the mountains and then 20 days in the valley. It was reckoned 20 days' journey from the *Ḥazaras* capital to the frontier of the *Bards* and thence 15 days to the lands of this people probably to the north-west, towards the land of the *Slavs*, not in the direction of Bulghar.

The site of the present Bulghar is defined by the ruins of the village of Bulgarkoe or Uspenskoe in the circle of Spassk in the province of Kazan. The distance between the ruined site and the left bank of the Volga is almost 3 miles; as Gardiz remarks, this agrees perfectly with Ibn Ḥalīf's statement that it was less than a farsakh from the town to the river, so that we may conclude that neither the town nor the river-bed have changed their position since the 11th century. No further description of the town is given in the *riḥla* (but in the extract made by Vāḡḡi), nor is there any information given about other towns in *Ḥams* country. Isṭakhri mentions two towns, Bulghar and Suwayr, (the ruins now existing near the village of Kuznetshko) lying near one another; there was a Friday mosque in each of them; the total population of the two towns amounted to about 10,000 in all. The inhabitants spent the winter in wooden huts, and the summer in tents. According to *ʿAḥī Ḥayyān* (p. 236, m. 27. 28) the distance between Bulghar and Suwayr was two days' journey; we do not know his authority for this statement. The notices of Bulghar and Suwayr in *Maḥḥad* (ed. de Goeje, p. 301) are probably copied on a later authority than the *Paḥlān*. According to this source, Bulghar lay on both banks of the river; the Friday mosque was in the market-place, and the houses were built of wood and reeds; the inhabitants of Suwayr lived in tents. It is probable that the suburbs of Bulghar are here included with the actual town, *Yaga* (*ḥams*) (probably *Agha-Bazar*) is mentioned by the *Ḥazaras* as the harbour of the country of Bulghar on the Volga; traces of other suburbs have survived on the right bank of the river also.

At the reception of the Arab embassy, silver coins were scattered in their honour; whether these coins were actually sent to the country itself is not stated. During the ceremonial reception the king sat on a chair, covered with Greek silk (*ḥams*), to the right of him sat the king, subject to him, to the left the ambassador and before him his sons. Whether the word *Ḥams* which appears in the name of the reigning king as well as in that of his father, is to be suggested as a dynastic name or a title, is not quite certain. *ʿAḥī* (cf. the text in *Maḥḥad*, *Zafar* *ḥams*, ed. de Goeje, II. 264) is the earliest authority who says definitely that the word is a title of the king of the Bulgarians (in the manuscript both *Bilgh* and *Bilgh* are found). The title is explained by Senkowski as the Slav *slavomir* (inter), by Marquart as the Turk *slav*

the initial of having been destroyed by enemies who supposed it to be the Arabic article, by Ashmun in the Coptic *Agathos* for the 'Tartar' *Agathos* 'of princely birth'.

The relation of the king of the Bulgarians to his people was still quite patriarchal in the Paulian time, more so than among the Khazars or Bulgarians of the Danube. The kingdom of the Bulgarians on the Volga did not, apparently, like the Khazar kingdom also call the great named kingdom of the 9th century A.D. The power of the latter cannot have extended so far north; the separation of these Bulgarians from the Khazars have been completed before the foundation of Khazar rule in Eastern Europe. Among the Bulgarians of the Volga the king used to ride through his capital alone, accompanied by a bodyguard in any kind of escort; at the sight of their ruler his subjects came from their seats and bowed their heads (in Bulgaria as in Khazaria the high caps, called *Khazars* by the Arabs, were worn). The people paid no tax to the king from the produce of their fields; no tribute was however levied on each house and the king also received a share of the booty in war.

Bulgaria at this time was visited not only by merchants but also by artists from the adjoining parts of Asia. There was a tailor from Baghdad at the king's court, from whom the Paulian received some information about the country and its people. The Bulgarians do not seem to have practised any industries on their own behalf; at a later period Bulgaria leather (the modern Russian leather, *Russ' fust*, a word probably borrowed from the Bulgarians), and the Bulgarians shoes (Persian *Awshir*, made from it) were particularly well-known.

What further information the Paulian gives about the manners and ideas of the Bulgarians of the Volga points to their still being on a very low stage of culture and in a very superficial contact with Mohammedan civilisation. Our knowledge of the life of Bulgaria in the 9th and 10th centuries justifies the conclusion that the country had made great progress in the interval; the information we now possess for this period is unfortunately too scanty for us to be able to follow the advance in detail. We do not know if the Caliph Mu'tasim fulfilled the Bulgarians' desire; for there is no mention of the building of any fortress in the Paulian intercourse with Baghdad nor of any rate of tribute. According to Mas'udi (*Musaddi*, II, 161) a son of the Bulgarian king had made the pilgrimage to Mecca in the reign of Mu'tasim, i.e. before 320 (932); he is said to have come on this occasion to Baghdad and paid his respects to the Caliph in connection with the Samanid kingdom for geographical reasons, have much built. We possess silver coins of the Bulgarian prince Tahir b. Ahmad, which were struck in Samarra in the years 338 (949-950) and 340 (951-952); on the contemporary Samanid coin, the Caliph whose name appears on these coins is Mu'tasim who had been deposed some time previously, in 931 (946) and not Mas'ud who had not yet been recognised by the Samanids. We also have coins of Mu'tasim b. Ahmad (probably the brother of Tahir) of the time of the Caliph Mu'tasim (all 303 = 974); according to Fakhri's reading these coins were not struck till 366 (979-977), that is, also after the

end of the reign of the Caliph whose name appears on them. In 366 (979-977), under the Caliph Fa'iz, Mu'tasim b. al-Fazl is the prince who exercised the prerogative of striking coins. Coins of a later period with the names of Bulgarian princes have not yet been discovered. The disappearance of silver money, for which no satisfactory explanation has as yet been given, which is noticeable in Central Asia in the 10th century, and in the other lands of the Mohammedan world also at a somewhat later period, must also have been felt in the lands of the Bulgarians. It was not long after the Mongol conquest. At the time of the Caliph Nafir (373-383 = 1180-1185) that silver coins were again struck in Bulgaria; on the one side of these coins is the name of the Caliph and on the other in a very barbaric Arabic script the name (*al-Fakhri al-Shir al-Bulgari*). The name of the king is not given.

The question has been much discussed (particularly by Westberg and Marquart), as to how far the account only given by the Paulian of the devastation of the whole Volga area by the Russians in the year 358 = November 940-941 agrees with the actual facts. The Paulian refers to this campaign in several places in his work (cf. *De Geogr.*, p. 14, 21, 28 and 286); the Russians are said to have conquered the lands of the Bulgarians, Khazars and Khazars and laid them waste; those who escaped the sword took refuge on the peninsula of Kiyah-Kuh (Mangyshlak) and Bah al-Ahwal (Apulcheron) in the Caspian Sea; these refugees were later forced to make a treaty with the Russians by which they agreed to return to their homes and live under Russian rule. It has escaped the notice of both Marquart and Westberg that, as is shown from the main passage, p. 284, 10-11, the date 358 really was the year in which the Paulian who was then in Khazaria, received the account of the Russian invasion and through some confusion on the part of the author it was transferred to the event itself. There is then an chronological disagreement between the account given to the Paulian by the people of Khazaria and repeated by him and the statements in the Russian annals on the campaign of the Archduke Svyatoslaw against the Khazars in the year 965 (according to Westberg the account in the *al-Ahwal* was 418, of an invasion of the Khazar kingdom by 'Turkish' peoples in 334 (965) also refers to this campaign). There is no ground for supposing that in addition to the invasion known from Russian annals, there was another, otherwise quite unknown, raid by Norse Vikings. The Paulian's statements about the return of these 'Russians' through the lands of Samarra and Andalus, are probably, as Marquart suggests, based on some confusion with the contemporary raids by Normans at Denmark on Spain. It is very doubtful if the Russians, as the Paulian says, really conquered on this occasion only the Khazar territory but the peoples in the lower course of the Volga also, as nothing is said about it in the Russian annals. There has probably been, as in many other Arab sources, some confusion here between the Bulgarians of the Volga and of the Danube, against whom Svyatoslaw had at this time just begun his campaign.

It is so the whole very probable that the Bulgarians gained more benefit than hurt from the

Rusian campaign against the Khazars; not only the Arabs, but the Russian accounts also clearly show that the Khazar kingdom in the 7th (7th) century was incomparably more powerful than the Bulgars and that the power of the Khazar rule stretched very far to the north-west. Not only the Arabs but the Slav Wfarik, dwelling beyond Ruma on the Oka, had to pay tribute to the Khazars; on the other hand at a later period the Russians were fighting with the Bulgars in the same district; in 1088 the Russian town of Murmu on the Oka was captured by the Bulgars. In the 11th (11th) century, the glory of the Khazar kingdom had long since passed away; but there was still a powerful body of Bulgars on the Volga and Kama, though they did not perhaps form a single united kingdom (there is no mention anywhere of a ruler of the whole area), which was to continue to struggle with the Russians with determined and varying success. In 1228 the Bulgars captured the town of Utyog situated far to the north; how far their power stretched to the south is unknown but it is probable that the commercial town of Ulak on the Volga (9 miles from Saratov) frequently mentioned in the Mongol period (first by Marco Polo) was not founded after the Mongol conquest but had previously belonged to the Bulgar kingdom. In the east, the Hungarians (q. v., p. 669) or the Kashkins were subject to the Bulgars. In the Russian annals, the names of several Bulgar towns are mentioned but without any exact details of their location. After the 11th (11th) century the town of Bilin (the name is also found on coins of the Mongol period) is frequently mentioned in Mohammedan records also. It is the present village near Biljark on the Little Don in the district of Ekaterin, about 100 miles east of Bulghar.

In the 11th (11th) century we again have an account of an eye-witness, the Arab traveller Abu Hamid al-Andalusi, who visited Bulghar in 530 (1135-1136), but unfortunately he only gives us a few worthless anecdotes (cf. the translation of his narrative in R. Lane, *Moslem Travellers*, vi. 714 et seq.). His account of his meeting with the Kadi Yaqub b. Nu'man, who is said to have composed a legendary history of his people under the title of *Kitab al-Bulghar*, is worthy of mention. Almost as strange is the narrative of another writer, the Hungarian Dominican Julian, who travelled from Hungary to "Great Bulgaria" in 1234 and returned home towards the end of 1236. According to him the capital of the kingdom could provide 50,000 fighting men (cf. O. Wolk, *Geschichte der Mongolen nach Vateren*, Moscow, p. 265 et seq.).

When the Mongols were returning to the East after their victory over the Russians on the Kalka (1224), they were enticed by the Bulgars into an ambush where they suffered heavy losses (Bin al-Akhi, xii. 234). This surprise is said to have been revenge for a most sanguinary fashion. In 1223, according to the Russian annals, the Bulgar frontier guards on the Vtyik (Ural) were put to flight; the final overthrow of the kingdom and the destruction of its capital followed in the autumn of 1236 according to the Mohammedan historians, and in the autumn of 1237, according to the Russians (cf. the article *УГАИ-КАН*, p. 681).

The land of the Bulgars of the Volga now formed a part of the kingdom of the "Golden Horde" which had been founded by the Mongols.

The capital Bulghar, appears to have risen to a flourishing condition in a relatively short time again even under the name *Khan Mangai* (1251-1259). Coins were struck on Bulghar again. The traveller Rutenikus, who had not himself been in Bulghar, although he was within five days' journey of it in 1253, regards this country, which, like his predecessor Julian, he calls "Bulgaria Major", as the last country with towns in this part of the world (*Ultima terra habitata circumiter*; *Travels of William of Rubruck*, transl. by W. W. Rockhill for the Hakluyt Society, London, 1900). It is not known when or why the town was abandoned by its inhabitants. Timur's campaign of the year 1395 does not seem to have affected the countries so far north, but Bulghar was once afterwards destroyed by the Russians. The town probably suffered more from the rise of Kazan, which is said to have been founded just before this time by *Edigü-Khan*, than from these wars, particularly as Kazan had been selected as the capital of an independent Tatar state, of which *Timur Muhammad* (Abol 1446) may be regarded as the founder. It is to this *Timur Muhammad* that the last dated coin bearing the name of the town of Bulghar belong; they were struck in 831 = 1427-1428. The importance of Bulghar as the greatest market on the central course of the Volga passed first to Kazan and then to the Russian town of Nizhni-Novgorod. The word Bulghar still remained in use in literature, though only as the name of a country, till a later period; towards the end of the 18th (18th) century (in the work itself the date 1789 (1781) is mentioned), *Sharif al-Din Husain al-Din al-Bulghari* composed a history in Turki of his native land entitled *Kitab al-Tarikh al-Bulghari*; it has survived to us but contains nothing but fabulous stories about the propagation of Islam and the lives of Mohammedan saints.

The surviving ruins of the town of Bulghar belong to the inscriptions on timber which have been found there show, to the 11th (11th) and the 12th (12th) centuries. This town bore little resemblance to the Bulghar of Ibn Fadlan. Most of the buildings were of stone, procured from the heights on the right bank of the Volga. The town had a circumference of about 6 miles, was surrounded by an earthen wall and a ditch, probably, as *Herzfeld* supposes, by a wooden wall also, and was in the shape of a long quadrilateral, the breadth of which gradually decreased from north to south; adjoining the town proper on the south, was the citadel with the royal palace, likewise surrounded by a ditch and an earthen wall. The suburbs lay to the north and west of the town. The most important buildings were to the centre of the town (two Friday mosques with a minaret beside each, not far from them a large bathing establishment, which, as *Herzfeld* tells us, would not have disappeared since the *typhoid*, *cholera*, or *dysentery*). From the site of the mosques, *Herzfeld* computed that the town must have had a population of about 50,000 souls. The care and preservation of the ruins had now been undertaken by the "Society for Archaeology, History and Ethnography" in Kazan. Previously the stones of the ancient buildings were, as usual, used for building purposes by the modern inhabitants. The inscriptions also, which were copied in 1822 by order of Peter the Great, are now for the most part no longer visible.

Besides the Muhammadan epitaphs, Armenian ones have also been found in the ruins, which probably point to the importance of the town as a commercial centre. The Muhammadan inscriptions are usually in Arabic, but they also contain Turkish; as Aghmatlu has shown, this Turkish element is related not to the Tatars but to the Cumanians. It is on this fact that the view, previously put forward by Kuntz and just on a secure basis by Aghmatlu is based, that the Old Bulghar language was a Turkic dialect similar to the Cumanian and that the Cumanian must be regarded as descendants of the Bulgars of the Volga. It has however been recently quite justly emphasised by F. Kuntz (cf. *Zürcher Studien*, xix, vii, 1—2, p. 186 and *Einiges über die*, 1910, 28, 1—2, p. 177) that this question cannot be regarded as settled until the most important material on this point, the non-Slavonic numerals in the so-called "List of Princes" of the Bulgars of the Danube have been satisfactorily explained from the Cumanian. In spite of attempts to explain them, these numerals still remain one of the unsolved riddles of philology. Against Kuntz's view, W. Tomaschek and J. Marquart urge that these are non-Slavonic but "characters for the reigns and personalities of the individual Khans" — a statement which can only be explained by the fact that its descendants must have used Jireček's Latin translation and not the original Slavonic documents. The Slavonic words "za let chom" only refer to the year of the Khan's lives.

If the view put forward by Aghmatlu cannot yet be proved correct, it cannot on the other hand be denied that the above quoted Arab accounts of the relationship of the Khazars and Bulghar language to the Turkish and Finnish (the language of the Ugrians) would be best explained by it. The Cumanian is known to be a Turkic language, but unintelligible to other Turkic-speaking peoples.

The question has hitherto been by Aghmatlu, been only treated from the point of view of the philologist; but there are other difficulties in the eyes of the historian. The Cumanian, who are mentioned as early as the year 1151, were known to the Russians to be heathen. Aghmatlu gives a form which had obviously once been borrowed from Muhammadan peoples, but have assumed quite a different meaning among the "heathen". Pagan prayers begin with the word, *gennetis* (Arab. *ghannat*); the god who rules over the universe is called *Al-Baggar* (Pers. *bagh* "creator", "protector", the soul of the dead, *farah* (Arab. *farah*, "grace, miracle"). If the Cumanians are really descended from the Bulgars of the Volga, who lived in towns, and inherited these expressions from their forefathers, we would have here such an incredible lapse to heathenism, as cannot be paralleled anywhere in the Muhammadan world. This lapse would be all the more difficult to explain as the Bulghar towns arose again immediately after their destruction by the Mongols, and did not reappear till much later, not in 1241 against barbaric conquerors but in a peaceful struggle with other, newly founded towns. The modern Cumanian obviously cannot be descended from the inhabitants of the towns on the Volga but only from such divisions of the Bulghar people as always lived in forests and were little affected by the Muhammadan culture of the cities.

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BULGHAR DAGH. The Turks apply this name which should properly be *BUGRA DAGI* (Bulgar is Turkish for bull, *Taurus*) to a part of the Cilician Taurus [q. v.]

BULGHAR MADEN. the famous silver mines on the northern slopes of the Bulghar Dagh, north of the great caravan route from Bagdad (Kasim) to Adana (the Cilician passes). The mines which have been worked in an ordinary fashion since 1825, yield an ore containing silver and gold, from which much lead is obtained. Statistics are given in *Geogr. Anst. d. Reichs*, I, 537. That as this author says they were only discovered in 1825 is not correct, for even in the middle ages Ibn Faṣl speaks of the silver mines at Bulghar, which are identical with those of Bulghar Maden.

AL-BULĠĠINĪ (in the modern Egyptian pronunciation AL-BULĠĠINĪ) OMAR AL-BULĠĠINĪ, a famous jurist, born in Shaḥān 724—August 1324 at Bulḡina in Egypt, settled in Cairo in 738 (1328) and made the pilgrimage in the years 740 and 745. In the year 745 (1343) he received the office of Mufti in the Dar al-Adl and when his brother-in-law Ibn al-Aḥl became Mufti of Damascus in the year 760 (1357) he followed him thither as his deputy. After the death of al-Aḥl, he became Professor at the Makṭaba in Cairo, was afterwards transferred to the Mosque of Ibn Tūlūn and finally became Kaḥl al-Aḥl. He died in Dhū

'I-Ka'za 505 = June 1403, having a short time previously reached some of his offices in favour of his son. Besides a few commentaries he wrote the *U. al-Fatāwā* 'U. al-Fatāwā al-ḥamīd al-ḥamīd' (i. Al-Hawā, *Wassāḥih* der ar. *Maḥ* der *Kgl. Bibliothek zu Berlin*, N. 4066; *Verzeichn. der ar. Maḥ* der *Kgl. Bibliothek zu Berlin*, N. 381; *Catalogue des Oriens* qui in *Mus. Brit.*, N. 11. Codd. Ar. N. 500; *Fihrist al-Kutub* der *al-Ḥadīth*, N. 206). His son Ḥalīq wrote an appendix to it, *Tarīkh al-Fatāwā* (Al-Hawā, *Wassāḥih* der ar. *Maḥ* der *Kgl. Bibliothek zu Berlin*, N. 4067). The latter, born in 791 (1389), was Professor of Ḥadīth Exegesis in the Ḥadīthiyah of Ḥadīth at the Madrasa of Ḥadīth and from 826 (1423), *Kāfi* of Cairo, died in 848 (1463). In addition to a biography of his father, the *Tarīkh al-Fatāwā* *al-ḥamīd al-ḥamīd* (Kāfirah-Bleedre in *Stambul*, N. 1061) he wrote a *Ḥadīth* on the legal relationships of freemen and slaves, entitled *al-Ḥadīth al-Fatāwā* *al-ḥamīd al-ḥamīd* (i. *Maḥ* der *Kgl. Bibliothek zu Berlin*, N. 4067). His older son, 'Abd al-Kāfirah al-Ḥamīd al-Ḥamīd, born in Kāfirah 793 = July 1363, died in Kāfirah 824 = Oct. 1421, after being several times deposed and reinstated. He wrote a *Ḥadīth* on the Ḥadīth entitled *al-Ḥadīth al-Fatāwā* (see *Catalogue des Oriens* qui in *Mus. Brit.*, N. 11. Codd. Ar. N. 1533-1537) and a *Ḥadīth* on the requirements of a Ḥadīth entitled *al-Ḥadīth al-Fatāwā* (i. *Maḥ* der *Kgl. Bibliothek zu Berlin*, N. 4067).

Bibliography: *Ḥadīth al-Ḥamīd al-Ḥamīd*, *Kāfirah*, ed. *Wassāḥih*, N. 284, see *Al-Hawā*, *Wassāḥih*, N. 9886. *Maḥ*, 1837, 1537. 'Al-Baḥā' *Maḥ* der *Kgl. Bibliothek zu Berlin*, N. 80, 81; *Ḥadīth*, *Maḥ* der *Kgl. Bibliothek zu Berlin*, N. 253; *Broeckmann*, *Maḥ*, *Wassāḥih*, N. 93, 94, 116. (C. BROECKMANN.)

BULUKH (a.), *Masculine. According to the Shāfi' school, one's majority is attained on the completion of his fifteenth year unless he has already shown signs of puberty. Should this happen, however, before the completion of the ninth year, the minority is not terminated. According to the Ḥanafī school and some Mālikites, the completion of the fifteenth year is the whole period for the completion of the period of minority; according to most Mālikites, on the other hand, it is the completion of the eighteenth and in the personal opinion of Abū Ḥanīfa the completion of the eighteenth year for boys and of the seventeenth for girls.

A major is called *Bāḥiq* (i. e. "grown up") in opposition to the minor, who is called *Ḥalīq* ("little one") or *Ḥalīq* ("boy") in the law books. A minor who is almost grown up is called *Al-Ḥalīq*.

Bibliography: Besides the chapter on *Ḥalīq* (i. e. restraint; prohibition of testing) in the *Ḥadīth* books of the various schools (Mālikites, *Ḥadīth al-Ḥamīd al-Ḥamīd* *al-Ḥamīd* (Bulak, 1300), p. 74; E. Snobar, *Al-Hawā*, *Maḥ* der *Kgl. Bibliothek zu Berlin*, N. 26; A. von Kossow, *Culturgesch. der Orient*, I. 517, 522.

(Fu. W. JUVVALL.)

BULUKKIN (BOLUKKIN) is Zulu belonged to the great Buthe family of the Kaḥḥa who proved themselves devoted adherents to the cause of the Fula, in opposition to the Zulu, who were faithful either to the Shāfi' or to the

Umayyad of Spain. After the defeat of Abū Yazīd, when Zūl received the governorship of the Maghrib from the Umayyad al-Mawḥ, he placed his son Bulukkin over three towns, Algiers, Meḥ, and Millana, which had recently been founded or rather rebuilt. The war was continued against the Maghrebians with great carnage and when, after being at first victorious over Muhannad b. Khayr, Zūl was in his turn defeated and killed in 366 (979) and his head taken to the Caliph of Cordoba, al-Muḥ, who had decided to make his capital to Egypt, handed over the government of the Maghrib and of Tripoli with Khayr as its capital to Bulukkin. The latter immediately took steps to avenge the death of his father, recaptured the whole of the Zulu and pursued the Zulus into the desert as far as Sijilmasa. The Fatimid Caliph gave him the honorary title of Abū 'I-Ḥalīq and allowed him to take the name of *Ḥalīq* (i. e. *Ḥalīq* 361 = 4th October 979). Bulukkin proved himself worthy of his office and honour. After the deposition of his son-in-law, he recommenced the campaign against the Zulus, seized Tlemec 368 (973) and transported its inhabitants to Aḥir. As a reward, he received from the Caliph al-Niḥ, who had succeeded al-Muḥ, the province of Tripoli, which he added to his lands and continuing the war against the Zulus, who were in alliance with the Umayyad of Spain, captured Fes and Sijilmasa 369 (980). He was not, however, able to attack the Umayyad ruler, al-Mawḥ, who had disembarked at Ceuta with a large army. He therefore turned his attention to the Berberians (q. v.) and slew their king, Tū b. Abū 'I-Ḥalīq. On the return of this expedition, he died at Warakun (var. Warkun) between Sijilmasa and Tlemec on the 27th *Ḥalīq* 375 leaving his power to his son al-Mawḥ the governor of Aḥir.

Bibliography: *Ḥadīth al-Ḥamīd al-Ḥamīd*, ed. *Wassāḥih*, I. p. 95; reproduced without indication of the source by al-Sawā, *Ḥadīth al-Ḥamīd* I. 87; *Ḥadīth al-Ḥamīd*, *Maḥ*, N. 155-156; *Maḥ*, 20, 25-26; *Ḥadīth al-Ḥamīd*, *Maḥ*, N. 237, 239-240, 243-246, 248; *Ḥadīth al-Ḥamīd*, ed. *Wassāḥih*, VIII. 253-254; 259-261, 262-263; *Ḥadīth al-Ḥamīd*, *Maḥ*, N. 113-116; *Ḥadīth al-Ḥamīd* (Tunis, 1250), p. 74-75; *Journal*, *Le Ḥadīth*, Vol. II. p. 335-369.

(RASH RASER.)

BULUKKIN (BOLUKKIN) is *Ḥamīd al-Ḥamīd*, son of *Ḥamīd al-Ḥamīd* *Ḥamīd*, and *Ḥamīd al-Ḥamīd*, belonged, like the preceding, to the great *Ḥamīd* family, a branch of which ruled over Eastern Algeria with the Kaḥḥa of the *Ḥamīd* *Ḥamīd* as their capital. Yūḥ, brother of al-Ḥamīd and uncle of al-Mawḥ, having revolted in the Maghrib, Bulukkin was sent against him by the *Ḥamīd al-Ḥamīd* sovereign; the latter did not trust Bulukkin, however, and had asked two Arab chiefs, his lieutenants, Khalīf b. Mawḥ and Aḥmad al-Sharī, to accompany him. The latter informed Bulukkin, who revolted in his turn and in cooperation with them, seized al-Mawḥ, who had taken refuge in the Kaḥḥa and slew him in 477 (1085-1086). The latter was a brave and clever man for a rebel. The town of Māḥ, having revolted at the instigation of its governor, Ḥayr b. Abū Ḥamīd in 450, Khalīf b. Mawḥ was sent

against it and put down the revolt. The principal authors of the rising were brought to the Kala and put to death. Four years later, in 1254 (1062), Bulukkin advanced against the Almoravids, drove them back into the desert, took possession of Fez and led away its principal citizens as hostages. While occupying the same year, he was assassinated by Tawala by his cousin al-Nasir. Tawala wished to avenge the murder of his sister Tanmirt, slain by order of Bulukkin. The latter suspected her of having caused the death of her husband, al-Muzaffar, his brother.

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W. p. 173; 1988. Author, Mar. 1, 2001.

(1959-1960)

BULWADIN, the POLYESTER of the Bysantio historians, a small town in Asia Minor, chief town of a *Kaza* in the sanjak of Aydin Kamhiyar (Wilayet Ghazwaniglar), 25 miles distant from the latter town, lying in a plain on the foot of the Emir-Dagh and Sulghen-Dagh, is surrounded by numerous gardens mixed with ancient ruins, and has 62 mosques, at least ten madrasahs, a *Makhdum* (modern) school, a monastery of Rastid dervishes and 8000 inhabitants, all Mohammedans. In the neighbourhood are the hot springs of Kili-Kiliss and the Seljuk ruins of Bulbuli and Cal.

Bibliography: All (Hawāli, *Qaḥira* 128
Jaghāṭi, p. 216; V. Cuiet, *Traité d'Asie*,
p. 330. (Cf. *PLANT.*)

BUNDOX, also **FINANC**, established from the Latin (*finis*) *fontes*, the fountain, thence bullus is projectile and only of modern fire-arms but also of ancient stone artillery (cf. **FINANC**).

BUNDUKDÄR. [See *upinnings* 1, p. 386.]

BUNDUKI, a Venetian requin; from *Runduk*, the Arab name of Venice (Abu 'l-Fidle, *Geography*, 1590, text, p. 120) formed like the German *Venedig*, from *Venetium*.

(FL HUNT.)

BUNDUKIYA, amulet (derived from *bunduk*, [p. v.] out, well, crossbow, hence *bunduki* = amulet-*tree*); this word is in general use throughout the East (Weinstein, *Sprachlicheit aus den Zeitungen, Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xlii. 126, note 1; Huston, *Personal Narrative*, t. II. p. 104), and is not unknown in certain dialects of Algeria also (Deceunet). (Cf. *IBAN*.)

(3) 1948年7月

AL-BUNI, MUHAMMAD ABU 'L-'AKRA ARMAN
 b. 'AD AL-HART (i.e. of Hama), is one of the most
 important Arab writers on occult sciences. He
 died in 621 (1225). He is the author of books
 like the *Sir al-Hikmah*, or *Secret of Sciences*,
 on the Cabala and divination, of minor works on
 the virtues of the *haruf*, on those of the mystical
 names and of the letters of the alphabet. He
 treats, the construction of magic squares, cabalistic
 letters, and other miscellaneous topics.

The works of al-Bīrūnī are those which are the most used even to the present day by Muhammadans, who deal in magic or amulets. In the west they have been of service to scholars like Reimann in his work on the *Almagest* Arabic, *Parvost et Fines du système de M. le Duc de Hesse*, 2 vols 1828, in the part where he discusses enchantment and M. Doutté in numerous passages in his book on *Mythe et Religion dans l'Afrique du Nord*.

An interesting manuscript on magic, belonging to the Bibliothèque Nationale in Paris (n^o. 2662), is in part based on the works of al-Būnī, who is there quoted — evidently by mistake — under

the name of Shams al-Din. (See CAIRI DE VALL, *Notes sur les Testaments et communications écrites*: *Tome II*, 1907, t. p. 520; and the article *Wagman* and *Amulets* (*Shahnamadan*) in the *Encyclopædia of Religion and Ethics*. — Cf. also BROCKELMANN, *Geschichte der Arabischen Literatur*, i 497.)

(EL CARRA DE VAUX.)

BUNN. (See SAHYA.)

BURAIDA, an al-Hijab, one of Muhammad's Companions, chief of the tribe of Aslam b. Adi. When the Prophet migrated from Mecca and was passing the settlement of the Aslam b. al-Hijab, Buraida became connected to Islam, with about eighty families, who were with him. He did not go to Medina till after the battle of Uhud but thereafter when he took part in all Muhammad's campaigns. In the year 4 (620) he was sent to collect taxes from the Aslam and Lhijab and he said to have accompanied 'Ali's expedition to Yaman in the following year. When the Prophet was preparing for the campaign against Tabuk, he again sent Buraida to the Aslam to call them to his aid against their enemies. After Muhammad's death, he remained in Medina till the conquest of Mecca where he built a house. In the year 51 (671), he went with al-Ra'is b. Ziyad to Khosrau and died in Mecca in the reign of Yazid b. Mu'awiyah.

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11. *reg.*; Tabari, III, 2348 *et reg.*; Ibn al-Athir, *Chron.* (ed. Tornberg), III, 408; do., *Ud al-
Qanda*, I, 175 *et reg.*; Nawawi (ed. Wüstenfeld),
p. 175; Baladhuri (ed. de Goeje), p. 410; Caetani,
Anali dell'Islam, see Index.

(K. V. ZETTESYKHA)

BÜRAK. (Not xOHAK, p. 744.)

BURAK, this name, which is connected with *berq*, "lightning" is applied by tradition to the fabulous animal which the Prophet **SAID** ^{SAID} on the night of his ascension (*Al-Miraj*). Allusion is made in the Kor'an (Arkl. 2, 68; III. 1—48) to a vision which the Prophet **SAID** in which he seemed to be borne from Mecca to Jerusalem and thence to heaven. The animal which carried him is ~~described~~ described not mentioned by name in the Kor'an; but the commentators say that on this night Muhammad was in the *fiqir* of the Holy House, that is, in the precincts of the Ka'ba, and that the Archangel Gabriel brought Burak to him.

This legend ~~has~~ been considerably embellished and has become a favourite story with poets and minstrelsy. There are long descriptions of Burial who is represented as a mare with a woman's head and peacock's tail. On this subject see an excellent article in the *Magasin Pittoresque*, 1876, p. 364, where a reproduction of a curious Persian miniature is given; another is given in the same periodical for 1884, p. 4. ~~Another~~ miniature is taken from the celebrated *Chahar* manuscript, containing the translation of the Persian poem on the *Sight of the Azhar of the Prophet*, attributed to Parid al-Din 'Agha; (ed. Paris de Courville. See also Abu 'I-Fida, *Ishtihak* etc.). Burial was also used by Arabian on the visits he paid to his sons Ismail, Ismailid in Mecca. (See Tabart, *French Chronicle*, transl. Zornberg, i 165)

(D. CARA DE VAUL)

BURKĀ-HADJĪ (Burk in the Arabic), prince of Kermān and founder of a new dynasty in that country. He was originally one of the Kāz-Khān, a *tribe* people; according to

Qiyasî was brought to Muhammad b. Takiyâ b. Khawarizmshâh after the battle on the Tâkiz, in which the Khâz-Khâzî were defeated (Ruhî I 607 = August–September 1210) and taken into his service. According to Nasawî (ed. Houtsma, p. 95), he had come to Muhammad as an envoy from the Khâz-Khâzî (Qiyasî tells us the contrary of his position) and was there forcibly detained; according to this authority also, it was only after Muhammad's decisive victory over the Khâz-Khâzî that he entered his service. He was appointed Hâjjîh (Chamberlain); he is also said to have filled some office in the kingdom of the Khâz-Khâzî. When Muhammad died, he was sent to see before the Mongols, Buriq went with one of these princes, Qiyasî al-Dîn Irâkshâh to Persia. Towards the end of the year 618 (the winter season of 1218–1219) when Buriq was dead and Qiyasî al-Dîn, the eldest son, had fled to Isfahân and the Mongols had left the land they had laid waste, Qiyasî al-Dîn was recognised as ruler in almost all Persia and appointed Buriq governor of Isfahân. As a result of a quarrel with the ruler of that town, Buriq obtained permission to go to India in Qiyasî al-Dîn. On the way Buriq was seized by Shamsî al-Dîn, prince of Kermân, who tried to seize his wife and goods; Buriq and his retinue were not only able to resist their opponents but he a short time to conquer the whole land of Kermân, whereupon they gave up their intention of proceeding to India (629 = 1230–1231). This is Qiyasî's version; Nasawî (op. cit.) however makes Buriq appointed governor of Kermân from the beginning. When Sultan Qiyasî al-Dîn appeared at Kermân in 631 (1232), Buriq paid homage to him and was appointed as governor of the province, although some of his dealings aroused the suspicions of the Sultan. While on his campaign in Arak, Qiyasî al-Dîn received intelligence on Qiyasî II 637 = June 1276 that Buriq had risen against him and was in alliance with the Mongols. Qiyasî al-Dîn sent with 6000 men against his rebel; Qiyasî al-Dîn soon followed him with other troops but could do nothing to Buriq who was securely shut up within the walls of his fortress (Kashân, p. 124). Qiyasî al-Dîn himself does not appear to have come in person to Kermân; on the way thither he received repeated warnings from Buriq warning him of his devotion to him. He was still in the neighbourhood of Isfahân when he decided to give up the campaign against Buriq, confirm him in his office and even to send him a robe of honour (Shamsî al-Dîn, ed. Torri, II 234). Towards the end of 633 (1235), Qiyasî al-Dîn, who had quarrelled with his brother, came a fugitive to Kermân; with him was his mother who, against her own will and the will of her son, had become the wife of Buriq. Soon afterwards she and her son were accused of having sought to poison Buriq; Buriq had his wife strangled and the 500 retainers of the Sultan massacred; Qiyasî al-Dîn himself was thrown into prison and Muhammad drove away with his wife, although a rumor spread abroad that he had made a successful escape to Isfahân. As we learn from Qiyasî, Buriq informed the Caliph that he had now adopted Islam and would be a faithful subject of the Imam, unlike the dynasty of Khawarizmshâh, who had always been hostile disposed to the Abbasids, and wished

to be recognised as an independent Sultan. The Caliph granted his request and gave him the title of Kartugh Sultan (the fortunate Sultan) and the other hand Nasawî had seen with his own eyes a letter sent in the name of Buriq to Sultan Qiyasî al-Dîn's sister in which Buriq declared that he had rendered the Sultan a great service by sending him of his worst enemy, and the Sultan might confidently confide in the rank of Prince of Kermân and who like him had reached such an advanced age. He informed the Mongols, as Wogatz Indian ethnographic edition, p. 287, tells us, that he had seen Sultan Qiyasî al-Dîn as a rebel against the Great Khan and therefore according to Mongol law had a right to the estate of the dead man, including the right to marry his widow. He said to have appealed to these laws when he advanced against Qiyasî al-Dîn's Majesty, Aidgh of Yaul, with whom Qiyasî al-Dîn's widow then was. An arrangement was come to between the two princes; the Sultan's widow was handed over to the prince of Kermân, and is said to have afterwards borne a daughter to him; in return he gave the prince of Yaul his daughter to wife.

When the Mongols undertook the conquest of Saka in 632 (1235), their leader, Tâi Khâshî, demanded that Buriq should join the Mongol army as a sign of his submission to the Great Khan. Buriq accepted himself on account of his being advanced in years and sent his son Kishî al-Dîn instead to Mongolia; while on his way thither, the prince received news of the death of his father, which took place on the 20th of the 10th day 632 = 5th September 1235 (following the St. Petersburg manuscript of the *Ta'rikh-i Rûssî*; in the ethnographic edition p. 288, the date is not given).

Bibliography. The portion of Qiyasî's *Ta'rikh-i Khawarizmshâh*, which has been used here is given in Houtsma, *Revue de Textes relatifs à l'Hist. des Seljuks*, I, Preface, p. 114; cf. d'Olcum, *Histoire des Mongols*, II, 3 et seq., 10, 31 et seq., 131 et seq., and the brief notice in Houtsma-Fortall, *Geschichte der Islam*, I, 66. (W. Houtsma.)

BURAK-KHÂN. A Mongol prince in Central Asia, great-grandson of Qaghanî (q. v.) grandson of the Alghu who had fallen at Hérat in 1221 (see above, p. 644). His father Yulduz-Tawa had taken part in the events of the year 1251 (cf. the article *1251*, p. 682) and shared the fate of other rebellious princes. Like the rest of the children of Qaghanî and Qagad, Buriq and his brothers were educated in Mongolia; some years after the accession of the Great Khan Khubilai (1260–1294) they received permission to return to their home and to take possession of Qaghanî's, their father's ancestral domain. Shortly before Buriq's cousin, Mubarak Shâh (the 300th prince of his house to adopt Islam) had been recognised in Central Asia as head of the house of Qaghanî; Buriq had therefore received a *Yurgh* (written order) from the Great Khan to which he was appointed co-regent with his cousin. Without producing his *Yurgh* and without doing anything in particular openly against his predecessor, Buriq is said to have assumed his power in a short time without leaving Qaghanî; all the princes of the house of Qaghanî deserted Mubarak Shâh and rallied round

the new emperor; Mahirah Shah himself was forced to recognise Burak's sovereignty and to entrust his service as head of the *darul* (court household). The dates given for these events are uncertain and contradictory. According to *Maṣṣil Karami*, the author of our only authoritative account of Central Asia (in *Bandukh*, *Verkettion v. ghesch Mongolstogo nachskreviya*, t. 138), Mahirah Shah was raised to the throne in *Shamshad* 1166 (1016 March—7th April 1266) at *Alangasan* (dargan) and taken prisoner in *Shu* 1166 (October of the same year (13th September—1st October) at *Khorghand* by Burak; according to *Waghai*, Burak's accession took place as early as the beginning of 663 (which began on the 24th October 1264). It is certain that the brothers Nicola and Matteo Polo whose journey of three years to *Bukhara* was finished within the years 1262—1263, mention Burak-Khan as prince of the country; it is just possible, however, that Matteo Polo, who had heard of Burak-Khan and his campaign into Persia during his own journey through Persia and Afghanistan, introduced this name by mistake into his account of the first journey of his father and uncle.

During the years following, Burak-Khan had to defend himself against the Great Khan Khubilai as well as against the pretender to the throne of Central Asia, Kaidu, the grandson of the Great Khan Ögedei. Khubilai, the governor of Chinese Turkestan appointed by the Great Khan, was driven out by Burak and replaced by another governor; the Great Khan sent an army of 6000 cavalry to restore the deposed governor but the army sent in quest of him by Burak was much more numerous (30,000 men); so the Great Khan's cavalry had to retreat without striking a battle. The town of *Khoshu*, which belonged to the Great Khan's empire, was plundered by Burak's troops in his orders.

The war against Kaidu was fortunate. Burak was again successful at first, but his opponent received support from the kingdom of the Golden Horde. The prince *Uchak*, brother of the Khan Batu, and Batu appeared in Central Asia at the head of 50,000 men, so that the war took another turn. Burak was defeated and retired to *Ma* al-Nahr, to offer a desperate resistance to his enemies there; it was Kaidu himself, however, who offered to make peace. A *Kurultai* (parliament) was summoned at which a kingdom quite independent of the Great Khan was organised under Kaidu's authority. All the princes were to regard one another as kinsmen (*sanda*); the property of the people of the towns and villages was to be respected, the princes were to be content with the pastures on the mountains and steppes and to keep the herds of the nomads back from the cultivated lands. The greater part (two-thirds) of *Ma* al-Nahr was left to Burak, but there the government of the cultivated areas was placed in the hands of *Maṣṣil Beg*, a governor appointed by Kaidu. The place and date of this parliament are variously given; according to *Rashid al-Din* it was held on the Tulas in the spring of 667 (1269), according to *Waghai* in the shape of *Kajwan* north of *Samarkand*, a year or two earlier, for according to him *Maṣṣil Beg* went to *Iran* in 666 (1268) as ambassador from Kaidu and Burak and Burak's campaign against *Al-Bukhara* took place in 663 (1268-1269).

Some such campaign has been already proposed

at the *Kurultai* and had received the support of Kaidu; probably Kaidu wished to get rid of this dangerous opponent of his out of the country by this means. *Maṣṣil Beg* was sent to *Iran* ostensibly to collect the revenues, to which Kaidu and Burak had a claim (the principle still prevailed that all the princes of the ruling houses should have their share in the revenues of each country conquered); the real object of his mission was to spy out the land and its resources. Soon after the return of the envoy, Burak opened hostilities and occupied parts of *Khorghand* and *Afghanistan* but did not receive effective support from the troops sent to his help by Kaidu with the prince *Kipchak* at their head and was soon left in the lurch; *Rashid al-Din* tells us Kaidu afterwards this had been done by his orders; Kaidu and *Al-Bukhara* ever afterwards regarded one another as friends. *Al-Bukhara* suffered an annihilating defeat on his approach on the 1st of *Shu* 1166 = 22nd July 1270; Burak had to retreat across the *Ony* to *Khoshu* with only 5000 men; during the battle he had fallen from his horse, been thereby injured and had to be carried in a litter.

Various accounts are given of the last year of his life. According to *Waghai* he spent the winter in *Bukhara* where he adopted Islam and took the name of *Sultan Aliyash al-Din*; in the following year he undertook a campaign into *Shamshad*, but his plans again came to naught through the defection of several princes; he had finally with his wife to throw himself on the mercy of Kaidu and was poisoned by the latter's orders. *Rashid al-Din*'s account is more detailed and apparently more reliable. According to him the defection of the princes took place immediately after Burak's retreat over the *Ony*; Burak himself went to *Tashkent*; from there he came to Kaidu who set out with an army of 20,000 men but deliberately advanced very slowly to avail the result of the struggle between Burak and the rebellious princes and to set it to his own purposes. Burak escaped retaliation from the struggle and begged his "kinsmen" to return home as his help was no longer required; nevertheless Kaidu continued his advance. His army was obviously much stronger than Burak's; when Kaidu approached Burak's camp, he surrounded it with his troops. Burak died in the night, from fear it was said. When in the early morning, Kaidu's envoys appeared in the camp, they were received with cries of war, learned that Burak was dead and returned to their lord by Kaidu's command. Burak was buried on a high mountain, after the *Shungol* and not the *Shamshad* fashion. The princes, with *Al-Bukhara* Shah at their head, complained of his high-handed deeds; Kaidu allowed them to appropriate the property left by Burak; *Maṣṣil Beg*'s wife took the things from the same as Burak's widow with her own hands. *Maṣṣil Beg* afterwards entered *Al-Bukhara*'s service; the account given by *Rashid al-Din* was probably obtained from one of his retainers.

According to *Waghai*, Burak was dead by the end of 668 = summer of 1270, according to *Rashid al-Kurani* (op. cit.) he did not die till the beginning of 570 (began on 9th August 1271). This later date is obviously the preferable one as it alone agrees with the above quoted, apparently reliable account by *Rashid al-Din* of the battle between Burak and *Al-Bukhara*.

Bibliography: *Tarikh-i Wafay*, ed. Hammer, p. 154 et seq. (transl. p. 228 et seq.); *Indian ed.*, p. 67 et seq.; *Kashf al-Bihar*, *Qism al-tawarikh*, following the St. Petersburg MS., an edition of the text is being prepared by E. Blocher for *Gild Manuscript Series*, Cf. also *Discussion of the original authorities in G. G. Gerson, Histoire des Mongols*, iii. 427 et seq.; Hammer-Purgstall, *Geschichte des Islams* i. 258 et seq. (W. HANSEN.)

BURĀN or **DOBANUNGT**, daughter of Khutay-Pasiz, a Sassanian Queen who reigned for a brief period in 630.

Bibliography: *Niẓāmat, Ghazaliyat dar Pārs* and *Ashtar zur Teil der Sassaniden*, p. 390 et seq.

BURĀN, wife of the Caliph al-Ma'mūn. According to some authorities, her real name was Khadija and Burān was an added name. Born in Sakh 192 (December 807), while still a child ten years old she was betrothed to the Caliph at whose court her father Hasan b. Sahl was held in the highest esteem. The splendid wedding ceremony, which was celebrated on a state birthday, undoubtedly did not take place till Rammazān 210 (825-826) at Pam al-Sikh, near Wasit. The Arab writers delight in fulsome descriptions of the gorgeous celebrations, all the expenses of which were borne by Hasan b. Sahl. On this occasion Burān is said to have pleaded for the imprisoned pretender Ibrahim b. al-Mabrit and obtained his release; others, however, ascribe his pardon to the influence of the Wazir Ahmad b. Ali Khshid. Burān died in Rabi' I 271 (September 884) nearly 80 years of age.

Bibliography: *Tahsin*, iii. 1029, 1028 et seq.; Ibn al-Athir (ed. Tornberg) vi. 248, 279; the *Khatikan* (ed. Winkelmann) n. 119 (transl. by de Slane i. 265 et seq.); *Ishtā'at, Lughat al-Madris* (ed. de Jongh) p. 75 et seq.; *Wahid Gush. d. Chahān*, ii. 250, 272; Muir, *The Caliphate, its Rise, Decline, and Fall* (3rd ed.), p. 503 (1824). (K. V. ZETTERSTEN.)

BURDA is a piece of woollen cloth used since pre-Muhammadan times, which was worn as a cloak by day and used as a blanket by night. That of the Prophet has become famous. As a reward for Kā'ib, Zubair's (q. v.) poem, he made him a present of the *burda* he was wearing. It was bought from the son of the poet by Mu'awiyā and was preserved in the treasury of the Abbasid Caliph until the occupation of Bagdad by the Mongols. Haulgi caused it to be buried but it was afterwards claimed that the real *burda* of the Prophet was saved and is still preserved in Constantinople.

Bibliography: *Das. Dictionnaire des noms de vêtements chez les Arabes* (Amsterdam, 1845), p. 39-44; K. Hauer, *Die Dialecten von Algier*, 1910, p. 90-92 and the authors quoted. 2. The name of a celebrated poem by al-Buhārī (q. v.). According to the legend he composed it when he was cured of a paralytic stroke which had seized him by the Prigolot's throwing his morsel over his shoulder as he had done on a previous occasion for Kā'ib, Zubair. The fame of this miraculous cure spread and the poem which was entitled *al-burda al-sharifa fi ma'alya' al-burda* came to bear the name *burda*. Its verses are supposed to have supernatural powers. They are still employed at the present day as charms and recited at burials. No other Arabic poem has

enjoyed such success. (See also) commentaries have been written on it in Arabic, Persian, Turkish and Berber. The *burda*, the *burda* and the *burda* that have been made from it are numerous. The poem begins with the usual *burda* in the style of ancient Arabic poetry; the author then proceeds to regret his youth and confess his faults. His *burda* is contrasted with that of the Prophet, whose miracles, related according to tradition, fill the following verses. The poem concludes with a supplication to Muhammad and several verses in his honour. There is no trace of Sufism in it and this is not the least of its merits. Among the chief commentators may be mentioned the first in point of date, that of Abu Shihab 'Abd al-Rahmān b. Ismā'īl al-Dimashqi (596-665) copies of which are preserved in Paris (Bibl. Nat., n. 1630) and Munich (n. 547); that of Ibn Hariz of Tlemcen (died 843) described by Dozy as "superior to all others"; that of Khālid al-Arkan (died in 905) which has been several times printed, notably with that of Ibrahim al-Bāghī (died 241 A.H. 855-856); that of Ibn Aglū (Cairo, 1296). The text was published for the first time in English by Ud in 1761 under the title, *Carmen Mysticum Sancti Muhammed* with a Latin translation. Since then it has often been reprinted, particularly in the East and there is practically not a *Madrasa* which does not contain it. In the West, von Rosenzweig's edition may be mentioned: *Funkele's Klammer des von Lohs des Helden der Genäpfe* (Vienna, 1824), with a German translation and notes. The best edition is that of Rula, published after his death by Rahmoun, *Die Burda, ein Gedicht auf Muhammad* (Vienna, 1860), with translations into Persian, Turkish and German; it does not however contain the series of apocryphal verses given by von Rosenzweig. The *burda* has been translated into various languages; without enumerating all the translations, we may mention, in addition to those mentioned above, that of de Sacy (at the end of the *Explication de la Poësie* by the Ab. Berkwit, translated by Garcin de Tassy, Paris, 1822) and that of H. Reiser, with a commentary (Paris, 1894); that of Redhouse, *The Burda* (in W. A. Clouston, *Arabic Poetry for English Readers*, p. 322-341, Glasgow, 1881); Gabel's Italian translation, *al-Burda* (Florence, 1901), p. 30-85, with notes.

Bibliography: *Das. Dictionnaire des noms de vêtements chez les Arabes* (Amsterdam, 1845), p. 39-44; K. Hauer, *Die Dialecten von Algier*, 1910, p. 90-92 and the authors quoted. 2. The name of a celebrated poem by al-Buhārī (q. v.). According to the legend he composed it when he was cured of a paralytic stroke which had seized him by the Prigolot's throwing his morsel over his shoulder as he had done on a previous occasion for Kā'ib, Zubair. The fame of this miraculous cure spread and the poem which was entitled *al-burda al-sharifa fi ma'alya' al-burda* came to bear the name *burda*. Its verses are supposed to have supernatural powers. They are still employed at the present day as charms and recited at burials. No other Arabic poem has

BURDĪ, extracted from the Latin *burgum* through the Syriac (cf. Franke, *Die Arabischen Fremdwörter im Arab.*, i. 255) a "citadel". In astronomy *burd* means "sign of the zodiac".

BURDĪ was the name applied to the Manikhean monks of Mongols and Circassians headed by Sahān Khān and quartered in the towers of the citadel (*burg*) of 'airo. From the time of Sahān Burdī (1231-30 = 1282-1298) the Sultans were chosen from their ranks. Bahān II (q. v.) was the first Burdī allowed to occupy the throne of Egypt. Thoir, last ruler of the Burdī was executed in 1517 (122) by the Ottoman Sahān Salim.

(M. SUDENHORN.)

constructed by Djidjologic in the seventeenth century have recently been repaired for modern use.

Bibliography: Central Province: Plateau Gazetteer, Nimal District, (Allahabad, 1908.)

BURH (= "Wolf" in Eastern Turkish is al-Burh al-Din al-Din was born by the latter in charge of the baggage-train in Damascus at the beginning of the campaign of 518 (1823). In the same year he had command of the troops before the al-Jazirah gate at the unsuccessful siege of Hama. He died after the surrender of Aleppo from a wound received in the house from a lance during the siege (579 = 1185). Brave and magnanimous. He combined in his person the most admirable moral and physical qualities. Shortly before his death, his brother greeted him with the words: "I have taken Aleppo and will give it thee". "Yes, if I were to live, but you have paid dearly for it as losing such a man as I", was the reply.

Bibliography: *Die al-Sultān (al-Tawāliḡ)*,
al. 113, 120, 128. (CL. (BUNY.)

BURI, **TAU** AL-MULKA, prince of Damascus, fought bravely and devotedly from his early youth at his father Tugheig's side, against the Crusaders. He succeeded him in 522 = 1520. The Janissaries managed to make their influence strong in Damascus through the Viceroy At-Muzaffar; their representative Abu 'I-Walid ~~was~~ almost more powerful than Buri himself. The Janissaries made an agreement with Buri to hand over Damascus to the Franks by a capitulation and receive Tyre in exchange. When Buri ~~heard~~ of the plan, he slew his vizier and had all the Janissaries, 20,000 in number, massacred. Damascus was put in a state of defence and the Frank-~~was~~ to retire. The Mamuks of the Janissaries were not long in overtaking him, however; Buri was treacherously attacked by some of their agents in 525 (1521) and died of his wounds in the following year.

Histioglyphis: *Rennell* 1828 *Histories des*
Indes Orient., t. 4, 17, 19, 20, 206, 207,
345, 372, 384, 392, 393, 395; *ib.* 534, 535,
538, 539, 567 et seq. 661, 662, 663 et seq.
(M. S. SOLEMAN.)

BURI-BARS an Alp Arslan, the Saljuq, was son by Bakhartch against Arslan Asghar, another son of Alp Arslan, who was trying to make himself independent in Khwarezm. In the struggle between the two brothers, Buri-Bars was at first successful but in the second encounter in 488 (1095) his troops were scattered and he himself was taken prisoner and strangled by his brother's order.

Hektographie: Ihu ad Aghiz, ul. Tchernberg,
n. 179; *Kuwait de l'année 1895* à l'Université
de la Souda. n. 257

BUR-TEGIN, a prince of the house of Kharshid, or Iak-Khar in the ward al-Nahr. In all manuscripts the ~~name~~ ^{name} is written Bur-Tegin or Bur-Tigin; apart from the meaning of the Turk word (*bur* = Wolf), the reading is confirmed by the name in *Minutskir* (ed. *Wörterbuch-Nachrichten*, text v. 27, *Meise* 62).

In the *Ta'rikh-i Sulayki*, Bih-Tughla is first mentioned in the narrative of the events of the year 430 = 1037-1038 (cf. Mawlay, p. 682). The text is here certainly corrupt; the correct reading probably is *Bi-Tughla* *bi-Tughla* *bi-Tughla* *bi-Tughla*.

I. e. the prince Hārī-Tegin Aḥr iškān Naḡmān was a son of Alak-Nawz, the conqueror of Sīr-wād al-Nahr and identical with Tughlakh Ḥasan Durghin I. Naḡm who afterwards became ~~Sultan~~ ^{Khan} Khan of Samarkand. Of his earlier life we only know that he was kept imprisoned by the sons of 'Alai-Tegin (*cf.* p. 207). Escaping from his captives he last went to his brother 'Ain al-Dawla in Uḡadā (in Tughlakh's) thence sent a letter to the ruler of the Ghaznavids and was recognized as Emir by Sulṭan Muḥammad; the latter in reply was so convinced that should it have fallen into their hands, even the sons of 'Alai-Tegin could have raised no protest against it. Soon afterwards Hārī-Tegin took himself to the wine-estate Kunūdhī (this is the correct reading, cf. the comparison of the variants in Barthold, *Ferdowsi's poems*, *Muscatell's edition*, v. p. 9, note 4), who lived in the mountain north of Paghanyan and the adjoining area; from there he set out at the head of 3000 men towards Bīstāmān and Wakhsh. These lands at this time belonged to the Ghaznavid kingdom, although Hārī-Tegin proclaimed himself a vassal of Sulṭan Muḥammad, he cruelly ravaged the country so if it were that of an enemy. Hārī-Tegin ran an embassy to make his excuses; nevertheless an army of 10,000 men was sent against him at the end of Muharram 430 = October 1038; he ~~was~~ forced to vacate Khitān and retire to the land of the Kunūdhī, against the advice of his counsellors Muḥammad resolved to undertake a winter campaign against him there. On Monday the 10th Rabi' I. 430 = 18th November 1038 he crossed the Oxus on the bridge of boats constructed in Alingshtān's service (*see. cit.*); on Sunday the last day of the same month (31st December) he reached the town of Paghanyan (*q. v.*); the warden Ish-Nawz, without having encountered any opposition on his march, advanced still further north from there but received despatches from his kingdom which induced him to return. At this season of the year this hurried retreat could not be effected without heavy losses; his army was now constantly harassed by Hārī-Tegin and his horsemen: the Sulṭan only succeeded in reaching the Daryā by leaving behind a portion of his baggage, camels, and horses.

Bar-Tegin's prestige was culturally valued by this audience and now historians looked to him. In *Shihabnam* 431 (23rd September – 22nd October 1039) Sulaym al-Buhārī was informed that Bar-Tegin had defeated the sons of 'Alī-Tegin and deprived them of almost all Ma warā al-Nahr; those ~~sons~~ ^{sons} must, however, have been exaggerated. When this war between the Ghaznavids and the Saljuq princes was depicted at the battle of Dandānabād in favour of the latter (Thursday the 8th Rabi'ul-Thani 431 = 23rd May 1040), the victors sent envoys to expose their success to the sons of 'Alī-Tegin as well as to Bar-Tegin (Ruhshāh, p. 288). This is the last mention we have of Bar-Tegin. In place of him we now find Faughānī-Tabrīz Ibrahim b. Kayr who is first mentioned on coins in 438 = 1046-1047 with his full title *Faughānī-Tabrīzī* was *Amīr al-Bihar* and *Amīr al-Bihar al-Hind* Faughānī-Tabrīzī. On the coins struck in Bukhara in the year 433 (1041-1042) he is only called *Tabrīzī* b. Kayr, without any title. It is nowhere expressly stated that this Ibrahim b. Kayr is identical with Bar-Tegin but there are ~~no~~ ^{no} grounds ~~for~~ ^{for} doubting the identification.

Bibliography: Besides the main source (*Tarikh-i Sulayk*) BSH-Tayin is also mentioned in Gardizi (cf. the text in Barthold, *Turkistan* etc., I, 9) and in Minubakini (*Iran*, ed. 1900, Kain-Kaziminski, text, 7, 47). Cf. the discussion of the original source in Hilarstein-Kaziminski (*Moscow*, Paris 1887, Intern. p. 122 et seq.) and Barthold (*Turkistan* etc., II, 318 et seq., 327 et seq.). (W. BARTHOLOMEW.)

BURIDS is the name given to a dynasty which ruled independently in Damascus as Atabegs (governors of the Seljuk Sultanate) 503—549 = 1109—1154. Tughtegin, the founder of the dynasty, was Atabeg from 497—503 = 1103—1109 for Tughtekin the infant son of the Seljuk prince and afterwards for Tughtekin's brother Bakhtish, the dynasty is called after Tughtegin's son (q. v.). Its last ruler was Burid's grandson Mu'izz al-Din Abul (534—549 = 1154—1154), an incapable and suspicious tyrant; he had put to death his real followers and could only rely for support on the Crusaders. To prevent Damascus falling into the hands of the Franks, Mu'izz seized the town, forced Abul to be content with Hama and later to exchange it for other towns in the distant town of Hama.

Bibliography: *Revue d'Histoire et de Géographie*, *Orient*, I, 25, 27, 31, 435, 456, 467, 493, 497. (M. SOREL.)

BURINT, AL-HASAN B. MUHAMMAD AL-DIMASHQI AL-SAFARI HANU AL-DIN, an Arab historian and poet, born in the middle of Ramadan 963 = July 1536, at Sohar in Galilee, came when 10 years old with his father to Damascus, where he received his education at the Madrasa al-Salfiya. After the completion of his studies, which he had to interrupt in 478 = 1067 by a four years' stay in Jerusalem on account of famine, he lectured in various madrasas. In the year 1020 = 1611 he acted as Khatib to the Syrian pilgrim caravan. He died on the 13th Rabi' al-Thani 1024 = 1611 June 1615. His chief work is the collection of biographies entitled *Tarajim al-A'yan min Akbar al-Zaman*, containing accounts of 505 individuals which he had collected at long intervals and completed in 1023 = 1614; it was edited by Fakh al-Din al-Mahdhi al-Dimashqi 1078 = 1667 and published with a supplement (cf. Abulwail, *Verzeichnis der arab. Hds. der Kgl. Bibliothek in Berlin*, No. 9889; Flügel, *Die arab. pers. und türk. Hds. der Kgl. Hofbibliothek in Wien*, No. 1190; *Fakhr al-Kutub* at al-Azhar, 1, 33); his *Diwan* is preserved in Istanbul (Kutubkh., No. 1287). There are some of his poems in Berlin (*Merakhi* on the Sufi Muhammad b. Ali b-Barakat al-Kadiri, a. Abulwail, op. cit. No. 7833, 3). Götting (poetic epistle to As'ad b. Mu'izz al-Din al-Tibbati al-Dimashqi with the latter's reply, cf. Petrus, *Die arab. Hds. der kaiserl. Bibl.*, No. 24, 23) and London (*Catalagus Cod. Or. Mus. Brit.*, II, No. 650, 2). Lastly he also wrote a commentary on the *Diwan* of 'Umar b. al-Farid, lib. Cairo, 1279; he completed the commentary on the *Taj al-Sugra* in 1002 = 1594 cf. Derenbourg, *Les Mus. — l'Encre* No. 420, 2.

Bibliography: al-No'mani, *al-Furqan al-'Asir* (cod. Weizmann), II, 289; Abulwail, op. cit. No. 9880, fol. 122; Minubakini, *Khawassat al-A'yan*, II, 31; al-Khalidi, *Kutub al-A'yan* (Cairo, 1294), p. 17—22; Wüstenfeld, *Die Ge-*

schichtskritik der Araber, No. 351; Brockelmann, *Gesch. d. ar. Lit.*, II, 290.

(C. BROCKELMANN.)

BURLIN. [See *MURMUR*.]

BURMA. In 1901, the total number of Mohammedans in Burma was 339,446, of whose names there had been found in Ayah, where they form 30% of the inhabitants. In Rangoon city there are many wealthy Muhammadan merchants. The most interesting class is that called Zairabids, the offspring of Burmese Mohammedans by Muhammadan natives of India, who numbered altogether 20,423. In Upper Burma the male parents are said to be derived from three quarters: immigrants from southern India, prisoners from Arakan, and prisoners from Manipur. While adhering faithfully to Islam, the Zairabids have adopted the Burmese dress and commonly know no language but Burmese.

Bibliography: *Imperial Gazetteer of India*, (J. S. CORRIE.)

BURSA. [See *MURSA*, p. 768.]

BURSUK, the name means "badger" in Eastern Turki, companion and friend of the Seljuk Sultan Toghtekin-Beg, was the first to hold the office of chief of police (*qadim*) at Bagdad after the burning of that city in 451 (1059); he commanded a section of the advance-guard of the army sent against Aleppo by Malik-Shah in 479 (1080) and walked at the head of the procession on the occasion of the marriage of Malik-Shah's daughter with the Caliph in 480 (1087). He took the side of Berktash in his struggle with his uncle Tutugh, went with him on his defense and accompanied him to Isfahan in 487 (1094); he was murdered by an Ismaili assassin in Ramadan 490 (August 1077). He had received in full part of *Khizmat* (Tutash, *Sahib-Khatun*, between al-Alveid and Muhammad), which passed to his descendants. The latter were powerful enough to capture the rebel Mango-Bars (Mu'izz al-Din, r. 374) and send him to Sultan Muhammad. As a reward for this service, the Sultan withdrew their feet from them to give them that of Diyarbakir and the surrounding country in exchange in 499 (1106).

His son, likewise called Bursuk, was sent by Berktash against Isfahan, one of Sultan Muhammad's generals, who had asked Rai, and defeated him before the walls of that city in 497 (1103). Though he was so ill with gout that he had to be borne on a litter he succeeded in breaking up the Muhammadan troops in Syria 503 (1111-1112). He was appointed commander of the army sent by Sultan Muhammad, first against Tughtekin and Toghtekin, who had revolted and next against the Crusaders (508 = 1115) and crossing the Euphrates to Rakha with the rear-guard of this army he marched on Hama and occupied it. He was about to attack the Crusaders who were plundering the Muslim goods before Antioch when he was persuaded to retreat. He died in 510 (1116-1117). He was a man of noble and devout character, who always regretted having consented to retreat and indeed was preparing to renew the fighting when death overtook him. His grandson Bursuk took part in the revolt of the Turkish Emirs who succeeded from Sultan Mas'ud to throw in their lot with the Caliph al-Mustasim (529 = 1135) and sought an interview with the latter; he received the command of a section of the right wing at the battle of Lalman on the 10th Ramadan =

24th June. He was also among the Kurds who revolted against Mas'ud in 530 (1135) and made their peace with him in the following year.

Bibliography: Ibn al-Athir (ed. Caradoc), x, 6, 97, 106, 151, 159, 185, 190, 243, 311, 342, 356—358; id. 14, 23, 30.

(C. H. BECKER.)

AL-BURSUKI (See *AL-BURSUKI*, p. 226.)

BURTAS or **BURDAS** (in al-Bakir: *Furuk*), a pagan people in the Volga territory; on the relations of the Burtas to their neighbours on the north and south, the Khazars and Bulgars, see the article *BURDAS*, p. 786 *et seq.* Mas'ud also gives the name Burtas to a tributary of the Irti (Volga; *Murad*, ii, 14 and *Tawhik*, p. 68); Mas'ud (*Ostrogodskii and sarmatians Strifskii*, p. 336) considers this river to be the Sa. No adherents of Islam are mentioned among these people by any authority, unlike the Khazars and Bulgars. Vakar's statement (i, 307) on this point is based on a misunderstanding of Vakar's (ed. de Goeje, p. 225) statement regarding the Bulgars is erroneously transferred by him to the Burtas. In the source of the Rus' (ed. de Goeje, p. 149 *et seq.*), al-Bakir (Kunik and Rosen, *Historia al-Bakir* etc. i, p. 44) and Gardizi (*Barthold*, *On the geography of the eastern part of Asia*, p. 40) that is told us of the religion of the Burtas is that their beliefs were the same as those of the (Turkish) Ghuz and that one section of them turned their dead and the others buried them. The Burtas were far behind their neighbours in the state of civilisation; there was no real ruling authority in their land, only the elders of the tribes. The commercial relations of the Burtas with the Muhammadan world were only of importance for the fur trade. The fur (*fox*) of the Burtas are mentioned by Vakar (i, c.).

The Burtas are identified with the Finnish people known to the Russians as "Mordwa" (in *Kahraula Merina*). Their settlements immediately adjoined the Slav lands on the Oka and stretched a considerable distance to the north; the town of Nizhny-Novgorod was founded in their lands by the Russians in 1221. Like the other peoples of the Volga territory, the Burtas had to submit to the Mongols in the 13th century; rising by them are however mentioned as late as the 17th century; nevertheless they showed themselves much more ready to adopt Christianity and Russian culture than Muhammadan peoples or those who had been affected by Muhammadan culture. The large section of the Mordwa is now completely merged in the Russians. (W. BARTHOLOM.)

AL-BURUKI (A.) Plural of *AL-BURUKI* (q. v., p. 796.)

BURULLUS (*Bortulus*, *Burulus*), a district and lake in the Nile Delta. While the main branches of the Nile flow directly into the sea, many of its smaller streams flow into the lake which lies to the north of the fertile land of the Delta and are only separated from the Mediterranean by a narrow chain of sand hills. The large salt lake lying between the Komila and Damietta arms of the Nile, is called Lake Burullus at the present day. Throughout the year it covers an area of 180,000 acres and about twice this area in season of floods. It has an exit to the sea through which when the Nile is high, the fresh water flows out into the sea, and when it is low, the salt water rushes into the lake. The lake is

famous for its richness in fishes and the population of the northern coastlands live by fishing.

The name Burullus (*Bortulus*, *Burulus*) or more correctly Barallus (*Vakar*, ii, 143) is quite ancient. In Coptic we have Barallou, Tpatalla. In Greek *Barallou* is the name of an ancient see of a bishop, which is also called Nikedules, Nikedules; al-Kindi mentions Barallus among the fortresses of the Egyptian frontier. No town of this name now exists, but the little villages at the end of the tongue of land, which lies along the north of the lake to the east of its exit, probably represent the remains of the ancient Barallus; the name is applied at the present day to the whole area in the northeast of the lake, a district (*Barallus*) of the province of Ghariya with 15,163 inhabitants. The chief town of the district is Bahari which had supplanted the ancient Barallus even in the Bahari's time.

In the middle ages the lake was not called after Barallus, but after Naxarish or Naxarawo. This place, which has not yet been identified, probably occupied the site of the now abandoned Kom Masarut which lies on the little island, west of the exit. According to Ibn Dikmak, v, 113, the ancient Naxarawo must have occupied this site; even in his time it was quite deserted and

Bibliography: Vakar, i, 593; iv, 780; Ibn al-Athir, *al-Tajrid al-awwal*, p. 137; Ibn Dikmak, *Kitab al-tarikh*, v, 86, 113; Ibn al-Bakir (ed. Deirbary et Sarguinitz), i, 56 *et seq.*; Kalkandani (transl. by *Barthold*), p. 39; 115; 'Ali Mubarak, *Kitab al-Diwan*, ix, 30 *et seq.*; Maesteker, *Egypt* (1905), p. 172; Boinot Bey, *Dictionnaire géographique de l'Égypte*, p. 126; Amelineau, *La Géographie de l'Égypte*; *L'Égypte Chrétienn*, p. 102 *et seq.*; The best is that published by the Survey Department 1:50,000, Sheet N.W. vii. 1—3; N.E. vii. 1. (C. H. BECKER.)

AL-BURZULI, *Abu 'L-Kasim b. Ahmad b. Muhammad b. al-Muttal al-Kairawani al-Mawili*, an Arab author, came as a pilgrim in 806=1403 to Cairo, became hakim at the Zaituna, mufti, presider and professor in Tunis, and died on the 15th Dhul-'Kada 841=20th Apr. 1438 (according to others 844=1440 or 847). He wrote the *Ushul al-Fiqh al-Mawili min al-Usul al-Kafaya* (*Ushul al-Fiqh al-Mawili*) (cf. *Catalogue de la Bibl. de la Faculté de Théologie de Tunis*, ii, 144—146; *Catalogue de la Bibl. de la Faculté de Théologie de Tunis*, ii, 144—146; *Catalogue de la Bibl. de la Faculté de Théologie de Tunis*, ii, 144—146; *Catalogue de la Bibl. de la Faculté de Théologie de Tunis*, ii, 144—146). A synopsis of this author is perhaps contained in *Bibl. Mus.*, No. 247. In the 2nd half of the 13th century Ahmad al-Burzuli made a selection of Mas'ud from this work; an anonymous excerpt of the year 1140=1736 is *Al-Burzuli* 2nd 1337.

Bibliography: Zarkashi, *Tarikh al-Dawlat al-Mawiliyya wa 'l-Hafsiyya* (Tunis 1269), p. 122; Ibn al-Bakir, *al-Burzuli* (Algiers, 1903), p. 150; Brockelmann, *Gesch. d. ar. Lit.*, ii, 247. (C. BROCKELMANN.)

BUSHAK, *Abu 'L-Kasim b. Isma'il* (usually called briefly *Bushak*), was born in Shiraz, lived chiefly at the court of Timur's grandson Iskandar in 'Omar Shaikh in Isfahan and died there in 1424 or 1427 A. D. He appears in the Persian *Shah-nama* as the authority on culinary matters. From the original *Bushak al-Afima*, "Bushak of the

Museum). The "City of the Greeks" (*Polis*) of old, of Chusar must be identical with Rishahr. (Tomachak, *op. cit.*). The modern name Rishahr, (abbreviated from *Rew Shahr*) dates from the period of the Selimians, to whom a colonisation of the town is ascribed. To distinguish it from the town of the same name in the district of Arrakjan (q. v., p. 400) this Rishahr is characterised by the Arab authors of the middle ages as that near Tawwaj; it is written by them *Rishahr* and *Rishahr* (cf. e. g. Baladhori, *ed. de Goeje*, p. 387). Until comparatively modern times it was a busy maritime town; even on Portuguese maps of the xviii and xviii centuries, Reiser or Reiser (a corruption of Rishahr) is marked with red letters as the chief emporium on the Persian coast.

According to a note in the Armenian geography of Pseudo-Moses of Chorene (see Marquart, *Erzählung*, 1901, p. 27, 126) the finest pearls procured in the Persian Gulf were brought to the market of Rishahr. The Portuguese de Barros in the xviii century estimated the size of the town at 1000 houses. Rishahr gradually declined as Bushir arose; it became the quarry pit of which the latter obtained not only for several villages in the neighbourhood, but also for the greater port of Bushir. Of the ancient town there now only remain the ruins of the former fortress (*Qasr*) forming a huge square, which in its present form probably only dates from the Portuguese period. Rishahr is used at the present day by the European colony in Bushir as a country resort: the British Resident also has a summer residence there.

Bushir seems to be first mentioned in Yāqūt (2503, line 1) in the form *Rishahr*, which is nearer the original *Abd Rishahr* — "father of the town"; perhaps however the reading should be *Rishahr*. The name was corrupted by English sailors to Bushet and Bushir. Bushir was a wretched little fishing village down to the middle of the xviii century. The foundations of its modern importance were laid by Nādir Shāh when he raised the village to the rank of a town and destined it to be the base for the whole Persian navy. Although the naval ambitions of the Persian Shāh came to naught through his early death, his interest in Bushir nevertheless had the effect of concentrating the trade of the Persian Gulf there more and more, so that Bender-'Abbas was ultimately deprived of its commercial supremacy in these waters, which it had held since the days of Shāh 'Abbas I the Great. Bushir is now the first export of Persia. Even in Nādir Shāh's time the English *Factor* had built an important factory there. Since then the trade has been mainly Anglo-Indian; England, India, and other English dependencies almost exclusively control the import trade and have about half of the export trade. The most important articles exported are: opium, especially, wooden goods, wheat and tobacco. The main imports are: cotton goods, weapons, munitions, tea and indigo. Besides the fairly regular steamboat trade, the number of sailing vessels, mostly Persian, Turkish and Arab, L. of Muscat, which call at Bushir, is by no means insignificant.

On imports, exports and shipping the best source of information is the *Administration Reports* of the British Resident at Bushir which have appeared annually since 1876 and are printed

at Calcutta in *Selections from the Records of the Government of India, Foreign Department*. The tables, covering the years 1893—1897, given by M. v. Oppenheim, *op. cit.* II, 311—314, are based on these official English returns; the statistics on exports and imports given in Stolte-Andreas (p. 69—73, for the years 1866—1869, 1878—1882) and de Murgen's notes (*op. cit.*) on trade and commercial relations on the Persian Gulf, may also be consulted.

Bushir may be regarded as the harbour of Shiraz. It is connected with this town, about 120 miles distant, the chief intermediary for trade between the Persian and the interior of Persia, by an important caravan route, which passes through some towns of importance (the principal is Kazerun). The road is difficult to traverse, as several dangerous mountain passes and five high parallel ranges have to be crossed.

The town which rises but little above the sea-level is surrounded by a wall, half in ruins, with bastions; its best defence is the shallowness of the water which allows only small boats to land; the streets consist of narrow crooked streets, the houses are fairly extensive. On account of the almost unbearable heat the dwelling houses as in Bender-'Abbas are provided with column-like erections (*ādāg*, Persian "wind-catcher") which carry the cool air from the upper strata of the atmosphere to the lower rooms.

The climate of Bushir is very hot but in the opinion of competent judges not actually unhealthy, although it can only be borne by European constitutions if great precautions are observed, on the climatic conditions of Stolte and Andreas, *op. cit.*, p. 7, 8 note 2. Locusts are a terrible plague to the district as indeed to the whole coast from Bushir to Shiraz; cf. Ritter, *vol.* p. 789.

The principal building at Bushir is the Residency, lying outside of the town proper, the immense fortified palace of the British Consul General, who superintends all Britain's political interests in the Persian Gulf. On account of its great importance the post of British Resident is maintained in a splendid fashion; gunboats and soldiers are always at his disposal.

The number of inhabitants was estimated by Major at the beginning of the sixteenth century at 10,000, by H. Petermann in 1854 at only 4000—5000. Ross reckoned it at 10,000 in 1855, and Stolte and Andreas at 12,000 at the same period. More recent estimates are as follows: M. v. Oppenheim, 20,000—30,000, Chini, 15,000, Linné (1900), 20,500; on the last two see Supas in Petermann's *Geogr. Mitteil.*, Erg. Heft n. 125 (1901), p. 26. By far the greatest part of the population is of Arab descent; there are a few hundred Jews and Armenians; the Europeans (mainly English) number not much over a score.

Bibliography: Ritter, *Erzählung*, I, 712; *vol.* 779—780 (especially the accounts of earlier travellers like Niebuhr, Maier, Fraser); Fr. Spiegel, *Iranische Alterthümerkunde*, I (Leipzig, 1871), p. 90; Stolte-Andreas in Petermann's *Geogr. Mitteil.*, Erg. H. N. 77 (1885), p. 7, 8, 46—47, 69—73; W. Tomachak in the *Sitzber. der Wien. Acad. der Wissensch.*, Bd. 121, Abt. III, (1890), p. 61—65; Vrellberg, *Persien, aus histor. Landeskunde* (Leipzig, 1891), p. 58; L. Strange, *The Lands of the Eastern Caliphate* (Cambridge, 1905), p. 261, 272, 290;

W. Ouseley, *Travels in Various Countries of the East* (London, 1819 et seq.), i. 183—189; iii. 578 (index). Wellsted, *Travels to the City of the Caliph* (1840), i. 130 et seq.; W. Moule, *Notes in Journ. of the Roy. Geogr. Soc.*, 1857, p. 108 et seq.; W. A. Shephard, *From Bombay to Bushira and Buzura* (London, 1857), and other contemporary essays (See the titles in *Zeitschr. f. Deutsch. Morgenl. Ges.*, xiv. 228); H. Petermann, *Reisen im Orient* (Leipzig, 1861), ii. p. 154—156; K. Mortens, *First Reise zum Jem pers. Golf*, ii. Bushira in *Deutsch. Geogr. Anzeig.*, 1897, p. 113 et seq.; de Morgan, *Mission scientifique en Perse*, *Ann. géogr.*, Vol. li. M. Fehr, v. Oppenheim, *Vom Mittelmeer zum Persischen Golf* (Berlin, 1900), ii. p. 310—317; E. Sachau, *Am Euphrat und Tigris* (Leipzig, 1900), p. 12—14; G. N. Curzon, *Persia and the Persian Question* (London, 1892), Index s. v. Bushira. The above mentioned reports of the British Residents give also an annual chronicle and form the chief source for the recent history of Bushira and of the Persian Gulf in general. (M. STRACK.)

BUSHIR (also written **ABUSHIR** and in the new form **ABU 'L-SIRA**) the name of several localities in Egypt. The name is connected with the God Osiris, who was originally worshipped in the Delta, so that the name occurs more frequently in northern Egypt. The ruins of the ancient Taponia Magna have retained the name **Abushir**; likewise a village with 336 inhabitants in the district of Bahariya in the province of Dakahlia. Better known is a place of this name with 637 inhabitants in the district of Bahariya al-Kubra in the province of Bahariya. It was called **Bushir** in the *Tabula* agri. There is a fourth **Bushir** southwest of Cairo between Saketra and Qize (Qize). At the present day it has 2456 inhabitants, and is called **Bushir al-Sidi** to distinguish it from other places of the same name. 'Abd al-Latif gives a remarkable account of its pyramids and tombs (De Sacy, *Recherches de l'Egypte*, p. 171, 220 et seq.). Excavations have been carried out quite recently here under German auspices. Another **Bushir**, frequently mentioned, is **Bushir al-Malak** at the exit of the Falyum in the province of Bahi Sud (formerly Bahariya). This place used also to be called **Bushir Kurahin** (or **Kurahin**, **Kuridin**, **Kuridin** and many other variants) and is held to be the place where Marwan II, the last Omayyad Caliph, died in 132 (749-750). His tomb is still pointed out in **Bushir al-Malak**. Local tradition also agrees with the popular belief as that al-Khalid (ed. Guent, p. 90; Vahit, l. 670) must be mistaken when he says that Marwan died at an otherwise unknown **Bushir** in the province of Adhnamain. **Bushir al-Malak** at the present day has 3319 inhabitants. Before the division into provinces i. e. in the early Muhammadan period it was a separate *kura*. The poet of the *Burda* takes his *Nisba* from this **Bushir**. There is also a **Bushir Dafauf** (from the medieval *Dafauf*) in the Falyum, which now has 1411 inhabitants. The root of the same name at the Second Cataract is probably an Arabicised form of a Nubian word and has nothing to do with Osiris.

Bibliography: Vahit, *Mu'jam*, i. 760; de Sacy, *Recherches*, 70 et seq.; Ibn Khaldun, *al-Tuqa al-muniriya*, 73, 151, 139, 159; Haddad (transl. by Wilmsheld), 93; Ibn Dukak, *Kitab al-*

intiqar, Index; 'Ali Mubarak, *Khitat Qandisiya*, viii. 25; l. 6 et seq.; Boinet Boy, *Notice sur la Géographie andré Abou Sir*, Amélieau, *La Géographie de l'Egypte et l'Égypte*, 7 et seq.; Baudouin, *Égypte*, Index (s. v. *Abushir*). (C. H. BECKER.)

AL-BUSIRI, **SHAKIR AL-DIN MUHAMMAD** b. SA'ID b. ISMA'IL b. MUHAMMAD, an Arabic poet of Berber origin as his tribal name al-Sanhadi shows. He was born on the 11th Shawwal 608 = 7th March 1213 in Abushir (whence the name al-Bushiri, or according to Sayyid al-Dilay (he is also called al-Bushiri). Very little is known of his life. He lived at Bishra, was a clever calligraphist, attended the lectures of the Shaikh Abu 'l-'Abbas Ahmad al-Marsl and acquired the reputation of being learned in Tradition. The date of his death is not certain; Makrid and Ibn Shaker give the year 696 = 1296-1297, Sayyid, 695 = 1295-1296, Haddad, 694 = 1294-1295. His grave was near that of the Imam al-Shafi'i. He composed a number of poems of which the *Burda* [q. v.] is the most famous. We may also mention the *Hamziya* f. *Hamziya al-mahmudiya*, which has often been published and annotated; the *Du'at al-mahmudiya* f. *Hamziya al-mahmudiya*, in which he imitates Ka'b b. Zuhayr's celebrated poem; the *Kasida al-Bashariya* and the *Kasida al-Mahmudiya* f. *Hamziya al-mahmudiya*; al-Tamiz al-Bashari.

Bibliography: Ibn Shaker, *Kitab al-mahmudiya* (Bulaq, 1299) ii. p. 205; al-Sayyid, *Hamziya al-mahmudiya* (Cairo, 1293) Vol. I. p. 200; Ibn Shaker, *Kitab al-mahmudiya* (Bulaq, 1291), p. 10; R. Basset, Introduction to his translation of the *Burda* (Paris, 1894), p. i—xii.; Brockelmann, *Gesch. d. arab. Literatur*, Vol. I, p. 264-265; Gahviell, *al-Bushirata* (Florence, 1901), p. 24—29.

(KURT DAMST.)

BUSR b. **AMR** **AS'AD** b. **AS'AD** (there is authority for the latter form), an Arab general of the Umayyad clan of the *Qasbi* *Ansir*, was born in Mecca in the last decade before the Hijra. Only traditions which have been influenced by Shiite prejudices deny him the title of *Qasbi*. He came with the relief column into Syria under Khalid b. al-Walid, distinguished himself there by his bravery and afterwards took part in the conquest of Africa. His bravery earned him a *shah* and rewards from Qusayr. During the civil war he vigorously declared himself on the side of Mu'awiya for whom he won over the influential Kinn chief, Shurahbil b. al-Sim. At Hama we find him in the Syrian camp. He afterwards helped 'Amr b. al-'As to reconquer Egypt for Mu'awiya. Busr is perhaps the most striking figure among the lieutenants of this Caliph. He was a typical Beduin of the old school, utterly impatient to pity, if Shiite tradition has not exaggerated the details of the portrait of this fiery opponent of 'Ali. Sent into Arabia against the latter's partisans, Busr waged a war of extermination against them. He destroyed the dwellings of the enemies of 'Uthman in the sacred towns of the Hijaz and displayed a loyalty to the Omayyads which was only surpassed later by Mu'awiyah b. 'Uthman and Haddad. In the Yaman he put to death the two young sons of 'Ubayd Allah ibn 'Abbas. During the brief campaign, which was terminated by the abdication of Yazan, son of

'AN, he commanded the vanguard. As a reward, he received the governorship of Basra where he established a dictatorial regime. He spent little time in the 'Iraq but returned thither to settle the children of 'Uyayd b. 'Abd al-Malik and by drastic measures subdued the last armed partisans of 'Ali. We later find him leading several naval expeditions against the Byzantine Empire.

After the year 50 (670), this agent of Ma'awiya's ambition, general and admiral by turns, disappears from the field of politics. He is said however to have lived at court till the death of the sovereign. According to the Shi'ites, he went mad because he brought down 'Ali's curse upon himself. He reappears again in the reign of Walid I, when he is said to have again taken part in an expedition to Africa. Other authorities make him die at Medina in the reign of 'Abd al-Malik. He seems to have lived to a great age and fallen into his dotage.

Bibliography: H. Lamson, *Basra sur le delta de l'Euphrate*, 1, 42-48; 284; Baladhori, *Futuh*, 226-228; 456; Ibn Khadjar, *Ishtara*, 1, 300; Ibn al-Athir, *Usd al-Ghabe*, 1, 179-180; 1, 392; Mas'udi, *Précis d'Or*, v. 474-475; 478-479, iv. 131-132; v. 45-47; Tabari, 1, 2109; 2242, 2406, 3430-3432; 11, 11-12, 22; Tirmidhi, *Jahiz*, 1, 274 (Baladhori); *Tajdrid al-Mafaddih*, (M. Ubl. Khodir, Cairo). (H. Lamson.)

BUST, a town which formerly stood in the modern Afghanistan, on the left bank of the Helmand just below its junction with the Arghandab. The situation of this town in the angle between the two rivers where the roads from the west (Herat and Zaranj) unite to cross the Helmand and continue eastwards to Baluchistan and India, at the place where the river begins to be navigable, seems to have been an exceedingly favourable one.

Great earthworks in the neighbourhood of Bust, which was one of the centres of ancient Iranian civilisation, point to a great prosperity in ancient times. At the beginning of the 6th century we find Bust in the possession of the Ephthalites from whom Khumar b. Adhghanwan won back the town.

It was won for Islam by 'Abd al-Rahman b. Samarra in the period following. Bust appears to have been an outpost of Arab dominion against the independent native chiefs of the lands adjoining on the east who bore the name or title of *Zabul* [see the article 'AN AL-BAGGAS A. MUHAMMAD A. AL-AGHA'II, p. 56 and cf. Marquart, *Erdbilder*, p. 350]. The Arabs sometimes consider Bust as being in Sistan, which in the narrower sense did not strictly stretch so far to the east. The founder of the ruling dynasty of Saffarids who came from Zabul, Ya'qub b. al-Lath (254-265 = 868-875), is said to have spent a year in Bust during his campaign. In 366 = 976, Bust was taken by Subuktigin, the founder of the Ghaznavid dynasty. It is from the period shortly before and shortly after this event that the descriptions of the town by Ibn Khaldun and Muqaddasi date. The former speaks of the Indian trade of Bust, both mention the fields of wheat, which crossed the Helmand and prairie the rich orchards in the neighbourhood. The Ghaznavid period appears to have been the most flourishing in the history of Muhammadan Bust. Muqaddasi speaks of the military town of al-'Askar (the mo-

derm ruins of Lashkari Bazar) lying $\frac{1}{2}$ farsakh east of Bust, as the dwelling of the Sultan. Bust is repeatedly mentioned as the royal residence. In 447 = 1048 'Abd al-Rahid's general succeeded in defeating IM'ad's and Alp Arslan's Saljuqs, who had made a raid into Sistan, not far from Bust. A hundred years later the Ghaznavids received the blow from which they never recovered. The Ghaznavid 'Ala al-Din Ghanaviz ravaged the kingdom of Bahram Shih and utterly destroyed the capital Bust; the glory of Bust seems to have been shattered by this blow. Its favourable situation alone enabled it to drag on a wretched existence during the following centuries. Any prospect of a more prosperous future was destroyed by the invasion of Timur's hordes at the end of the 14th = 15th century. The destruction of Rustam's dam transformed Sistan into a desert as it depended for its prosperity on irrigation from the Helmand. The fortress of Bust alone, owing to its strategic position, survived many a storm till it was finally destroyed by Nadir Shah in 1738. Its walls still rise high above the bank of the Helmand and a wide area covered with ruins testifies to the erstwhile splendour of the seat of the Ghaznavids.

Bibliography: Baladhori (ed. de Goeje), see Index; Ibn Khaldun (ed. de Goeje), p. 242, 244 et seq.; Muqaddasi (ed. de Goeje), p. 304. On the history of the town see particularly Ibn al-Athir and the *Indagat al-Najm*; G. Le Strange, *The Lands of the Eastern Caliphate* p. 344 et seq.; J. Marquart, *Erdbilder*, see Index; Bellw, *From Indus to the Tigris* (London, 1874), p. 172-177. (K. Hartmann.)

AL-BUSTA, The 'Post', Arabic pronunciation of the Turkish Posta [q. v.]

AL-BUSTANI, the name of a prominent Maronite family which has produced several literary men who have rendered considerable service to the Arabic language and literature. The most deserving of mention is Butrus al-Bustani who was born at Dibbiya (between Haida and Beirut) in 1819 and died in May 1883. He received his early education in the training-college of 'Ain Warba but in 1840 he became connected with the American Mission in Beirut and became a convert to Protestantism. He then received an appointment as teacher in the college in 'Abeish and composed a textbook on Arithmetic entitled *Kutub al-Hisab*. After a stay of two years there, he went to Beirut and worked on the translation of the Pentateuch into Arabic, undertaken by E. Smith. At the same time he was engaged in his Arabic dictionary *Muhtasab al-Muhtasab* (ed. 1867-1869) of which he prepared an abridgement, the *Kutub al-Muhtasab* (printed at Beirut, 1869). In 1870 he founded the newspaper *al-Diyar* but afterwards another *al-Diyar* and finally the magazine *al-Munir*. His plan of publishing a list of proper names, after he had finished his dictionary, was enlarged in 1873 to his beginning to publish an Arabic encyclopaedia entitled *al-Ma'arif* assisted by his son Selim al-Bustani and other collaborators (1876). When the eighth volume was about to appear, Butrus died, but the work was continued by his son Selim on the death of the latter also in 1883. It was continued by his other sons and a relative Sulaiman al-Bustani and others till its completion in 1898. — The Salimian, just mentioned, was no less re-

On military history Wāṣi Buṭrān is particularly prominent in the reign of 'Alid al-Malik. This Caliph used to spend the winters in Buṭrān during his campaign against Maṣab in the years 69—71 = 689—691. His camp was there, and it was the starting point for his military operations. cf. Wellhausen, *op. cit.* p. 117—119; Weil, *Geschichte der Califen*, I. 397, note 2; *Hamān* (ed. Freytag), p. 658, v. 6. In the war between the 'Abbasids and the Syrian Ḥamāsians Buṭrān is again mentioned. The army sent by al-Mubarak under Abu 'l-Aghar was surprised by the Ḥamāsians here in 90 = 903 and utterly routed.

Bibliography: Vāṣi, *Maṣālik* (ed. Wartenfeld), I. 664; II. 29, 300; al-Dimashqī (ed. Mehren), p. 205; al-Kazwī (ed. Wartenfeld), I. 178; Abu 'l-Fida, *Taḥṣīn al-Bihar* (ed. Paris), p. 167; *Maṣālik al-Aṣṣaf* (ed. Juybānī), I. 159, 239; II. 345; Le Strange, *Palestine under the Moslems* (1890), p. 406, 426, 460; G. Freytag, *Wörter zu al-Fihrist* (Paris, 1839), p. 28, 36, 112; V. Sachau in the *Zeitschr. für Assyriologie*, III. p. 50—51; K. Poppeke, *Derivation of the East II.* (London, 1745), p. 168; Saxe u. Herzfeld, *Archaeol. Reise im Euphrat- und Tigrisgebiet*, I. (Berlin, 1911), p. 114 ff. esp. 129 ff. 134.

(M. STRAUSS.)

BUṬRUS **al-BUṬRĀNĪ**. [See **al-BUṬRĀNĪ**.]

BUWAṬ, the name of several places in Egypt. According to Rohnet Bey's *Historische Geographie* there are two places in modern Egypt of this name. **BUWAṬ** is however pronounced Buṭṭ.

1. A *naḥiya* with 200 inhabitants in the district of Damahār, and the province of Bahariya, and 2. a *naḥiya* with 1449 inhabitants in the district of Bahariya in the province of Asūf.

'Alī Maḥṣar mentions a third place of this name in his *Ḥiṣṣat al-Bihar* in the province of Baḥr Saḍf in the administrative district of al-Zakariya. This appears in Rohnet Bey as Abūṭ and belongs in the district of Waḡa. **BUWAṬ** with 1364 inhabitants in the district of Daḥrāz, in the province of Asūf, must also be mentioned here. One of these places was the chief town of a district (*ḥiṣṣa*) in the middle ages (Kalkandamī, *taḥṣīn*, Wartenfeld, p. 94). As the name of this district is written **BUWAṬ** by Abu 'l-Fida's time, it could perhaps be identified with N^o. 3; but according to Kalkandamī, *loc. cit.* the identification with N^o. 2 is more probable. Vāṣi in *Yahyā*, famous scholar and contemporary of al-Shāfi'ī (d. 231 = 845-846) took his name al-Buwaṭ from one of these places, presumably N^o. 3.

Bibliography: Besides the above-mentioned: 'Alī Maḥṣar, *Ḥiṣṣat al-Bihar*, I. 16; Vāṣi, *Maṣālik*, 72; *Maṣālik*, I. 765 ff. esp.; W. Fattouh, *Al-Jam' al-Bihar*, 119.

(C. H. BECKER.)

BUXAR, a place in British India, on the railway from Bombay to Calcutta, west of Bankipore. In 1764, the English under Munro defeated here the Nawab Wazir al-Qadī and the Great Mughal Mīr 'Alam.

BÜYIDS or **Buwayhids**, a Persian dynasty whose founder Abū Ḥajjāj Būya (Buwaḥ) is represented by some to have been a descendant of the Sasanian king Bahmān Gōr. The alleged genealogical table of the Būyids, who were originally freedmen in Dailam, does not go back to the Sasanian king himself but only to his

first minister Mīr Narsā; little reliance is to be placed on this table however and the whole is apparently only an attempt to glorify the dynasty. A chief of a warlike horde, which consisted mainly of Dailamites, Abū Ḥajjāj had already played a prominent part in the struggle between the 'Alids and the Sāmānids; the real founders of the dynasty however, which rose so rapidly, were his three sons 'Alī, Ḥasan and Aḥmad. After the fashion of their countrymen they preferred to be regarded as *Shī'as*, but for these wild warlike religious questions were of quite subordinate importance. After the Būyids had enlisted in the service of Marḥūm b. Ziyār, who was at the height of his power about 320 (922), the eldest brother 'Alī was appointed governor of Kārdj (S. E. of Hamadān), but when the latter defected the Caliph Kāḥir's troops and occupied Isfahān, Marḥūm began to seek the rivalry and ambition of the Būyids and returned Isfahān to the Caliph whereby he provoked them to open hostility. Aḥmad had already been defeated by the Caliph's troops; the place to fall was Nāwbandūghān, which was occupied in 321 (933) by 'Alī, while the brother Ḥasan drove the Arab garrison from Kārdj. In the following year the three brothers succeeded in taking Shīrāz and occupying the whole province; after the assassination of Marḥūm in 322 (935), his brother and successor Washmugh was unable to hold Media which province also fell into the hands of the Būyids. While 'Alī remained in Fārs and Ḥasan ruled in Media, Aḥmad conquered Kirmān in 324 (935-936) and kept gradually advancing westwards. When in Jumādā I 334 (November 945) he entered Baghdād, the Caliph al-Mustakfī had to give him the title of Amīr al-Bihar and give him the honorary title of Mīr al-Dawla. At the same time 'Alī and Ḥasan received the titles 'Imān al-Dawla and Rukn al-Dawla respectively, and similar pompous titles were bestowed the usual appellations of the Būyid rulers. A few weeks later in Jumādā II 334 (January 946) Mīr al-Dawla had the unfortunate Caliph blinded, and proclaimed Abu 'l-Faḥr al-Faḥr, a son of al-Mahdī, his successor under the name of al-Mu'izz. The Caliphate now passed through a period of the deepest humiliation and the 'Commander of the Faithful' became a mere puppet in the hands of the Būyid Amīr. According to one account, Mīr al-Dawla went as far as to adopt the title of *Shāh*; this is not confirmed by the coins however, on which the Būyids only bear the title Amīr or Mīr. In the year 338 (949-950) al-Dawla died and he be left no male heir; the next eldest brother Rukn al-Dawla was recognised as head of the family while the government of Fārs passed to his son 'Aḥmad al-Dawla. Dissensions soon broke out within the family however. When Mīr al-Dawla died in 356 (967), his son 'Imān al-Dawla Bakhtiyār succeeded him in Kirmān, Kūrdjān and the 'Irāq. The latter was unable to maintain proper discipline among his troops who consisted partly of Dailamites and partly of Turks, but had to seek the assistance of his cousin 'Aḥmad al-Dawla who restored peace but took Bakhtiyār prisoner and seized his lands. Rukn al-Dawla managed to bring about a reconciliation between them and Bakhtiyār resumed his lands again. After the death of Rukn al-Dawla in 366 (976), hostilities

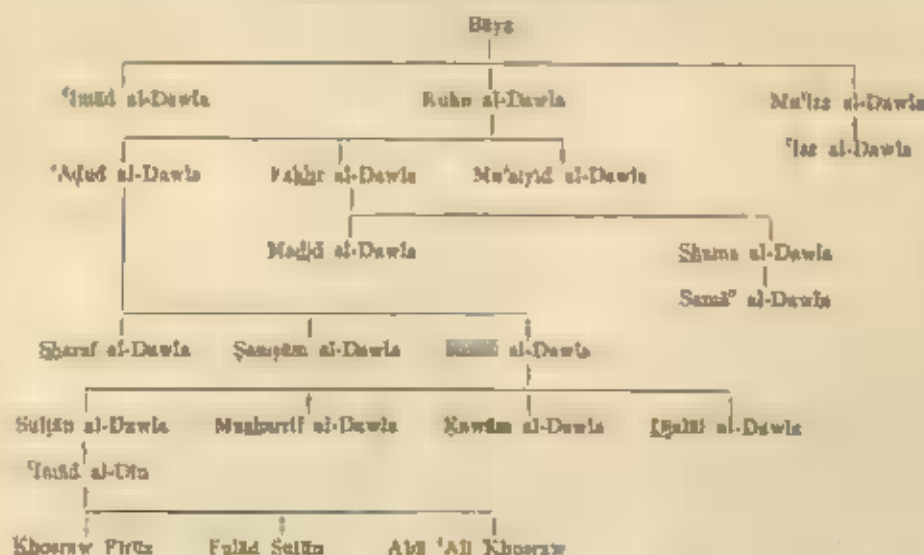
broke out again. He had divided the kingdom among his three sons and this plan, which has so often proved fatal, brought misfortune to the Bayids also. The entirety of the whole kingdom was to fall to 'Ajud al-Dawla, while Mu'ayyid al-Dawla was appointed governor of Isfahan and the third brother Fakhr al-Dawla received the remaining province of Media. After 'Ajud al-Dawla had defeated Bahā'iyār's troops and subjugated all 'Irāq to his rule, he next deprived his brother Fakhr al-Dawla of his kingdom. When the latter sought to make himself independent, he was attacked and had finally to flee to Khurāsān. 'Ajud al-Dawla was now able to unify the whole kingdom under his sceptre and in his reign the dynasty reached its zenith. After his death in 372 (983) war broke out among his three sons. In the following year Mu'ayyid al-Dawla died childless and while 'Ajud al-Dawla's sons, Shams al-Dawla, Samshun al-Dawla and Bahā' al-Dawla were fighting with one another, their uncle Fakhr al-Dawla was recalled from his exile by the nobles and recognized as ruler in Media, Tabaristan and Khurāsān. The war between the sons of 'Ajud al-Dawla ended in 380 (990) with the triumph of Bahā' al-Dawla. The latter died in 403 (1013), and under his four sons, Sulaym al-Dawla, Muḥammad al-Dawla, Kawthar al-Dawla, and Izzat al-Dawla, and their successors, the family became more and more divided and the incursion of the Turkish and Seljuqite mercenaries hastened more and more so that the kingdom gradually fell to pieces. With his power disappearing before his eyes the irony of fate prompted Izzat al-Dawla to become dissatisfied with the hereditary title of Amir and to adopt the old Persian title of 'King of Kings'.

The authority of the line of Fakhr al-Dawla next collapsed. In 388 (988) Kaḥṭā b. Waḥḥāgīr had conquered Khurāsān and Tabaristan, and ten years later the Kurd Kaḥṭayida (Kakwayids) seized Isfahan. Hamadshāh also finally fell into their hands and in 420 (1029) the good-for-nothing Maḥḥūd al-Dawla, a son of Fakhr al-Dawla, was overthrown by Maḥmūd b. Subuktigin and taken to Khurāsān.

It was now the turn of the other Bayids. Under Sulaym al-Dawla's son 'Isḥāq al-Din the state of affairs was still endurable; but after his death in 440 (1048) the former confusion broke out again. In Baghdad the Sunnis and Shī'ites were fighting with one another, and in the province there was war between 'Isḥāq al-Din's two sons, Khawraw Firds and Firds Sulaym. The latter had to take to flight and allied himself with the Saljuqs, while Khawraw Firds was recognized as Amir of the 'Irāq with the title al-Malik al-Rahim. In 447 (1055) however, the Saljuq Sultan Tughrul Bey entered Baghdad and put an end to Bayid rule. The last Amir of the dynasty, al-Malik al-Rahim, ended his days in confinement.

The Bayids, with the exception of 'Ajud al-Dawla, had little time for the arts of peace. It is to 'Ajud al-Dawla's honour that he found time to attend to the domestic development of his kingdom as far as lay in his power, by encouraging poets and scholars, building mosques, hospitals and other public buildings, repairing canals and wells which had become filled up and granting funds from the state treasury for the relief of the poor. This period of peaceful prosperity was of but short duration and after his death the kingdom resumed its downward course.

GENEALOGICAL TABLE OF THE BAYIDS.



Bibliography: Ibn al-Athir (ed. Torberg), viii. 12. 2; Abu 'Y-Fird' (ed. Reiske), ii. 372 et seq.; al-Makin (ed. Erpeles), p. 202 et seq.; Ibn Khaldūn, *Kitāb al-Din*, iv. 426 et seq.; Hamd Allah Hamdani, *Kitāb al-Din*, i. 423 et seq.; Willers.

Genk. der Sultane aus d. Genk. Bayid nach Al-Birkand: Weil, *Genk. d. Chahsen*, ii. 650 et seq.; iii. 2-95; Müller, *Der Islam im Morgen- und Abendland*, ii. 40 et seq.; Muir, *The Caliphate, its Rise, Decline and Fall* (3. ed.), p. 580-583; Lane-Poole, *The Mohammedans*

Dynasties, p. 139—144; Geiger and Kahle, *Grundriss der arabischen Philologie*, II, p. 504—566. (K. V. ZETTERSTEN.)

BUZĀ'Ā (بوزاء), a town in Syria, west of Haleb, Long. 37° 65' E. (Circum.) and Lat. 36° 13' N., in the middle ages the most important place in the district of Bushān (q. v., p. 806). The various pronunciation of the name as Buzā, which meets us as early as Vāqūf, is the only one in use in the present day. According to Ibn al-Dubāi (vii = xiv century) Buzā was in his time midway between a town and a village in Akra. Its abundant water supply, flourishing gardens and fine houses are praised. A strong castle (*ḥaṣṣ*) rose above the town; outside of it stood Abu 'l-Fuḍl tells us, the shrine (*maṣḥab*) of 'Alī b. 'Alī Ḥalīl, brother of the Caliph 'Alī (see above, p. 239). M. v. Oppenheim copied three inscriptions on the mosque at the west end of Buzā, which refer to Malik Saḥib Ḥamīd (reigned 569—577 = 1174—1181), son of Nūr al-Dīn, see van Berchem, *op. cit.*, nos. 76—77. The Crusaders conquered Buzā after a seven days' siege of the citadel in 532 = 1138; in the same year however it was taken from them again by Zangī. In 571 = 1175, Ḥalīl al-Dīn (Saladin) gained possession of it.

At a short distance from Buzā, 5 miles to the north, lies al-Baḥ (*="the gate"*) 1050 feet above sea level (see Haddad, *Faṣṭavus*, p. 394) an important station in the middle ages on the road from Haleb to Manbij, about a day's journey from each but much nearer to Haleb in distance. It was once regarded as a sort of suburb of Buzā, whence it is occasionally also called Bū al-Buzā. In Vāqūf's time Buzā was an important market for cotton goods which were transported from it to Damascus and Egypt. The whole neighbourhood between Haleb and Manbij has always been a famous cotton country. On the inscriptions from Buzā (of the xiv and xvth century) see van Berchem, *op. cit.*, nos. 63—67. The village of Tadhī, the modern Tadhī, lies near Buzā 146 to the southwest; on two Arabic inscriptions from there, see van Berchem, *ibid.* 68—69.

Bibliography: Ibn al-Dubāi (ed. de Goeje = *Gibb Memorial*, vol. v., p. 249; Vāqūf, *Ma'ham* (ed. Wattenfeld), I, 437, 603, 811; al-Dimashqī (ed. Mehren), p. 116, 203; Abu 'l-Fuḍl, *Taḥṣīn al-Bulḥān* (ed. Paris), p. 267; *Maṣābiḥ al-Miṣr* (ed. Juybol), I, 111, 150, 194; iv, 326; Ḥalīl al-Dīn, *Zubḥ al-Naḥṣ al-Manbij* (Tübingen Dissert. by R. Hartmann), 1907, p. 62; Ibn Ḥalīl, *Taḥṣīn al-Bulḥān* = A. v. Kremer, *Denkschr. der Wien. Akad. d. Wissensch.*, 1852, III, Abh. 2, p. 37, 38; Arnold, *Christen, arabia* (Halle, 1853), vol. II, glossary, p. 17 (gives a few places); Le Sauvage, *Palatins under the Abbassides* (1890), p. 406, 426, 540; M. v. Berchem (Discussion of M. v. Oppenheim's inscriptions) in *Revue des Assyriol.*, Bd. VII, Heft 1 (1909), p. 56—57; Weil, *Geogr. der Chaldäer*, II, 262, 265, 357; R. Pococke, *A Description of the East*, (ii. London, 1743) p. 168; Ritter, *Erdbkunde*, xvi, p. 1695; Sarras and Hensfeld, *Archaeol. Reue im Egypten und Tigrisgebiet*, I, (Berlin, 1911), p. 114—115. (M. STRICK.)

BUZĀ'Ā, governor of Fars under the Saljuqs. Ruzba was one of the Emirs of

Manjshar, governor of Fars, and ruled the province of Khuzistan on his behalf. He was therefore with the troops of his overlord, when the latter in alliance with the other Emirs advanced against the Saljuq Sultan Alaḥ and was taken prisoner in the battle of Kuzhūba (other authorities give the place of encounter as Paḥl Angūst) and afterwards put to death (532 = 1137—1138.) While the Sultan's troops were beginning to plunder the hostile camp immediately after the battle, Ruzba fell upon them and put them to flight; he captured several distinguished Emirs of the Sultan and the latter himself only escaped with great difficulty along with the Atabeg Kara Sonkor. Fortune of the slaying of his overlord, Ruzba had them all put to death including Kara Sonkor's son. To revenge the latter's death, his father undertook a campaign into Fars in the following year and placed the Saljuq prince Saljuq Shāh in command of the operations. Hardly had Kara Sonkor set off with his troops, when Ruzba, who in the interval had retired to the fortress of Saḥl Dī (Ḥalīl al-Baḥ), appeared again and took Saljuq Shāh prisoner as he was left without troops (534 = 1139—1140). Saljuq Marḥūm therefore in hand over to him the province of Fars, and Ruzba managed to make his position more secure by making an alliance with two other Emirs, 'Abdā, Lord of al-Baḥ and 'Abd al-Rahmān Taghanyarak. The Sultan bore the catalogue of these Emirs for a time, but was finally able to regain his independence by treacherously murdering both of them. When Ruzba then took the field against the Sultan, he was taken prisoner at the battle of Marḥū Ḥamagīn, a day's journey from Hamadān, and put to death in 542 (1147).

Bibliography: Ibn al-Aṣḥr, *Aḥṣā* (ed. Tornberg), II, 39 et seq.; *Revue des études asiatiques* à Paris, des Saljuques, II, 170 et seq.; Mirkhond, *Hist. Saljuqīdār* (ed. Vulliamy), p. 214; *Ta'riḥ al-Ghazā* etc.

BUZĀ'Ā, a well in Arabia in the land of the Arab tribes, where Tadhī b. Khawālīd al-Aḥmad was put to flight by Khālīd b. al-Walīd in the year 11 A. H. (632) cf. above, p. 475.

Bibliography: Vāqūf, *Ma'ham*, I, 601 II; Contant, *Annals dell' Islam*, II, 604 et seq. **AL-BUZDĀNĪ** (See *AL-BUZDĀNĪ*, p. 112).

BUZURG b. SĀHĀVĀY, a master of Rāmshūr (vth = xth century) and author of the *Kitāb al-Naḥṣ al-Hind*, edited by P. A. van der Lih (Liden, 1883—1886) with a translation by M. Devin, a collection of sailors' tales about the lands of the Indian Ocean, which are often full of fantastical exaggerations but usually have a foundation of truth.

BUZURGUMNĪR b. SĀHĀVĀYAN of Marw, the famous Visier of the Sāsānian King Anshāsrwan to whom legend ascribes numerous pithy sayings. Cf. Nöldeke, *Geschichte der Perser und Araber* & c. p. 251 note; Tāh in the *Grundriss der arabischen Philologie*, II, 346.

BUZURGUMNID, KĪZĪ, second Grand Master of the Assassins or Isma'īlīs of Persia, born in Kūshār, was after his admission to the sect entrusted by Ḥasan Sabḥ with the task of capturing the fortress of Lemaer, he took it by surprise in the night of 20th 1190 Ḥ. 495 (= 5th Sept. 1102) and held it there for 3 years. In Safar 511 (June 1117) he was besieged by the Atabeg Nūshūgīn Shāhraz,

general of the Seljuk Sultan Muhammad. When Hassan Salihid fell sick in Radd II 313 = May-June 1124, he summoned Buzurgumish to him and proclaimed him his successor, and after Hassan's death on the 26th of the same month = 23rd June he was succeeded by Buzurgumish. After ruling for 14 years in Alkhul, on the same principles as his predecessor he died on the 20th Jumadh I 332 = 12th March 1138, leaving the post of Grand-Master to his son Muhammad.

Bibliography: A. H. al-Din Muhammad, *Tab'iqat al-Fatimiyyin*, in C. Diebener, *Essai sur l'histoire des Seldjoukides* (Journal Asiatique, 1856), p. 26, 89 et seq.; J. de Hammer, *Histoire de l'empire des Seldjoukides* (traduction Hebert et de la Nouaille), p. 159 et seq.; Michael, *Revue des études*, vol. IV, p. 65; Khondemir, *Shah-nama*, vol. II, 3rd part, p. 74. (Cf. IVABZ.)

BYZANTINE EMPIRE. [See ROM.]

C.

(See also K.)

CADIZ (rarely also in an older form *Cádiz*), written *Cadix* in French, Portuguese and German, but pronounced *Cádiz*, *Cadice* (whence *Cadizian*, Spanish *Cadizano*, German *Cadixen*) is at the present day the capital of the province of the same name, the most southern of Spain, with 70,000 inhabitants, lying on the bay and Gulf of Cádiz on the Atlantic Ocean northwest of the straits of Gibraltar. It was founded about 1100 B. C. by Phoenicians from Sidon as a depot for the tin which was brought from the Cassiterides (Britains) and the silver of Tarebilah, *Tarvraile*, *Tarvraile* not far from the mouth of the Baetis (Guadaluquivir) in the land of the Tartessians (Tartessus), on the rocky northwestern promontory of the island of Euxine or Cádiz, which is now called Isla de León. In Phoenician the town was called *Gad(ā)ir*, (*Ḥ*)*Aggadi* *גַּדְאִיר* (cf. the Hebrew *גַּד* and *גַּדְאִיר* = *twice wall*, *double wall*, septimentum, a walled place in a state of defence, a fortress (cf. the Arabic) from which the Greek name *Cádiz*, the Roman (*Cadix*) *Cadix*, the Arab *Ḥadix*, which latter is naturally the original of the Spanish *Cádiz* (as an appellative, the Arabic *ḥadix* passed also into Libyan Berber, *ḥadix*, *ḥadix*, *ḥadix* = wall, steep rock, *ḥadix*, *ḥadix* and has given the modern place-names like Agadir.)

About 300 B. C. the Phoenician *Cádiz* was occupied by the Carthaginians and became the centre of operations for the Punic conquest of the south of the Peninsula, just as at a later period Hamilcar, Hasdrubal and Hannibal equipped their fleets and armies in this rich commercial centre, the Punic emporium of the west; a similar use was made of it by the Scipios in the second Punic war when *Cádiz* had succumbed to Rome in 206 B.C. of commercial jealousy of Carthage, Greek scholars like the sailor Pytheas in the 4th or 5th century B.C., the Great Artemidoros in the second and Ptolemaios in the first century B.C., who remarked the phenomenon of tides which they had been practically unacquainted with in the Mediterranean (there is a difference of 6-10 feet between ebb and flow), frequently visited the town in which many Greeks resided. The flourishing trade and period of great prosperity of *Cádiz* lasted throughout the ancient period. On the other hand the Gothic period and the Arab middle ages mark a period of great decline in which the fortunes of the town reached a very low level (cf. Alexandria and Carthage); the town and its commerce continued in a state

of stagnation; in 844 it was plundered by the Normans and in 859 the fleet of the Emir Muhammad turned aside their attack. So far had the town fallen from its position as a world centre of commerce that Alfonso X the Wise after capturing it on the 14th September 1262 had to repopulate *Cádiz* again, till at a later period on the discovery of America a new era of prosperity dawned when it became the port of arrival for the silver fleets from the west; in this period it was able to defy the attacks of the Barbary Corsairs in 1530, 1553 and 1574, but it suffered severely when it was plundered in 1587 by Drake and again in 1596 by the King of Spain.

Cádiz is, it is true, occasionally mentioned by the Arab geographers but in comparison with Seville and Cordoba its role is of no importance and its competition with Tarifa, Algeiras, Málaga, Almeria and Cuenca, which it fell into the background. While the Arab authors give at best scanty details of the ancient fortified port of *Cádiz*, they are never weary of giving valuable accounts of the famous "Pillars of Hercules" near *Cádiz*, *ḥadix Ḥirakl* or briefly *al-Ḥirakl* (also *al-Ḥirakl* *ḥadix Ḥirakl* in *Ḥadix*, *Ḥadix*, p. 69), so often mentioned but never described in the classical; they mention seven of these pillars in the west, of which the most famous was the *Sinon Ḥadix*, also called *ḥadix Ḥadix* at Cape Trafalgar (*ḥadix ḥadix* [Makkar, i. 83, 91; not to be confused, as Heineken does — Abu 'l-Fida, ii. 269, — with the once very famous temple of the Phoenician *Ḥadix* = Melkart, containing an idol, in the northeast of *Cádiz*) It is described as a branch statue of a giant with a long club (according to others, a key) in his hand, on the top of a triangular pedestal resting on two square tapering blocks of marble; it was destroyed by 'Abu 'l-Muḥsin al-Mahmud in 1145; for further details of these Pillars of Hercules, see *Ḥadix*, *Ḥadix* 2, ii. 301-314, Appendix No. xxxv, p. lxxix-xvii, and *ḥadix ḥadix* (p. 10, however *ḥadix ḥadix* or *ḥadix ḥadix*).

It is the real instead of *ḥadix ḥadix* in *Ḥadix*, iv. 8, 20. The district around *Cádiz* was therefore called *ḥadix ḥadix*. It would have been very useful, if Heron. Theroch had included the Arab accounts and descriptions of the *Sinon* or *Ḥadix Ḥadix* in his great work on the Phoenice of Alexandria. An indirect proof of the insignificance of *Cádiz* under Arab domination is that it is never mentioned in Simoni's *monumen-*

and *Al-Bihar de los Morabitos*. Following the Arab fashion, the Spaniards compare Cadix to a 'silver shell' (*concha de plata*).

Sichting 24 p. 2; Dozy, *Recherches* 2, II, 100, etc. and the Arabic sources given there, p. 312, Note 2; Mailor, *Dictionnaire géographique*, etc., V, 193—204; Cf. Seybold, *Zur Geschichte der arabischen Geographie*, Die Provinz Cádiz; in Rud. Haupt's Katalog 8: Der Muhammedanische Orient (Supplement) 1906, p. 35—40; P. Schröder, *Die phänetische Sprache*, p. 80 (130, 162, 181); Dozy, *Histoire des Musulmans d'Espagne*, IV, 209. "La tour de Cadix, c'est-à-dire les colonnes d'Hercule". (C. F. Seybold.)

CAGHANIYÂN, written *Qaghaniyan* by the Arabs, a district on the upper course of the Oxus; the capital of the district bore the same name, whence the *qizil* *Qaghaniyan* and *Qaghani*, the name of the river *Qaghanih* (the modern Surkhan), which flows through *Qaghaniyân*, and the title *Qaghani-Khuda* of the ruler of the land and of course derived from the same root. On the geography, cf. the article *Kul-Khaurâ*, p. 339. The capital *Qaghaniyân* was four days' journey or 24 *farasâh* from Tirmidh and three days' journey from Kowdâshân (the modern Kalakâsh). The town has been identified by Barthold (*Turkistan in speech* *usuphiyâs qaghaniyân*, II, 74) with the modern capital of the same district, Dinnaw (properly *Dinnaw* = 'New Village') and by Le Strange, (*The Lands of the Eastern Caliphate*, p. 440) with the town of Sâir Adiy somewhat farther to the north; in support of the former view we may now adduce the words of the historian Mahmud b. Wâsi (10th century): *Qaghaniyân al-imâm bihâshih min wâshihîn* etc. (*Cont. Ind. Off.* N° 575, l. 77).

As was the case in the other mountain lands on the left and right banks of the upper course of the Oxus, *Qaghaniyân* also was influenced in its cultural development by Balhî than *Khaghân* and *Samarqand*. Immediately before the Arab conquest, the religion was *Manichæism* as the Chinese pilgrim Hsuan-tsang (c. 630 A. D.) tells us; there were then about 500 monasteries in *Qaghaniyân* although the number of monks was not large. Like most of the rulers of these lands, the "King" (*sawâb*) of *Qaghaniyân* also had to submit in 80 = 705 to the Governor, Katalân b. Muslim. (Fahst, p. 1120, 3 ll. 14.) In the year 119 = 727 the "Qaghân-Khuda" is mentioned as the ally of the Arabs. The district on the lower course of the Surkhan with Tirmidh and Caruungat a day's journey or 6 *farasâh* above it, did not belong to *Qaghaniyân* but was ruled by a separate prince, the Tirmidh-Shah (the *Khurâshah*, cf. de Goeje, p. 39 at the foot). In later times also Tirmidh and the country attached to it was usually politically independent of *Qaghaniyân*; in the 10th (10th) century however, in the Samanid period, this one as well as the districts of *Shamân* and *Khurân* to the east of *Qaghaniyân* was subject to the Emirs of *Qaghaniyân* (Gardiz in Barthold, *Turkistan* etc., I, 9 at 107).

Whether this dynasty, called *al-Muhamidi*, by Ibn Hawkal (cf. de Goeje, p. 401, 1.) was descended from the *Qaghân-Khuda* or some Arab Emir, is not known. The most famous prince of this house was *Almanû* (Ahn 'Ahi) b. Ahi Bakr Muhammed, cf. this article, p. 186.

The town of *Qaghaniyân* was then larger than Tirmidh but could not compare in numbers or wealth at its population with the commercial city on the Oxus (*Khakhan*, cf. de Goeje, p. 298). On the market place stood the chief mosque with pillars of iron but without arches (*bihâshih*, *Makshûsh*, p. 183, 1.). As late as the 10th (10th) century, in the period of Samânid, the mosque of *Qaghaniyân* was a "beautiful and famous" building (*bihâshih* *wasfâh*). The number of villages in *Qaghaniyân* was estimated by Mahmud b. Wâsi; of towns on the road to Tirmidh there are also mentioned *Barrang* (5 *farasâh* from *Qaghaniyân*) and *Uhrang* (7 *farasâh* farther on, only inhabited by weavers); *Caruungat*, 6 *farasâh* from *Barrang*, already belonged to Tirmidh.

Little is known of the later history of *Qaghaniyân* in the last half of the 10th (10th) century, the princes of *Qaghaniyân* are recognized the successors of the *Qaghaniyân*; in Sultan Mahmud's winter campaign, cf. the article *Uhrang*, p. 299. After Balhî had been finally ceded to the Saljuqs by the treaty of peace in 451 (1059), the lands on the other side of the Oxus also submitted to the new conquerors; a rebellion which broke out in *Qaghaniyân* and *Khurân* was put down in 456 (1064) by Sultan Alp-Arslân. In the 11th (11th) century *Qaghaniyân* is sometimes called a *princely* of the Ghilâs of Samarqand (Muhammad al-Khatî al-Samarqandî in Barthold, *Turkistan* etc., I, 72), and sometimes regarded as a part of the Ghilâs kingdom of *Khurân* (cf. v., p. 143).

In the accounts of the Mongol campaign in conquest, *Qaghaniyân* is never mentioned; the 13th later appears as a possession of one of *Qaghaniyân*'s grandsons and his descendants (see *Uhrang*, p. 294). The valley of the Surkhan was much valued not only by the Mongols but by other nomadic peoples also on account of its grazing-grounds; at the present day the original Iranian population has been completely displaced by the Uzbeks. The pre-Islamic and medieval towns here have long since disappeared; even their ruins do not appear to have survived; in the accounts of modern travellers only an old *khâsh* bridge is mentioned over the *Band-i Khâsh* (which is now only filled with water in the spring time) not far from its confluence with the Surkhan; the site of the town of *Barrang* was probably here. The town of *Qaghaniyân* had probably disappeared by the 10th (10th) century; the earliest mention of *Uhrang* now is in the *Zafar-Nâmâ* of Sharaf al-Din Yâsi (Indian edition, I, 124); rather however (*Zafar-Nâmâ*, ed. Deccolign, see Index) still gives the name *Qaghaniyân* to the district and its capital *Uhrang* this is probably only under the influence of literary tradition.

(W. HARTMANN.)

CAGHÂN-RUD, a tributary of the Oxus, now called Surkhan. The name (apparently of pre-Muhammedan origin, cf. *Qaghaniyân*) is mentioned in the *Khudâ-Nâmâ* (Cont. *Turkistan*, p. 40 at 109) written in the year 372 = 982—983, and was still in use in the 10th (10th) century (*Zafar-Nâmâ*, Indian edition, I, 106).

(W. HARTMANN.)

CAGHATAI-KHÂN, a Mongol prince, second son of 'Ingile-Khân and his queen *Bûrta-Erdûn*. Even in his father's lifetime he was regarded as having the best knowledge of the *Yâsi* (the tribal laws of the Mongols which had

been confirmed by Caghai-Khân) and being the greatest authority on all questions of law and custom. Like his brothers, he took part in his father's campaigns against Chien (1211-1216) and against the kingdom of the Khwarizm-Shah (1219-1224). The capital of the Khwarizm-Shah, Gurgandj (the modern Konye-Urgendj) was besieged by the three princes, Djaghi, Caghai and Ugedei and taken in Rabi' 618 = 27th March-24th April 1221. In the same year Caghai's eldest son Mubigen was slain before Bamian (see above, p. 644). After the battle on the Indus (according to Nasawi, ed. Houdas, p. 83 on Wednesday the 9th Shawwal 618, probably the 24th November 1221), Caghai was entrusted with the operations against the Khwarizm-Shah, Djaghai al-Din, so that he spent the winter of 1221-1222 in India. When Cingis-Khân undertook his last campaign (against Tangut 1225-1227), Caghai remained in Mongolia in command of the troops left behind there.

After his father's death Caghai no longer took an active part in the campaigns. As the surviving son of the late ruler (his brother Djaghai also had died before his father) he enjoyed enormous prestige. In the year 1229 he presided with his uncle Ugedei at the meeting of princes which elected Ugedei Great Khân; owing to his position as the recognised authority on law in the whole kingdom, he exercised an influence to which even the Great Khân Ugedei had to bow. He seems to have spent this period partly in Mongolia at his brother's court, partly in the territory allotted to him by Cingis-Khân where he held his own court-camp. Like all Mongol princes, Caghai had separate camps (or/so) for winter and summer. Djawaid mentions Markwâk-It as his winter residence and Kayash at his summer quarters. Both were in the Ill valley in the western Chinese province of Shensi, of which the modern capital Kulshe lies southeast of the medieval ~~capital~~ of Alinikhi. The camp mentioned by the Chinese traveller Chang-Tsun lay to the south of the river Ill; as this traveller was here in May 1225 (cf. Preussner, *Medieval Researches from Eastern Asiatic Sources* I, 98), it is probably the summer residence he refers to. The residence of Caghai's ~~brother~~ is called Uigh-It (or Uigh-It) is perhaps the correct reading by Djawaid and others.

Caghai had received from his father all the lands from the Uighur territory in the east to Bukhara and Samarkand to the west: we must not however regard these lands as a single kingdom governed from the Ill valley and only indirectly subject to the Great Khân whose capital was in Mongolia. Everywhere, even in the Ill valley itself, the local dynasties who were there before the Mongols remained. On the relationship of these dynasties to the Mongol rulers we have no accurate information; we know equally little about what sovereign rights the court on the Ill could claim from the Great Khân and his deputies. The settled lands of Central Asia were certainly not governed in the name of Caghai but in the name of the Great Khân. In the account of the suppression of the rebellion in 1236 (1238-1239) in Bukhara (see above, p. 780) Caghai is not mentioned; the governor of Mawar' al-Nahr at this period was Mahmud Yalawâ, a Khwarizmi by birth who lived in Khondj and had been appointed by the Great Khân. Even the generals of the Mongol troops in Mawar' al-Nahr

appointed by the Great Khân. When, some afterwards, the governor Mahmud Yalawâ was abnormally deposed by Caghai, the latter was called to account by his brother and had to confess the illegality of his action; Ugedei was satisfied with this apology, and granted the land to his brother as a fief (*timar*); but the illegal position of this territory was not thereby altered. During the last years of Ugedei's reign, as well as later under Möngke, all the settled areas from the Chinese frontier to Bukhara were governed by Mas'ud Beg, the son of Mahmud Yalawâ, in name of the Great Khân.

It cannot be ascertained how far Caghai's Muhammadan minister Kayi al-Din Habash 'Amid had a share in the administration of the country along with the representatives of the Great Khân. According to Rashid al-Din this minister came from Chirchik, according to Djawal al-Khasht from Kermine, and had like many other Muhammadan dignitaries at this time made his fortune among the Mongols as a rich merchant; he was on terms of such intimacy with the Khân that each of Caghai's sons had one of Habash 'Amid's sons as a comrade. Caghai was on the whole not favourably inclined to Islam. Among the infringements of Mongol law which were rigidly punished by him, was the observance of certain prescriptions of Islam. Among the Mongols it was forbidden to slaughter an animal by cutting its throat, which is the form prescribed by the Shari'at; another law likewise frequently broken by the Muhammadans at their ablations was that which prohibited washing in running water. The cruel punishment with which Caghai visited any such transgressions has earned him hatred among all Muhammadans. At his death the poet Sa'idi 'Awar sang, "That man from fear of whom no one dared enter water is himself now drowned in the wide ocean" (of death). The Muhammadan minister did not have a great reputation for piety. It is said to have been at his instigation, that Caghai executed Shaikh Abd al-Qadir Ghazali al-Sakkaki (thereon, cf. Khondemir, *Hasht al-Siyar*, Teheran edition III, 28); we also have a poem (given in Rashid, *Turkistan u spoken mongolake wathatayn*, I, 104) by Shaikh Sali al-Din Bahharî (died 24th Rabi' al-Kadî 659 = 20th October 1261) in which reproaches are heaped on Habash 'Amid. It was probably on account of his hostility to Islam that Caghai was regarded as a friend of Christianity; according to a story given by Marco Polo, he is even said to have been baptised but this statement is nowhere corroborated.

Caghai only survived by a few months his brother Ugedei who died on the 5th Rabi' al-Kadî 639 = 11th December 1241: his death must therefore have taken place in 1242. According to the Mongol custom, his physicians (a minister of Chinese origin and Mas'ud al-Din, the physician-in-ordinary, a Muhammadan) were put to death because they had not succeeded in saving the life of their sovereign. Habash 'Amid survived Caghai many years and died in Shirân 658 (12th July-9th August 1260).

Of all the sons of Cingis-Khân, Caghai is the only one whose name remained attached to his dynasty and the kingdom founded by this dynasty. In the kingdom of the Golden Horde, the names of heathen Khâns were quite driven out by the name of the Muhammadan Ubeq-Khân. The people became known as Ubeqa and their

country as Uzbekistan; on the other hand the Turkish or Turkicised peoples in *Mā warā' al-Nahr* were still known as Caghatai as late within 14th = xvth century, although there had for long been no ruling family there descended from Caghatai. The name is still borne at the present day by the Eastern Turkic literary language which was first developed under the Timurids. (cf. the articles *TURKIC*, *TURKIC LANGUAGES*).

The Mongol kingdom known as Caghatai was really not founded till many decades after the death of the Khan from whom it took its name. *Kara Hülagü*, a son of the *Mitügen* who fell at *Bamian*, was the first to be recognised as head of the dynasty and he was deposed in favour of *Yisä-Möngke*, a son of Caghatai, by order of the Great Khan *Gyük* (1246—1251). The events of the year 1251 (cf. the article *1251-52* p. 682) utterly destroyed the importance of the house of Caghatai for a period. All the adult members of the house were either slain or banished. *Orghana*, the widow of *Kara-Hülagü*, also was deposed but died soon after, held the regency on the throne during the following decade during the minority of her son *Mutash-Shah*; but she seems to have exercised no authority over the adjoining lands. As the narrative of *Rabruquis* (1253—1255) shows, the Mongol empire at this period was practically divided into two separate portions; *Khān*, the ruler of the western half, was able to approach the Great Khan almost on terms of equality (although the coins were everywhere struck in the name of the Great Khan *Möngke*); the territory directly subject to the Great Khan began between the rivers *Takas* and *Öu*. The above mentioned *Mas'ud-Beg* who enjoyed the status of *hökü* *Shān* was governor of all the settled areas between *Bish-balkh* and *Khāmān*.

On the death of the Great Khan *Möngke* in 1259, a different condition of things arose. During the struggle for supremacy between *Khubilai* and *Arigh-Bukhā*, the brothers of the late Great Khan, *Alghu* a grandson of Caghatai agreed to take possession of Central Asia for *Arigh-Bukhā* in support of him (see there against his rival). He actually succeeded in bringing the whole of Central Asia under his sway in a brief space of time, including lands like *Khāmān* and the modern *Afghanistan* which had been previously nominally been numbered among the possessions of the house of Caghatai. He had of course no successor for himself and not for *Arigh-Bukhā*; he everywhere declared himself an independent ruler, particularly after *Arigh-Bukhā*, who tried to assert his rights, was forced finally to relinquish this territory in spite of some initial successes. *Mas'ud-Beg* was still governor of the settled areas, now no longer in name of the Great Khan however but in name of *Alghu*.

Alghu may be regarded as the founder of an independent Mongol state in Central Asia; he enjoyed his success for a brief period only, as he died in 1264 = 1265-1266; some years after his death the projects of the house of Caghatai in this district had to cede the ruling power in this state to *Kaidü*, grandson of *Gödel* (cf. the article *1264-65*, p. 795), who ruled till his death in the beginning of 1301 (autumn 1301). We again find *Mas'ud-Beg* governing the settled areas of Central Asia in name of *Kaidü*. *Mas'ud-Beg* died in *Shawwāl* 688 = October—November

1289; he was succeeded by his three sons in succession; *Abū Bakr* (ill. *Shah* 697 = May—June 1298), *Satmish-Beg* (ill. 702 = 1302-1303) and *Saymish*; the first two received their powers from *Kaidü* and the third from his successor *Capar*.

Capar was only able to assert his authority for a few years after the death of his father; he was deposed by *Durwā*, son of *Imāsh-Khān*, in 706 = 1306-1307. *Durwā* must be regarded as the real founder of the kingdom of Caghatai. The boundaries of this kingdom extending to the other Mongol kingdoms (*China*, *Peria* and the kingdom of the Golden Horde) are given on the Chinese map of the year 1331 (cf. the article *1331*, p. 789).

It was some time before this kingdom received an independent organisation of its own. *Yamāl al-Din Yumālī*'s work written in the reign of *Capar* shows that affairs in Central Asia were in much the same condition even at this period, when there had long been a strong Mongol central government in *China* and *Peria*, as they had been in the early years of the Mongol conquest. Besides the old family of governors, the earlier local dynasties had also survived even in the *U* valley itself; in the towns, where there was no local dynasty, the *qads* (the chief of the *Mahmūd* clergy) was at the head of the administrative body.

The Mongols were here apparently less under the influence of *Islam* and *Mahmūd* culture and were able to preserve their peculiar features in spite of their conquered subjects longer than in *Peria*. Except in the land of the *Uighurs*, *Islam* was everywhere the state religion by the time of the Mongol conquest, even in the *U* valley; nevertheless these areas had been but little influenced by *Arabic-Perian* culture. The Mongol conquest, as *Rabruquis* pointed out, was not so much in these lands by an extension of the pasture lands at the expense of the towns and areas under cultivation; at a later period urban life quite disappeared here under the influence of Mongol rule except in *Mā warā' al-Nahr* and the western Chinese *Turkistan*. The *Mahmūd* civilisation of *Mā warā' al-Nahr* naturally exercised some influence on the Mongols, particularly the rulers; this influence was not strong enough, however, to induce the mass of the people to change their mode of life. When the ruling family decided to settle in *Mā warā' al-Nahr* and to break off from the customs of their people, the complete repatriation of the eastern provinces was brought about.

Even the brief reign of *Yisä-Möngke* (1246—1251) appears to have been favourable to those who professed *Islam*. The minister then was a friend of the Khan's youth, a foster-son of *Yabash-Amlā*, *Bahā' al-Din Marghānī*, who was a descendant of the *Shaykh al-Islām* of *Farghāna* and proved more favourable to scholars and poets than his foster-father. He is praised by his contemporary *Yamālī*, who was personally acquainted with him, as a *Mahmūd*; his home was the centre of all scientific and literary pursuits. *Yabash-Amlā*, who was hated by the Khan as an adherent of *Kara-Hülagü*, owed his life to the intervention of *Bahā' al-Din*; nevertheless *Bahā' al-Din*, who, after the events of the year 1251, he had to share the fate of his Khan and was handed over to his foster-father, was executed

in the earliest Islam by the latter's order. Under Orghana, Khatai-Amid again took the position he had held under Caghatai; this princess was however favourably inclined to the Muhammadans; she is described by Woussif as a proto-Islam of Islam and by Hsüan-t'ang as a Muslim; she is even said to have been a Muhammadan. Her son Mubarak-Shah, who was related to the throne in 1145 was 'al-Nahr, certainly adopted Islam, as did his rival Shihab-Khan some years later. The rule of Alghu seems to have been less favourable to Muhammadanism; Sulaiman-Beg, the son of Hsüan-t'ang, attached himself to the new ruler; on the other hand, Shihab-Beg al-Din, a son of Shihab-Salt al-Din Bughara was slain at the taking of Bughara. The events of the following years put off for some decades the victory of Muhammadan culture, the way for which had been paved by the conversion of Mubarak-Shah and Shihab-Beg and Caper as well as Dawid and the other princes of the house of Caghatai remained pagans and had their dwellings in the eastern provinces. In the reign of Isma'il-Beg, the son of Dawid, the armies of the great Khan penetrated from China far into Central Asia and changed the winter and summer residences of the Khan; the writer of the continuation to Rashid al-Din's *Yusuf* alludes in his account of these happenings to the winter residence of the Khan was the district on the Jark-Kul, while his summer residence was on the Tala.

Then Baka's successor Khan Kalak (likewise a son of Dawid), who, according to the historians reigned eight years, according to his coins till 726 (1326), was the first to return to the actual lands of Mubarak 'al-Nahr. Though he did not adopt Islam he is praised by Muhammadans as a just prince; he is said to have built or restored several towns; he had a palace built for himself in the neighbourhood of the town of Nakhshab or Nakhsh, from which the town takes its modern name of Kharshi (Mongol = "palace"). He introduced the silver coin, afterwards called "Kalak", which may be regarded as the first independent coinage of the Caghatai kingdom from the Mongol conquest to his time there; but only been the coins of individual troops and dynasties in circulation in Central Asia. This fact also makes it probable that the kingdom was first united as a firm body by Kalak, although we have no definite statements on this point.

After two brief interregnums, Kalak's brother Tarmashtin was raised to the throne probably as early as 726. This Khan adopted Islam and took the name of 'Ala' al-Din; the eastern provinces were entirely neglected by him so that the nomads of these provinces rose against him as he had broken the "Yas". This rebellion appears to have taken place about 734 = 1333-1334; it is scarcely possible to detail further events, for it is quite impossible to reconcile the accounts of the historians, which are probably quite reliable on this point, and the *Shihab*'s account, which is equally tinged with romance (cf. Dehmer and Sangha, *ibid.* 39 et seq.). The statements of contemporary missionaries prove that the centre of the kingdom was again transferred for a brief period to the Ulu valley and Christians were allowed to spread their religion unimpeded and to build churches there (in the reign of Hsüan-t'ang (about 1334-1335); it is even said that a seven

year old son of the Khan was baptized with his father's consent and received the name of Johannes. Some afterwards these missionaries fell victims to a Muhammadan agitation.

Some years later Nasaf (Kharshi) is again mentioned as the residence of the Khan Karta; this Khan was slain (in 742 = 1340-1341) in battle against the Turkish military aristocracy in his lands, whereupon the rule of his house in Mubarak 'al-Nahr came to an end. Till 1370, descendants of Caghatai were placed on the throne by the Turkish Khans in nominal rule; in the time of Timur, these rulers were chosen from the family of Oguzi. Nevertheless under Timur and his successors, the nominal population of Mubarak 'al-Nahr, who, as a warrior caste, enjoyed many privileges (the Spanish *crónica* Clavijo (1403-1406) gives full details), was still as before called "Caghatai". When the Caghatai had been driven out in the 13th (14th) century by the "Uzbek", the name "Caghatai" was transferred to the Timurids who migrated to India. Up to the end of the 15th century there was a ruling house which claimed to be descended from Caghatai in the modern Chinese Turkistan (these princes were sometimes able to extend their rule as far as the lands north of the Celestial Mountains (T'ien-Shan) as well as to undertake campaigns into Mubarak 'al-Nahr, Tibet, India and Afghanistan); the subjects of these princes appear to have called themselves not Caghatai but simply Mongols (Mongol).

Bibliography: Our sources for the history of Caghatai and his successors are much scarcer than the accounts of the Mongol kingdoms in Persia and China; nor have they, as regards they are, yet been collected or edited. With the exception of Hsüan-t'ang's *Muhsin al-Jawid*, which stands quite alone (there are two manuscripts in the Asiatic Museum in St. Petersburg; in Western Europe the work has hitherto been quite unknown; extracts are given in Barthold, *Turkistan* etc. i. 128 et seq.), there are no historical works composed in Central Asia during the period of Mongol dominion. Among Persian historians, Bihārī (*Tarikh-i-Hind*), extracts in Dehmer, *Journ. Asiat.* 40 Ser. Vol. 22, 381 et seq.) and Rashid al-Din (*Yusuf al-Mubarak*), extracts in Barthold, *Turkistan*, etc. i. 123 et seq.) give fully detailed accounts of Caghatai and his immediate successors. The statements regarding the house of Caghatai given by Shihab al-Din Yusuf in the introduction (*Amshir*) to his *Zafar-nama*, are based, apart from numerous chronological inaccuracies, on a historical forgery as was shown by S. Ohanov (*Histoire des Mongols*, ii. 108 et seq.). The events after the death of Kalak (including the war between Dawid and Caper) are most fully given in the *Tarikh-i-Wayz* (Ind. edition p. 449 et seq., 315). On the Catholic missionaries, cf. *Mohammedi Hariri, Tatarica Ecclesiastica*, Helmstedt, 1741, particularly Append. N. 58, 60, 83 and 92. Valuable material on the condition of Central Asia is contained in the portion of Ibn Fadl Allah al-Umari's *Muhsin al-Jawid*, which has been made known by Quatremère's *Notes et Extraits* etc. Clavijo's account of his journey has been edited in Spanish and Russian in the *Sevskii Istoricheskiy ruzhnik*, *puti i spetsialni* *imp. Akademii Nauk*, Vol. xviii, (St. Petersburg,

This Babylon, the ancient Egyptian and Greek fortress, which was much extended by the Romans, has survived to the present day in Old Cairo under the name of *Kayr al-Sham*. The name is, according to Butler, probably an Arabised form of "Babylonus Aegypti", i. e. Babylon of Egypt. That *Sham* is a popular etymology of *Kayr al-Sham* is very likely when one considers that the high towers of the fortress were used as beacon towers. This fortress remained in a fairly good state of preservation with its strong towers and walls and served as a refuge for the Copts till after the English occupation of Egypt, but it then became very dilapidated till quite recently it was placed under state protection by Max Hara Bey, who has rescued so many Egyptian monuments from destruction. Between *Kayr al-Sham* and the Nile there now lies a great portion of Old Cairo, but at the time of the Arab conquest the Nile washed the walls of the castle. The fortress was connected by a bridge with an island, also fortified, which lay opposite it and was probably a southern continuation of the present island of Roda and formed with it a fortified barrier which commanded the bridge of boats to Fihis (Giza) and controlled all communication with the west bank of the Nile. It is still shown, this was a very strong fortress; it fell out again to the Arabs under the conqueror of Egypt for a long period. After a siege of six months Babylon fell on the 9th April 641 = 21st Rabi' II. 20 A. H.; it was not taken by storm however but surrendered peacefully. For further details see the article *CAIRO*. The name is still found attached to the cemetery of *Deir Bahiyya* south of Old Cairo. Full details and bibliography are given in Butler, *The Arab Conquest of Egypt*, p. 238 et seq. Two places *Umm Danuta* and *Shir*, are known to have existed as the result of the Arab conquest between *Ala Shams* and Babylon. *Umm Danuta* probably corresponds to the *Taukhuys* mentioned by John of Nikiu. *Amr the Conqueror* made his headquarters here for a period before the battle of *Ala Shams*. Leone Caetani approximately identifies the site of *Umm Danuta* with the modern *Rabektye*, which was then situated on the Nile. Farther to the south under the walls of Babylon, the fortress of the Romans, lay the unfortified town of *Shir*. It is not quite certain whether it lay south of the fortress — this is Butler's view — or to the north which is the conclusion come to by Gueset in the *Journal of the Royal Asiatic Society* 1907, p. 69 et seq. It certainly did not cover the whole plain; otherwise it would have been impossible for the Arabs to pitch their camp in this neighborhood. We may assume that there were individual settlements, particularly churches, monasteries, gardens and vineyards all over the plain between the Nile and *Mukattam*.

3. The Foundation of al-Fustat.

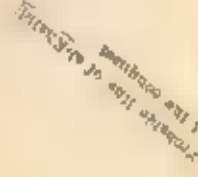
As had been the case in the past where *Kufa* and *Hira* were founded as military towns and depots for the Arab armies, far from the earlier seats of government, so in Egypt also it was not Alexandria that was chosen as the seat of the Caliph's representative, but a new town was built at Babylon, the character of which was purely military. The choice of this particular point was probably settled on as a result of the experience of the period of conquest which had proved the

great strategic importance of Babylon. Fustat did not, however, arise in a night by command of the authorities as a result of a regular system in the allotment of the quarters (*khayats*), but the camp of the army, pitched in quite an aimless fashion at the edge of Babylon, assumed permanent form. The executive patriotism of the Egyptian historians has given us a wealth of information on the first foundations of Fustat, which has enabled Gueset (*op. cit.*) to give a clear picture of this Egyptian military town save for one or two uncertain points. The new town lay along the Nile for about three miles with a breadth of about half a mile, from *al-Nin*, which bears the same name at the present day and the now dry *Birket al-Fahagh* to the south almost to the top of the *Ishel* *Yashkur* on which the *Tillid* Mosque was afterwards built. In a fairly central position to the north-north-east of Babylon was the residential quarter of the governor 'Amr b. al-'As, a clue to the situation of which is given by the Mosque of 'Amr, to which additions have of course often been made but the older portions of which date back to the period of the Conquest. This quarter bore the name of *Khayyat al-Fustat* i. e. "Quarter of the People of the Standards"; the explanation of the name is, that a number of comrades-in-arms, particularly *Aqaba* and *Muhadjar*, who formed the nucleus of the army and belonged to the oldest branch of the troops of Islam, had assembled here around the standard of the commander-in-chief. The various other groups of the people attached themselves to them to form tribes, as it were. There was a *khayya* corresponding to each of these tribes and a payroll in the *khayya* for each *khayya*. This ethnic principle of division was only broken among the *Khayyat al-Fustat*. These had a tribal roll to themselves although they really belonged to different tribes. Another association of members of various tribes called *al-Saifa*, organized for a special purpose, also had a separate *khayya*, but its members went with their own tribes on the payroll. Members of the various tribes arriving at a later date settled in the *khayya* of their own tribe: what they could not find room with their kinsmen, which often happened, these stragglers were collected as *Khayyat al-Fustat* in a separate quarter outside. Tradition says that members of the tribes of *Tudila*, *Ghassan*, *Khawlan* and *Ma'ala* were appointed to superintend the staking out of the *khayyas*. These must therefore have been the most strongly represented; they are all tribes from the Yaman. The North Arabian element was not strongly represented at the foundation of Fustat. It is difficult to get a clear idea of the *khayyas*, as the word is applied both to fairly large tribal quarters and to their internal subdivisions. There were open spaces (*suyuf*) between the individual *khayyas*, of which in course of time only narrow streets came to be left. It is clear from the history of its origin, why Fustat was not laid down on a definite town-plan; it simply developed out of the union of a number of straggling tribal encampments and ran from north to south outside the fortress of Babylon and the main quarter with the great Mosque lying to the north of the latter. It is not quite clear, how far the town of *Shir* was incorporated from the first. An important part of the camp, which was gradually joined up to form a town, was the

SCALE 1:10000 **HISTORICAL PLAN** OF **CAIRO.**

- original foundation.
- extension by Bady.
- built by Saladin.
- extent of Cairo in 1798.
- bank of the Nile in the time of Saladin. M = Mosque.
- Names in red ink are no longer in use.





AL-FUSTÄT.

at the time of the first settlement, 1622 A. D.
Names no longer in use are in black ink.
Bracketed signify that the name is later than
the period



bank of the Nile north of Babylon as far as the northern boundary of the town at that period. It was called al-*Hamra waṭi* and was divided into al-*Hamra al-Khura* (near Babylon), al-*Wust* and al-*Khura*. This district is mentioned in a Greek papyrus of the end of the first century (Bell, *Catalogue of the Greek Papyri in the British Museum*, Vol. IV, p. 332). At this period there must have been a distinction between Babylon and Fustat, which was official rather than geographical. The name Fustat drove out the older Babylon. The ancient name *Misr* or *Majr* remained in existence alongside of Fustat. According to the dictionaries, Fustat means tent. The name of the town is given in very different forms, viz. — *Fustat*, *Fustat*, *Fustat*, *Fustat*, but the common appellation also has various forms. Dory, *Supplement*, s. v. recognised that in *Fustat* we have an Arabised form of a foreign word, the Byzantine *castrum* i. e. *castrum* "camp". The Papyri give evidence of the use of *castrum* as a name for Fustat. It can no longer be determined, what historical connection there is between the name of the town and its original meaning. At any rate the city of the army was not at first surrounded by walls and ditches but only by a *Zarḥ* (Old Arabic *Zarḥ*), a barricade of thorn-bushes. The ancient name *Misr* is now combined with Fustat to form a single name: *Misr al-Fustat*, *Misr* or *Majr*, a place-name, which the Arabs found when they came there, was regarded by them as identical with *Misr*, *Majr*, camp, and also with the Arabic name for Egypt, which had been in use even in pre-Muhammadan times. *Misr* was popularly pronounced *Majr* and this name was transferred from *Misr al-Fustat* to the younger sister town of *Majr al-Khira* and has remained its usual name to the present day.

3. History of the Town of al-Fustat.

The camp gradually developed into an important town by incorporating the towns of *Misr* and Babylon, which dated from pre-Muhammadan times. The town however remained unfortified, as is evident from the statement that in the year 64 (683) the governor of Iḥa al-Zabair had a ditch dug to protect the town from Marwan I's Umayyads who were advancing on it from Syria. We can hardly imagine how primitive the houses of the Arabs were. Even the original Mosque — there were also places of prayer to the individual *khāṭa* and besides a Masjid outside in the desert for the appointed services at the two great festivals — was naturally a very simple building, though it was increased and embellished in course of time (cf. Schwally, *Zur älteren Baugeschichte des Moschee des 'Amr in Ab-Kairo in Straßburger Festschrift zur XLVI. Versammlung deutscher Philologen 1901*). Other public buildings were also erected in time. At the end of the first century we hear of great granaries being built (Bell, *Aphrodite Papyrus*, p. 52) and of the erection of an *akḥa* for the *Amir al-Ma'mūn* (ibid. p. xviii) — it is probably offices for the governor that are meant. Some years later a treasury (*ḥaz al-māl*) was built in Fustat (Becker, *Beiträge zur Geschichte Ägyptens*, II, 162). There are only casual notices which testify to the continual growth of the town. Its development probably dates from the second half of the first century, as under 'Abd al-Malik's brother, 'Abd al-'Azīz, it was not Fustat but Helwan, which was

the governor's residence. Although the central part of the town thus expanded, the whole area of the original *khāṭa* did not remain built upon; for example, the northern quarters, al-*Ḥamra al-Khura*, and the district of *Qleḥl* *Yashkar* fell into ruins and became a desert. (Makrizi, *Khayr*, I, 304, 35). When on the fall of the Umayyads (750) the 'Abbasid troops entered Egypt to follow up Marwan II, Marwan burnt the whole of Fustat except the great mosque; at least so we are informed by a Christian source, Severus of Ashmūnain, ed. Ercus (*Patrol. Oriental*, Tome V., fasc. 1, p. 168). This may possibly be the reason why the 'Abbasid governors no longer resided in the ancient Fustat but built a new residence, *Ḍar al-'Imra*, in the above mentioned old quarter al-*Ḥamra al-Khura* to the north, around which a new quarter arose which was called al-'Aṣkar. The topography of the whole of this district has been particularly studied by C. Salomon (see Bibliography). A second Chief Mosque (*Khayr*) was attached to the *Ḍar al-'Imra* here, which was at first called *Ḍiyāf al-'Aṣkar* and later *Ḍiyāf Ṣāḥib al-Ḥalla*. Large buildings and markets also came to be erected here and al-'Aṣkar became united with Fustat to form one town. This quarter also had a police station (*Sikra*) of its own, the so-called al-*Sikra al-'Uṣṣ*.

This notice by Makrizi (*Khayr* I, 304, 35) is of importance, as it enables one to see that the division of the town into two parts, *'Amal al-Faṣṣ* and *'Amal al-Faṣṣ*, which existed throughout the whole period of Fustat's prosperity, dates back to the foundation of al-'Aṣkar, i. e. to the year 133 (750). Makrizi (ed. de Goeje, p. 199) gives the clearest account of this division of the town. According to him, the Mosque of 'Amr was distinguished as the *al-Ḍiyāf al-Suffat* and the Tulunid Mosque (see below) as *al-Ḍiyāf al-'Uṣṣ*. The boundary between the two divisions was formed by the *Masjid al-'Aṣṣ*, the site of which can no longer be located — a clue is given in *Khayr*, I, 331, —. This statement would lead one to regard the southern part of the town as *'Amal al-Faṣṣ* and the northern as *'Amal al-Faṣṣ*, but this is not correct. Makrizi (*Khayr*, I, 5, 21 ed. Wiet, I, 12, Note 2 and I, 199, 1) tells us of *'Amal al-Faṣṣ* that it had two ends (*ḥarṭat*) and that, beginning to the south of *Ḥayr al-Shayn*, it stretched via al-Rawḍ and the *Ḥarta* as far as al-'Aṣkar and the Tulunid town. It thus enclosed in a semi-circle the division *'Amal al-Faṣṣ*, which formed the older portion of Fustat. In these circumstances it is confusing to be told that *'Amal al-Faṣṣ* adjoined Cairo (*Khayr*, I, 299, 1). This statement was probably made while the author was thinking of later conditions after the decline of al-'Aṣkar, or perhaps *'Amal al-Faṣṣ* stretched eastwards of al-'Aṣkar along the Nile. In any case *Faṣṣ* and *Faṣṣ* are here not identical with the boundary between Upper and Lower Egypt, but *Faṣṣ* rather refers to the low-lying bank of the Nile, while *Faṣṣ* refers to the higher land farther from the river. This is quite clear from *Khayr*, I, 343, 1. There was a police-station (*Sikra*) corresponding to each of the administrative districts (*'Amal*) which was called *Sikra al-Faṣṣ* (Ibn Naḍī, ed. Voller, 52, 1) and *Faṣṣ* or, as above mentioned, *al-'Uṣṣ* in each separately. In times of unrest the merchants used to retire

from *'Amr al-Fay* into *'Amr al-Fay*, i. e. into the interior of the town. (Mussabih *al-Hekkar*, *Beit al-Fay*, i. 70, 71.) That the ancient Fay¹ remained the real centre of the town even after its burning by Mursu down to the late Fatimid period, is evident from all accounts.

Al-'Askar, on the other hand, was the residence of the Abbassid governor till a new period in the history of Egypt began in 254 (868) with Ahmad b. Tulun, and a transference of the seat of government and of the town became necessary with the new requirements of the court and the military. The site, where this new town was to survive its founders, arose, it will be seen by the Tulunid Mosque, which is situated in this great complex of buildings to which the name al-Kay² was given. As further landmarks, Mubrit (*al-Hekkar*, i. 313, or *al-Fay*) gives the citadel, the Romani square, and Zain al-'Abidin, which, according to the map published by Giesse and Richmond in the *Journal of the Royal Asiatic Society* 1903 (p. 791 et seq.), is to be sought for in the south-east of the Tulunid Mosque. Al-Kay² was therefore to the east of al-'Askar. This new town is said to have been a square mile in area (the *hawza*) and to have taken its name al-Kay² (sing. *Kay²*) from the fact, that the ground adjoining the royal palace was divided into separate allotments (*Kay²*) and granted for their requirements to the troops and officials of the palace. They were organised partly on a territorial basis and partly according to their occupations. This great expense of buildings surrounded the great Mosque, a large racetrack (*al-Bayt*) for polo, and other buildings required by a royal residence. It has hitherto been difficult to form a picture of this royal town, but the results of the excavations by Sarre and Hensfeld in Samarra may clear up our difficulties in a surprising fashion. That B. Tulun, who had risen to power in Samarra, built his palace in the style of the caliph's palace in a *præterit* probable. Ahmad also laid down new buildings in al-'Askar; his hospital (*al-Hakimiyah*), the first of its kind in Egypt, was built in this quarter of the city. His son and successor Khawwar took down a part of his father's buildings to erect them in a still more splendid fashion. The descriptions of the splendour of his palace, gardens, the pond of quicksilver and his menagerie sound like fairy-tales. The Tulunid period is one of the most splendid in the history of Fay¹. When the dynasty fell in 969 (964) and the Abbassid general Muhammad b. Sulaiman entered Fay¹, he had the splendid palace of the rebel Tulunids razed to the ground, and although al-Kay² survived, it suffered severely as did Fay¹ itself, the mosque alone remaining unharmed. It may be mentioned, that at first both al-'Askar and al-Kay² were regarded not as quarters of the city but as enclosed groups of buildings outside Fay¹ (*al-Hekkar*, i. 304, 305).

After the destruction of the Tulunid palace the governor's residence was again moved to the *Dir al-Fay* of al-'Askar, in which the *Imam al-Fay* had been under the Tulunids. The name al-'Askar, however, had fallen out of use even in the Tulunid period and people spoke of the "city of Fay¹ and al-Kay²" (*al-Hekkar*, i. 305, 7), the name al-'Askar was only occasionally used, although at first it had been regarded as a

separate town. It is evident then, that this whole area must have been very much built over during the Tulunid period.

The prosperity of Fay¹, now increased by the incorporation of al-'Askar and al-Kay², lasted for several centuries more. Even the foundation of the Fatimid city of Cairo did not affect it; indeed one rather gathers from the accounts of the travellers, who visited Egypt while the Fatimid dynasty was at the height of its glory, that the splendour and particularly the commercial activity of Fay¹ far surpassed those of Cairo. Muhammad, for example, writing in the year 395 (985), describes Fay¹ and its wealth in great detail, while he dismisses Cairo in a few words. He was particularly impressed by its huge population: 10,000 prayed behind the Imam on Fridays. The main centre of business activity was around the Mosque of 'Amr (*al-Fay* *al-Kay²*). He saw houses of four and five stories; in one alone 200 men had their dwelling. Fay¹ was to him the most splendid and most populous city of the Muhammadan world, yet being as cheap in it as the necessities of life were constantly being imported from all parts of the world. It must of course be admitted that the pious traveller was not blind to the dark side of the picture of this busy city. About 60 years later (439 = 1046), the Persian traveller Nizari Khawwar gives a similar account of the city. To him also the richest market in the world was the *Suq al-Kay²* near the Mosque of 'Amr. He also praises the lofty houses and tells us of the artificial gardens, which were laid out on the roofs on the top of the seventh story. He also, on the other hand, mentions narrow streets which were overshadowed by buildings and had to be lighted artificially all day long. He describes the rare and costly wares, which were sold in Fay¹, and describes the industries of the city. He praises the peace and security of the city and the authority of the government. Of topographical interest are his statements, that Fay¹ looked like a high mountain from a distance and that the Tulunid Mosque lay on its edge. The note on the high situation of Fay¹ no doubt refers to the suburbs in *'Amr al-Fay*; for even by this time, the low lying position of *'Amr al-Fay* had provoked the criticism of contemporary hygienists (the *Rayhan* in *al-Hekkar*, i. 339).

Nizari Khawwar saw Fay¹ as late as the reign of the Caliph Mustansir, but the Fatimid kingdom was still at its zenith. In the second half of the long reign of this prince, it suddenly began to decline. Famine and mutinies among the soldiers destroyed the prosperity of the dynasty and were disastrous to a city like Fay¹, which lived by peaceful commerce. The northern parts of Fay¹ suffered most, the Tulunid city and the ancient 'Askar, which were absorbed by its inhabitants and fell into ruin. These districts were found useful at the restoration under Badr al-Jaysh, when all movable parts of its buildings (*al-Fay*) were carried off to be used in the extension of Cairo. It therefore became necessary at a later period to build walls to conceal this decayed remnant of ruins from the view of the Caliph, when he rode to Fay¹ from Cairo. In the Caliphate of Amir (495-524 = 1101-1130) the Viceroy al-Mu'izz al-Jaysh proclaimed in Cairo and Fay¹, that whoever possessed a house in ruins,

should repair it and live in it or make it available by selling or letting it; whoever did not do this, was to forfeit all claim to his property. But even these measures only served to promote an extension of the new quarter, adjoining Cairo on the south-east between the Ramla and the Bab al-Zuwaiti of Cairo. Of al-Karafa and al-Askar there only remained the division of Djabal Vashkur with the Fuldin Mosque, but the latter was in a hopeless state of neglect; it was even used as a camping-place for Maghribis passing through on pilgrimage, until, in the sixth (xiiith) century, it was restored by the Mamalik Sultan. Fustat in the larger sense received the final blow, when the Crusaders came to Egypt in the reign of the Fatimid 'Alid. Cairo was now fortified but Fustat quite defenceless. The Visier Shawar was afraid the Christians might occupy Fustat and use it as a base for their military operations. He therefore ordered it to be set on fire on the 19th Safar 364 = 22nd November 1168. Over 20,000 vessels of raphia were distributed throughout the city and the fire lasted 34 days. Even this conflagration, however, appears to have spared certain areas and it was not till the reign of the Mamalik Bahars that these were destroyed and what was valuable of their remains used for a new foundation near the Mosque of 'Amr on the Nile.

According to the usual view, the famine under Muntashir and the fire under Shawar entirely destroyed Fustat. It was certainly so this time, but the great mound of rubbish (*Arwa, A'wila*) arose which still stretches between Cairo and Old Cairo. By the creation of this expanse of raised buildings, the northernly division of Fustat, the modern citadel, the Fuldin Mosque and the lands adjoining it on the west, became separated from the main part of the city, which lay around the Mosque of 'Amr. The space, separating these portions of the town from Cairo, which lay somewhat farther north, was less than the distance between them and the quarter around the 'Amr Mosque which stretched round to the south. It was therefore natural, that, with the transference of the mass of the population to Cairo, the remains of the Fuldin city gradually developed till it became incorporated in Cairo. The beginnings of this process have already been indicated above.

The great city of Fustat, which had stretched from the Bab al-Jabash to the citadel and to the Nile in the west, was now a thing of the past. Though Fustat once practically adjoined Cairo, at the end of the Ayyubid period it was estimated by Ibn Sa'id, that the distance between the two towns was two miles. A dusty road led through the mounds of ruins from the Bab Zuwaiti to the quarter around the Mosque of 'Amr, which soon made a remarkable recovery after the conflagration. Shirkah brought back the inhabitants of the burnt city and Saladin restored the Mosque of 'Amr in a splendid fashion. Though plague and scarcity destroyed the gradually increasing prosperity of the town in 565 (1169), between 577 (1180) and 647 (1249), i.e. in the reign of the Ayyubid Sultans, Ibn Sa'id gives an account of Fustat, which, though naturally in striking contrast to the glowing descriptions of Mukaddasi and Nasir-i-Husraw, gives a good idea of the commercial prosperity of Fustat (*Adifat*, I, 341 et seq.). It is true, that the town had a dismal aspect, the city gates

and many of the houses were in ruin, the streets narrow and dirty, the mosque neglected and used as a short-cut, but not even this far-travelled man had seen any thing like the array of ships and merchandise, which he saw on the Nile-bank. The sugar and soap industries still flourished as in ancient times. Of great importance is his statement, that Fustat was still as in former days the seat of commerce and industry and that goods were landed here and then forwarded to Cairo. Cairo, the brilliant modern city, was essentially a military town in origin. Fustat's prosperity in Ibn Sa'id's time may be partly to be traced to the revival in the prosperity of the island of Roda at this period, of which we shall presently speak.

Soon afterwards troublous times again fell upon Fustat. Mahdal mentions the years 696 (1296), 749 (1348), 776 (1374), 776 (1374) and 790 (1388), as being particularly disastrous. But many other changes were brought about by the Mamaliks in the once so brilliant city of Fustat. Under them it became the administrative capital of Upper Egypt, while Cairo held the same position for Lower Egypt. This arrangement is most especially stated in the *Imshak*'s work. The *Kadi* and *Muhtasib* in Cairo had authority in the Delta also, while the corresponding officers in Fustat were supreme in Upper Egypt.

Little is known of the further vicissitudes of the town. With the gradual preponderance of Cairo, which ultimately became the chief commercial centre also, Fustat gradually declined. Whether it has further decreased since the Mamluk period appears doubtful, but the relative difference between it and Cairo has naturally been constantly increasing. Indeed, the very name Fustat ultimately disappeared, while the popular name *Masr* for Fustat as well as for Cairo remained in use. Cairo gradually became so important in comparison with Fustat, that the latter became designated in European literature as Old Cairo. Even the scholars with the French expedition talk of "le vieux Kairo" as an established term and quote earlier travellers as authority for its use. The Arabic expression at the end of the twelfth century was *Bayr al-Arifa*, while the modern *Dictionnaire Géographique* of *Boisguy* gives *Masr al-Kadima*. At the time of the French expedition Old Cairo had about 10,000 inhabitants, of whom 500 were Copts who had survived here for centuries beside their ancient churches and monasteries. The French scholars also again emphasize, as did Ibn Sa'id long before, the importance of the harbour, particularly for trade with Upper Egypt. In the eleventh century with the general improvement in the country, the population of Old Cairo has also increased. According to the census of 1897, the town had 31,849 inhabitants. It forms a district in the government of Cairo. At the present day, Old Cairo is a long narrow strip, lying along the Nile and its northern limits adjoin the southwest end of Cairo proper.

Between Old Cairo and the Mokattam there have lain, since the Fatimid period, the mounds of ruins, which form such a characteristic feature of the town, behind which the so-called tombs of the Mamaliks and the "City of the Dead" lie along the Mokattam. This "City of the Dead," the beginnings of which date back to the period of the Conquest, is called al-Karafa, in the

middle ages it was separated from Fustat by a wall. A larger and smaller *Kasāba* (al-Kutub and al-Sughūr) were distinguished, which stretched from north to south parallel to the Mulsān and the city. Al-Kasāba al-Sughūr lay nearer the hill and corresponds to the modern City of the Dead which stretches as far as the Mausoleum of the Imam al-Shāfiʿi. On the two *Kasābas*, their history, tombs and sanctuaries, a monograph was written in 804 (1401) by Ibn al-Zaylī entitled *al-Kasāba al-Sughūr fī Tarīkh al-Bayt al-Sughūr wa 'l-Kasāba al-Kubrā wa 'l-Sughūr* (printed Cairo 1225 = 1907).

4. The Nile-Bank, the island of Rōḍa and Dīsa (Gizeh).

The task of clearing up the historical topography of Cairo and the neighbourhood is very much complicated by the fact that the Nile has several times changed its bed since the conquest. At that time, as we have seen, its waters washed the *Kasr al-Shām* and the Mosque of 'Amr, but only a few decades later it had retreated so far back that there was sufficient land left dry between the castle and the new bank to be worth utilizing. 'Abd al-'Azīz b. Marwān erected buildings here. The struggle with the Nile goes on through the whole medieval period in the history of Cairo. Any method of controlling the river were at this time quite unknown to the Muslims and their amateurish efforts in this direction had at most but a very temporary success. The Nile then flowed, as has been stated, much further east than at the present day and must also have taken a considerable turn to the east in the north of Fustat so that great areas of the modern Cairo were then portions of the river-bed. The name al-Kabūh (*Kū'a*: *al-Kabūh*) is given to that quarter of the town near the Tilmān Mosque. This Kabūh lay immediately to the west of the Jibāl Yaḥyā and was a favourite resort as it lay on the Nile. At the present day it is more than $\frac{1}{2}$ mile distant from the river; and this is a good deal in the plan of a town. The many dried up pools (*ḥiḥ*) within the modern city also remind one of the gradual shifting to the west of the Nile. First of all, islands arose in the river-bed, then the water-courses which separated them from the banks were cut off from the main-bed; these were only filled with water at periods of flood, then they became *birkas*, till they finally dried up altogether. The areas gained from the river were first of all used as gardens, then finally built on, till now only the ancient *ḥiḥ* reminds one of the change they have undergone. It is in this way, that the whole area between the modern bed of the Nile and the ancient settlements has arisen within the Muhammadan period. It is evident that this constant process of change does not facilitate the identification of localities.

At the period of the conquest, there was only one island in the Nile in this neighbourhood, called *Ḥiḥat al-Nīl* or simply al-*Ḥiḥat*. This island is in its outline identical with the modern island of Rōḍa. With Babylon (see above) it formed a single strong fortress and guarded the passage of the Nile. We have no definite information as to whether the *Ḥiḥat* was already connected with Dīsa also by a bridge at the time of the conquest or only with Babylon. In the time of the Caliph Ma'mūn — this is the

earliest date known — there was a bridge over the whole Nile which was even then known as "the Old" and replaced by a new one. This old bridge must therefore — as it is *a priori* probable — date back to the beginnings of Muhammadan rule. In all the centuries following, this bridge crossed the whole Nile. It was a bridge of boats. According to some statements, the *Ḥiḥat* was at first practically in the centre of the river. The arm which separated it from Babylon soon became silted up however. In the year 356 (947) the Nile had retreated so far that the inhabitants of Fustat had to get their water from the Dīsa arm of the Nile. It was at this period under Kaḥr al-*Ḥiḥat* that the deepening of the eastern arm of the Nile was carried out, to be repeated several times in the 11th (12th) century under the Aiyūbids. In 600 (1203), it was possible to walk dryshod to the Nilometer on the *Ḥiḥat*. In 628 (1230) the energy of Malik Rāḥī brought about a permanent improvement, though Malik Rāḥī also annually took advantage of the period of low water to deepen the arm of the Nile which gradually became a canal. Why did they wish to preserve this particular channel? The reason is to be found in the military importance of the *Ḥiḥat*. At the conquest the Arabs found a castle here; the Byzantines who were shut in by the Arabs, were able to escape over the *Ḥiḥat*. After the fall of Babylon, we hear nothing further of the island fortress. In the year 54 = 673 the naval arsenal (*al-Sanāʿa*), a dock for warships, was laid down here. This arsenal is mentioned in the papyri of the first century; it was also a kind of naval base. The Tulun was the first to make the island a regular fortress again, when he thought his power was threatened (363 = 876); but the Nile was more powerful than the will of the Tulun, and his fortress in the Nile gradually fell into the waters: the remainder was destroyed by Iḥshād in 325 (934); two years later this prince removed the arsenal also to Fustat and the *Ḥiḥat* became a royal country residence. The island appeared to have become larger in course of time and more people came to settle on it. Under the Fātimids it was a flourishing town and one talked of the *ḥiḥ* of towns, Cairo, Fustat and Dīsa. Al-Aḥqāl, the son of Badr al-*Ḥiḥat*, built a pleasure palace with large gardens to the north of the island and called it Rōḍa. This name was gradually extended to the whole island which has retained it to the present day. Later, under the Aiyūbids, the island became a *ḥiḥ*. This *Ḥiḥat* was rented by Malik Rāḥī who built the third great Nile fortress on it. This new fortress was called *Kasr al-Rōḍa* or *Kasr al-Ḥiḥat*. Malik Rāḥī evicted all the inhabitants of the island and raised a church and 53 madrasas to the ground. In their place he built 60 towers and made the island the bulwark of his power; this was the reason of his regular dredging operations to deepen the canal separating the island from the mainland. There, surrounded by the Nile (*Rōḍa*), he dwelled with his Mamūlūk who became known as *Ḥiḥat Mamūlūk* from their citadel (see Ruyāl p. 386); but even this stronghold in the Nile did not ensure his safety. After the fall of the Aiyūbids the Mamūlūk Alḥak destroyed the fortress; Balḥar rebuilt it, but later Mamūlūk like Kaḥrān and his son Muḥammad used it as a quarry for their buildings in Fustat.

In the 12th (arab.) century the proud citadel of the Nile had fallen to pieces and another dyoastly was building on its ruins. Rôsa never again took a prominent part in history.

At the present day the most remarkable sight in Rôsa is the Nilometer (*Midyâr*) which dates from the time of the Umayyad Caliph Sulaimân; its erection was completed in the year 97 (715) by Uthman, the minister of finance. The history of this *Midyâr* has been written in a masterly fashion by Marek who took part in Napoleon's expedition, (*Mémoires sur le Nil et de l'Égypte, État Moderne*, 2. ed. Vol. xv, cf. 1800-80. Vol. xviii, p. 555 et seq. and xviii, 2, p. 466 et seq. and M. van Brichen, *Corpus inscriptionum Arabicarum, Mémoires de la Mission archéol. franç. en Égypte*, xix, p. 18 et seq.). Its history, which we owe mainly to Marek, is briefly as follows. The building erected in the year 97 (715) had to be repaired in 119 (804) in the caliphate of Ma'mûn and again under Mu'tawakkil in the years 233 (847) and 247 (861). Up to the latter year, a Copt was in charge of the *Midyâr*, but in this year Ibn Abi 'l-Raddâd was placed in charge of this important instrument, the barometer not only of the prospects of harvest but of the prevailing market prices in the city. The office was hereditary in the family of the Banû Abi 'l-Raddâd in the Ottoman period. Almost all the Muhammadan dynasties of Egypt have built around the Nilometer and some of them have left inscriptions. The Turks, French and English (1893) have also been active in preserving this venerable monument. In modern times a water-gauge was required for the eastern quay-wall of the island. The historic *Midyâr* is like an enclosed well to the centre of which rises a marble column on which the scale is marked in eils (*dhira*).

At the present day Rôsa is much built upon and only in the north are there large gardens. Nothing has come of the French expedition's plan of laying out a European quarter here. Before the regulating of the Nile this would have been a dangerous undertaking, for medieval writers tell us of occasional inundations of the island, when the Nile came exceptionally high. The idea, which was in itself, has been put into practice in a still better situation further north on the Djazirat Bûlâk.

From the historical point of view, Rôsa is inseparably connected with Dîjra (Gize), with which it formed a defence of the city up to the Nile at the time of the conquest, and during the middle ages. Dîjra was certainly not a foundation of the Arabs, but portions of the conquering army planted their *khayr* there as did their companions in Fustât. On account of its exposed situation to attack from the other side of the river the Caliph ordered Dîjra to be fortified. The defences were completed by 'Amr in the year 22 (643). It was probably only a matter of restoring or extending Byzantine fortifications. The *khayr* of the Abbasids partly outside the fortress which was probably merely a stronghold at the entrance to the bridge. The strongest tribes settled here were the Hilyas and Haradan; in the Masjid of the latter the Friday service was held; it was only under the Ikhshidids that a Chief Mosque was built in Dîjra in 350 (961). Its military importance naturally went parallel with that of Rôsa and the bridge

over the Nile. This bridge collapsed in the Ottoman period and was only rebuilt by the French. It was afterwards removed and recently a permanent bridge has been built. Dîjra itself has always been a flourishing centre. The land behind it is very fertile, and it used to be the chief town of a district (*dîwân*), and afterwards in the present day of a province. The modern province of Dîjra comprises the circles of 'Asyûf, Minshab, Dîjra and al-Qaff, the latter on the right bank of the Nile. The place itself had in 1897, 16,000-17,000 inhabitants.

5 The Fatimid City, Miyr al-Kahira.

The modern Cairo was originally only a military centre, like al-'Askar and al-Qa'îr, north of the great capital of Miyr al-Fustât. When the Fatimids in Kairawan saw the precarious position of Egypt under the later Ikhshidids, they felt the time had come to put into operation their long cherished wish to occupy the Nile valley. On the 11th Shabân 358 = 1st July 969, their general Djawhar overcame the feeble resistance, which the weak government was able to offer him at Dîjra, and entered Fustât on the day following. He pitched his camp north of the city and for seven days his troops poured in through the city. When on the 18th Shabân = 9th July the whole army had collected around him, he gave orders for a new city to be planned. Such an important undertaking could not be carried out in these days without first consulting the astrologers as to what would be the propitious hour to begin. The historians tell us that a suitable area had been marked off and all the more distant parts of it connected with a bell-pull, so that at the given moment all along from the astrologers' work might begin everywhere at the same instant. The bell-rope was however pulled before the auspicious moment by a raven and the building began at a moment when the unlucky planet Mars, the Kâhir al-Falâk, governed the heavens. This calamity could not be undone, so they sought to deprive the evil omen of its malignance by giving the new town the name of Ma'adîya. As a matter of fact, Cairo does appear to have borne this name till the Caliph Mu'izz himself came to Egypt and from his own interpretation of the horoscope gave it a favourable omen in the rising of the planet Mars. The new foundation thus received the name al-Kahira al-Mu'adîya (*Adîyat*, I, 377).

The process of expansion of the old city of the Fatimids can be reconstructed even at the present day without difficulty on a plan. The best is the French plan of the year 1798 in the *Description de l'Égypte*, because it was prepared before Cairo had been modernised, but the map in Basileket, after which our sketch map is prepared, also gives a clear idea of the town. In the centre between the northern boundary of Fustât and Heliopolis ('Ain Shams), there lay at this time the little village of Miyyat al-Ashagh, where the caravans for Syria used to assemble. Miyyat al-Ashagh lay on the Khattâbî, a canal which traversed the whole length of the plain, leaving the Nile to the north of Fustât, passing the ancient Heliopolis and finally entering the sea at the modern Suez. This canal was probably originally a silted up branch of the Nile, which had been excavated for use as a canal even in ancient times. After the Arab conquest, it was again cleaned out by 'Amr to make a navigable waterway between Fustât and

the holy cities to supply the latter with corn. It then received the name of Khaliq Amir al-Mu'minin. This Khaliq was closed in 69 (688) to cut off the corn-supply of the anti-Caliph in Medina and finally abandoned as a waterway to the Red Sea in 145 (762) in the reign of Manṣūr. It still remains for a thousand years the water supply of the plain north of Fustat and formed the water-road, so named in song, on the west side and at a later period to the centre of Cairo. After the reign of the Fatimid Caliph al-Hakim, who did much for it, it bore the name of Khaliq al-Hakim; at a still later period it was called by a host of names of different stretches of it, which are given on the French map of 1798. Instead of flowing to the sea, in the later centuries of its existence it ended in the Birket al-Bjabb in the north of Cairo and in its neighbourhood. It is only quite recently (the end of the 19th century) that it has vanished from the plan of Cairo. Its course is still clearly recognisable; it corresponds to the burial road followed at the present day by the electric tram from the Mosque of Salihiya Aḥmad, as rather from a farther point in the south of Cairo to the northern suburb of 'Abduh (Shari' Helwan).

The Fatimid city lay immediately south of Manṣur al-Ashagh between this canal and the Muḥammad. Its northern and southern limits are still defined by the Bab al-Fatih and the Bab Zuwayla. The town founded by Iḥwār was rather smaller in compass than the Cairo of the later Fatimid period. At first the open space in the south, where the Muḥammad Mosque now stands, and the Mosque of Bakim in the north were both outside the walls. In the west, the Khaliq for centuries formed the natural boundary as did the heights in the east. The main part of the Fatimid city was defined by a broad series of streets running north and south parallel to the Khaliq, connecting the two gates just mentioned with one another and dividing the city into ten large sections not quite equal in size. This series of streets is also clearly defined at the present day, though it must have been broader originally. It is still known by different names in the various sections, of which the best known is Shari' al-Nahhasin. At the present day it is crossed at right angles by one of the main channels of traffic of modern Cairo, al-Sikka al-Jadida, the continuation of the Maḥdi, i.e. "New" Street, proves what must be particularly emphasized to avoid misconception, viz. that the Fatimid city had no such main street running from east to west. It only arose in the 12th century.

If Fustat had been divided into *ḥiṣṣat*, Cairo was divided into *ḥiṣṣat* or quarters, which is really only another name for the same thing, except that Cairo was intended to be a city from the beginning, while Fustat grew out of the chance arrangement of a camp. The altered conditions of the period are shown in the fact that the quarters were no longer allotted to different Arab tribes but to quite different peoples and races. In the north and south lay the quarters of the Greeks (Akem), to whom Iḥwār himself belonged. His settling his countrymen near the main gate of the city was probably intentional. Berbers, Kurds, Armenians, etc. were allotted other portions of the town. Some foreigners were settled in the Birket al-Bjabb outside the first walls of

the city between it and the Muḥammad. Lastly the negroes, called briefly *al-Ḥid*, who formed a rather undisciplined body, were settled north of the Bab al-Fatih beside a great ditch which Iḥwār had dug to defend the city against attacks from Syria. This part of the town came to be called *al-Ḥamla al-Ḥid* from the ditch and those who dwelled near it.

The splendid palaces of the Caliphs, which are indicated on our map, formed the central portion of the town. We must be careful to distinguish between a large eastern palace (*al-Ḥayr al-Kabir al-Sharḥi*) and a smaller western one (*al-Ḥayr al-Sharḥi al-Sharḥi*). Their sites had previously been occupied, to the west of the main series of streets, by the large garden of Kāfir, to the east by a Coptic monastery (*Ḥayr al-Faym*) and a small fortress (*Ḥayr al-Sharḥi*), which were used for the building of the palaces. The East Palace was the first to be built immediately after the foundation of the city. On the 23rd Ramadan 362 (28th June 993), the Caliph Muḥammad was able to enter it to state. It was a splendid building with nine floors of which three opened on the west part on the main street. This part was 1264 feet in length and the palace covered an area of 116,844 square yards; it lay 30 yards back from the present street, from which one may gather how much broader the latter must have been. On the other side of the street lay the Garden of Kāfir, which stretched to the Khaliq. In it 'Amr (365-388 = 975-996) built the smaller western Palace also called *al-Ḥayr* after him — the exact year is unknown — its two wings stretched up to the street enclosing a broad square into which the street here expanded. As this series of streets passed between the two palaces in the centre of the town here, it was called *Ḥayr al-Kāfir al-Faym*, a name which survived the palaces themselves for centuries and was still in use at the time of the French expedition. The whole street was also known more briefly as *Ḥayr al-Faym*. The two palaces began to fall into ruin in the Ayyubid period. The history of this part of the town, and of the great palace in particular of which some fragments still survive built into other houses, has been most carefully dealt with by Ravaisse in the *Mémoires de la Société Archéologique Française de Cairo*, Vol. I. and II.

As Cairo was from the beginning a military and not a commercial city at all, even Iḥwār must have taken care to fortify it with walls. These walls were afterwards extended in the reign of the Caliph al-Mustansir by the commander-in-chief Badr al-Jamālī and the gates built in the form in which they have survived to the present day. Thus Badr built all the walls, as disputed — perhaps wrongly — by Cassanovi. Mention is made in later times of a third building of walls in the reign of Saladin. Iḥwār's walls were of brick; no trace of them has survived. Even Muḥammad knew only of a few unimportant fragments and says that the last remaining portions of them were destroyed in 803 (1400). In spite of Muḥammad's admiring statements (i. 377), Iḥwār's wall must have survived for a very great length of time, for so early a traveller as Nāḥir-i Shīrāw (p. 131) describes Cairo as unfortified. Badr's defences which were begun in 480 (1087) consisted of a brick wall with strong gateways. At once, the portions of the walls adjacent to

them being of stone also. Max van Berchem (*Journal Asiatique*, 1891, 443 *et seq.*) has exhaustively studied these walls and gates and called particular attention to the fact that the great gates, which still command admiration at the present day, the Bab al-Futuh, Bab al-Nayr and Bab Zuwayla, were built by architects from Khawara and differ in a rather marked degree from the later fortifications of Saladin, which appear to be influenced by the Frankish style of the Crusading period. We also owe to van Berchem an accurate delineation of those portions of the walls which still survive at the present day, which date from the Fatimid period. The picture we have of the two walls of the Fatimid period is as follows. In the west, the town was bounded by the Khaliq which ran below the walls for 1300 yards and served as a moat. It is a debatable point, whether we may conclude from the street name Bab al-Sira, *see* *ibid.* (1891, 443), that two walls existed here one behind the other. Khawara's walls were certainly a fair distance from the canal, the space being large enough to allow of pleasure palaces being built on it. There were three (according to Canavova, only two) gates here, from south to north, the Bab al-Sira, Bab al-Family and the Bab al-Khazra. At the latter, near the northwestern stretch of the walls, there was, as the name shows, a bridge over the canal. This connected the town with the suburb and harbour of al-Maka, on the Nile, the ancient Umm Dunaan. On al-Maka cf. *Papyri Schott Schenck*, I. 53 *et seq.*; the name appears in the Græco-Arabic papyri of the first century; even before the foundation of Cairo, therefore, this was the harbour at which the customs were collected. Al-Maka *see* have comprised the modern Bab el-Kayn and the area adjoining it on the north. The northern side of the town must naturally have been the most strongly fortified. Khawara had a ditch dug here along the wall. The two gates, Bab al-Futuh and Bab al-Nayr, built by him, lay more within the town than the modern gates of the same name which only date from Badr's time. The Mosque of Ikhlim was originally built outside the walls and was first included within the fortified area by Badr. There seem however to be reasons for believing, that Ikhlim was the first to advance the line of fortifications here as well as to the south and to build new gates (Khayyumi, transl. by Wartenfeld, p. 50; Saladin (see Bibliography) p. 50 *et seq.*). The wall had two gates on the east, the Bab al-Kharaba (afterwards al-Mahruk) and the Bab al-Barqiya. In this locality Badr's fortification also included the quarters which had arisen after the erection of Khawara's wall. Finally Badr moved the Zuwayla gate somewhat farther to the south. There were originally two gates. The town as extended by Badr was still anything but large. It may have been about $\frac{1}{2}$ of a square mile in area.

The intellectual and religious life of Cairo was concentrated in the great Mosque, the *Madrasa* al-Akhar, in which the first service was held on the 7th Ramadan 361 = 30th October 971. On the history and importance of this Mosque cf. the article *akhar* by Karl Vollers p. 532. The erection of the Mosque above mentioned outside the northern gates had already been begun in the reign of 'Adi and was completed by his successor after whom it was called the *Madrasa* of Ikhlim. The building operations lasted from 363 (1002)

to 403 (1013). After an earthquake, it was entirely restored by Saladin II in 703 (1303), who added the minaret. It was used by the French as a fortress and at the present day is in ruins. Of the other ecclesiastical buildings of the Fatimids only two deserve particular mention: the Mosque of Akmar, with its charming stone facade, so important in the history of art (Frazer Pease, *Kairo*, p. 29 *et seq.*). It was finished in 349 (1155), but it was only under the Mamluks that it received the right of *Kutub* in 501 (1398). The second of these two monuments is the older Maydan Mosque, built quite outside of Cairo on the summit of the Mokattam, which was built in 478 (1085) by Badr al-Jamali (van Berchem, *Corpus*, No. 32; *see*, *Mémoires de l'Institut Égyptien*, t. II.). On other buildings and inscriptions of the Fatimids cf. the works of van Berchem just quoted. It is impossible to detail here all their buildings, *see* mentioned literature. Most of them did not survive the dynasty or survived it for a brief period only.

During the Fatimid period, Cairo was not yet the economic centre for all Egypt which it was to become under the Ayyubids and Mamluks. This role was first held, as we have seen, by Fustat. On the other hand, Cairo was pre-eminently the seat of a splendid court with all its military pageantry. The Turks and others have given us vivid pictures, preserved in *Mahtab*, *Khatib* and others, of the ceremonial processions and festivals, the *magalnas*, *tanawils* and *malles*, the banners and insignia, the members of the royal household, the various classes of officers of state and court officials with all their pompous ceremonial *Bayan*nesses, like Nagib al-Khurasani, confirm these accounts. It must have been a glorious period for Cairo, but was soon followed in Saladin's time by a desolate epoch of anarchy when the economic foundations of its prosperity were destroyed by famine and unrest. A better era dawned on Cairo with the accession of Badr al-Jamali. Cairo now began slowly to gain over Fustat in economic importance, a process which gradually became more definite in succeeding centuries.

6. The Citadel and Post-Fatimid Cairo.

Quite a new epoch in the history of Cairo as in that of Egypt dawned with the accession of Saladin and the Ayyubids (see the article *sovereign*). The history of the growth of the city only can be discussed here. Saladin twice played a part in this development by erecting large buildings. Canavova has thoroughly dealt with this process in his *Histoire et Description de la Citadelle de Cairo* (*Mém. de la Soc. Arch. Égypt. et Grec.*, Vol. VI.), though his conclusions cannot perhaps be regarded as final on all points. The material is too imperfect. At any rate he is probably right in saying that Saladin in the first instance in 655 (1250) only restored and improved the fortifications erected by Khawara and Badr I; was only after his return from Syria when he was at the height of his power, that Saladin conceived the colossal plan of enclosing the whole complex of buildings forming the two towns of Fustat and Cairo within one strong line of fortifications (572 = 1179). This new foundation was to be surrounded by a fortress (*Kutub*) after the fashion of the strongholds of the Crusaders. This fortress

is the modern Citadel or, to be more accurate, its northern part. In the northwest, Cairo was to be protected by this strong fortress and to the south-west, Fustat. The east wall of Cairo was to be advanced further east to the Melqam and the entrance for troops from Syria to be definitely closed. A new wall ran along the hills from the new tower in the north-east, the Burj al-Zafir, of which traces still exist. It then took a turn westward towards the old city wall, the fortifications of which were to be extended farther south to the Citadel. The north wall of Cairo was to be advanced westwards up to the Nile and to run along it to near the Bay al-Sham', which was the extreme north point of the whole system. A wall was to run thence in the east of Fustat, direct to the Citadel. The Ka'a itself was to be the residence of the sovereign. Saladin's trusted emir Karakush was entrusted with the task of carrying out this gigantic undertaking; he had previously carried out building operations for Saladin. The huge undertaking was never completed nor did Saladin avail himself of the Citadel, but when in Cairo, as a rule, he lived in the old Fustat palace of the Fatimid city. The most important part was the completion of the north wall which was actually built eastwards as far as the Burj al-Zafir and westwards as far as al-Mak on the Nile. The portion connecting the eastern wall of the Fatimid city with the Citadel was not completed. The remains of several gates in the great wall which was to run from the Citadel to the south of Fustat, have been handed down, but it can hardly be assumed that they were ever built. The wall along the Nile was never begun at all; but it was probably the least urgently required.

These buildings had considerable influence in two directions. After the north wall had been advanced up to the Nile, the broad stretch of land between the Khalij and the Nile was secure from invasion and the way was paved for an extension of the city in this direction. The Khalij thus gradually came to be in the centre of this extended city. Through the removal of the forces of defence and later of the court itself to the Citadel, Cairo began to develop in the south also and the union with the northern suburbs of Fustat, which has been described in section 3, thus came about. This process was not however completed till the Mamlik period (A.D. 1250, l. 378 et seq.).

The Citadel was first appropriated for the use to which it was originally intended as the residence of the sovereign by Saladin's nephew al-Malik al-Kamil, who was also the first to build a palatial residence here. He entered the new palace in 604 (1207). From this time onwards, with the exception of the reign of al-Malik al-Salih, whom we have already become acquainted with as the builder of the fortress and royal residence of Rifa in the Nile, the Citadel remained the abode of all the princes and pashas who ruled Egypt till the Khedives went to live in various palaces they had built for themselves in the plain again. It is difficult, however, to draw a picture of the gradual transformation of the Citadel, as the most radical changes were made in the Mamlik period. The present walls still show that we must divide the whole area into two sections, the original north or north-east Citadel, the Ka'a al-Makel proper of the Aghlul period, which was and is still

separated from the Melqam by a deep ditch, and, in the south extending towards the town, the Citadel of the palaces where the Mamliks built a complicated entanglement of palaces, audience-chambers, stables and mosques. We must therefore distinguish between the Citadel proper and the royal town which adjoined the Citadel. Of Saladin's buildings, which lasted 7 years, there remains today only a portion of the wall and the so-called Joseph's Well (*Bir Yusuf*); the latter is a deep shaft from which Karakush, the architect of the fortress, obtained water. The machinery for raising the water was driven by oxen. A pathway hewn out of the rock leads down to the bottom of the well. The name *Yusuf* is not the personage of Saladin but commemorates the Joseph of the Bible, legends of whom are attached to other portions of the Citadel also. Great alterations were made in the Citadel by Baibars and his successors and their buildings again were completely altered by al-Malik al-Nasir Muhammad b. Qal'au, many of whose buildings have still survived, as for example the mosque wrongly called after Qal'au, (erected in 718 = 1318) and remains of his palace in black and white, hence called al-Hajr al-Ahlaq (built 713-714 = 1313-1314). The same prince also laid down great aqueducts to bring the water of the Nile to the Citadel, as the wells were not sufficient to supply the increasing numbers of military quarters there. At a later period Qal'au took an interest in the Citadel again and Qutb also laid out a garden here. The Ottoman Pasha built a good deal here also, but they allowed more to fall into ruins. Muhammad 'Ali was the first to take an active interest in the Citadel again; he repaired some of the ancient palaces and built the so-called Al-Bahar Mosque, the *Qasr* Muhammad 'Ali, in the Turkish cupola style, the minarets of which give the present Citadel its characteristic outline. It was begun in 1829 and finished in 1837 by Said Pasha. The restoration of the walls also dates back to Muhammad 'Ali.

It was not only in the Citadel but in the city lying at their feet also that the Mamliks erected numerous splendid buildings. The Cairo created by them was practically the Cairo that existed when the French expedition arrived there. A vivid picture of the home of the Mamliks in the period of their splendour may be obtained from the plan of 1798. A series of splendid monuments stood here partly built on the ruins of Fatimid buildings. We will only mention a few that still exist: on the site of the 'Azu palace stood Qal'au's hospital, the Madrasa and tomb of his son Muhammad al-Nasir and Barqak's Madrasa. There were also numerous Mamlik buildings on the site of the great East Palace, including the Khaw al-Khalil well known at the present day. Of other large buildings at this period there may also be mentioned the Mosque of Zahir, built by Baibars I, of which the massive walls still survive at the entrance to the 'Abd al-Rahman Mosque of Sultan Hasan at the foot of the Citadel (cf. *Henri Rey, Le Muséum du Sultan Hassan au Caire*, Cairo 1895), of great importance in the history of art, the M'r'izid Mosque at the Bab Zuwayla, only completed after the death of its founder and Qal'au's Madrasa; we cannot detail the numerous tombs outside the town proper nor the many other smaller buildings. What a lamentable contrast to

this period of activity in architecture is afforded by what has been done in the Turkish period (since 1517) in the city of the Mamlik; only a few *Konaks* for Pashas have been built, a few *Sabils* and one or two smaller Mosques and Tekyes. The configuration of the town did not however change so much between 1500 and 1800 as in any earlier period of the same length. In spite of the ravages of their soldiers the city must have flourished and increased under the warrior princes of the Mamlik period. It ~~must~~ have been a busy and splendid city. But the grave damage done by the Mamlik system could only be repaired by strong rulers. The Ottoman Pashas were not fit for the task and so Cairo slowly declined till Muhammed 'Ali and his successors created a new Cairo which gradually became Europeanized.

7. Modern Cairo.

Modern Cairo dates from the period of French occupation (21st July 1798—25th June 1801). The French scholars were able to make a plan of Cairo as it had existed in mediæval times. What strikes one most about their excellent plan, is the large number of ponds of not inconsiderable size which were then in the city. These ponds, for example the *Biḥar al-Ezbekiye* in the north, and the *Biḥar al-'Al* in the south, were at that time only full of water when the Nile was flooded. They were covered with boats ~~on~~ these occasions, which were illuminated at night for pleasure trips. When the water had ~~run~~ off, the bottom soon became covered with vegetation, which withered ~~in~~ the early summer. The origin of these ponds has already been discussed above. The plan shows the confusion of streets which is still naval at the present day in the native quarters. Only the *Umayyad* thoroughfares, parallel to the *Ḥaḍḍij* — one of them the ancient great medium of traffic in the Fihlud city — divide ~~the~~ town into distinct sections. The city ~~was~~ divided into 35 quarters (*ḥuḍūd*), which took their names from the chief monuments of architecture in them, from groups ~~of~~ trades, or from particular nationalities settled in them (Greeks, Armenians etc.). There were 31 city-gates. The population ~~was~~ estimated at 250,000—260,000 inhabitants, whose houses numbered 25,000—26,000. There were still gardens lying between the boundary of the city and the Nile. Communication ~~was~~ difficult, and after a riot, the French found themselves forced to make a direct connection between the Ezbekiye and the old Fihlud city. It was thus that the modern Muḥḥi (properly al-Muḥḥi) arose; the Ezbekiye was also connected with the suburb and harbour of Bulḍi on the Nile — now a part of Cairo with 70,000—80,000 inhabitants — by a broad ~~road~~. Various ~~old~~ buildings were converted into forts, for example the Mosque of Uḥaym and the Mosque of Zahr; in al-Kabab — the western slope of the Citadel Yashkur — the Mamluk Fort was built and ~~soon~~. The gradually increasing influx of foreigners (Levantine) which has been going on under the Khedives since the French period, and the modernizing of the government which requires ministerial offices, have brought about the foundation of various new quarters of the city; the ground between the western boundaries of the town has been more and more built over and at the same time the boundaries advanced on the north side. The new quarters usually took their

names from their founders, for example, the 'Abḥdaiye, the northern Levantine quarter called after 'Abdā I. (1848—1854), the *Ḥamḥiye*, north-east of the Ezbekiye after the Khedive Ismā'īl (1863—1879). This is adjoined on the south by the quite modern quarter of European houses, the *Kar al-Dakira*, in which the palace of the English Agent is situated. The Tawḥiye quarter was laid out under Tawḥ (1879—1892) to the north of the *Ḥamḥiye*. The old ponds are now built over, the Ezbekiye, which takes its name from an Emir Ezbek of the Mamlik period, was transformed into a beautiful park in 1870, and the finest hotels, the Opera House and other buildings have sprung up around it. A new feature enters the plan of the city in 1889 when the Ezbekiye was connected by a long straight thoroughfare (*Ḥaḍḍij* 'Muḥammad 'Al) with the Citadel. Cairo, which is flourishing rapidly, is constantly extending to the north and west. Helipolis with its huge hotels has already become a suburb of Cairo, in the west the European population has occupied the *Ḥamḥi* (Bilḥ) where the splendid gardens of the royal family have recently been divided up into smaller plots for private owners. A bridge is now being built here. The southern end of the island has long been connected with the east bank (at *Kar al-'Ain*) by a swing-bridge.

In the south, although still slowly, the city is beginning to advance into the region of the mounds of ruins of the ancient Egypt. The railway has ~~now~~ brought the health-resort of Helwan so near the city that, like Helipolis, it is regarded as a suburb of Cairo.

There has thus arisen in the last century out of the cramped and closely built town of the Mamliks an extensive and spacious Cairo, planned on a magnificent scale by the Khedive Ismā'īl. The Levantine quarters are usually built in the South Italian style or after French models. In the most recent quarters, the modern individualistic style is most prominent. A glance at the plan shows by ~~the~~ way the attention where European architecture has been at work and where the old-fashioned native style survives. Cairo has now over 600,000 inhabitants. It has a governor of its own and in it are all the important government offices. The 'Abdā Palace is used for official receptions, but the Khedive lives the greater part of the year in other palaces.

Conclusion: It is duly necessary to give a history of the architectural development of the city here as the political history of Cairo will be dealt with in the article *over* in connection with the history of the country. Further information regarding economic conditions will also be found there. As regards our plan it should be noted that ~~the~~ plan of Farḡ is a reproduction of *Guicci's* plan from the *Journal of the Royal Asiatic Society*, 1907, pp. 49—53, while the plan of Cairo is new, being based on *Brediker's* with the inclusion of the results of the researches of *Ravulaz* and *Casamiro*. Its aim is rather to give a systematic but clear view of the history of the town in its general development than to ~~be~~ topographically accurate.

Bibliography: The main sources are: *Maḥḥi, al-Ḥaḍḍij*; *Ibn Inḡmāh, Kūḥ al-Insipr*; 'Alī Muḥḥi, *al-Ḥiḍḍij al-djādida*. There are occasional mentions of the city in most of the ~~Arab~~ geographers and travellers of European accounts of the town and discussions of the

original authorities, there may be mentioned in addition to those quoted in the text: *Description de l'Égypte, État Moderne* (Text and Atlas); A. F. Mehren, *Cairo et Hérakles* (Copenhagen 1869) and thence *Bulletin de l'Acad. Imp. des Sciences et St. Pétersbourg*, L. vi; Henry C. Kay's articles in the *Journal of the Royal Asiatic Soc.*, xiv, xviii; C. H. Wuttmann, ibid. xviii; R. E. Cutbush, ibid. 1891; the publications of the Comité pour la Conservation des Monuments de l'Art Arabe, which has been in existence since 1814 (loc. 1881; also Ravanne in *Mémoires de la Mission Arch. Franç. au Soudan*, Vol. i, and iii; *Cronache del. Vol. vi*, Salmon, *Études sur la Topographie du Caire*, *Le Caire et l'Égypte et de l'Égypte* (*Mémoires de la Société de l'Inst. Franç. d'Arch. Orient. au Caire*, L. vii, fasc. 1); Butler, *The Arab Conquest of Egypt*, Lane-Poole, *Cairo* (London 1898); Franz Pascha, *Kairo* (*Zeitschrift für Ägyptische Sprache*, No. 21); A. R. Guest and E. T. Richmond, *Cairo in the Fifteenth Century*, *Journal of the Royal Asiatic Soc.* 1903, p. 791 et seq.; Max von Berchem, *Corpus Inscriptionum Arabicarum*; Baedeker, *Égypte*. (C. H. BECKLEY.)

CAEMAK, **AL-MALIK AL-ZAHIR BAY AL-DIN**, Sultan of Egypt, was in his youth enrolled among the Mamluks of Sultan Barqak. He gradually rose, till under Sultan Barsbay he became Chief Chamberlain (President of the Administrative Council), Chief Master of the Horse, and finally Atabeg (Commander-in-Chief). On his deathbed in 842 (1438), Barsbay appointed him regent for his infant son al-Malik al-Aziz Yūsuf. The various divisions of the Mamluks, originating in the bodyguards of the Sultans Barqak, Nāṣir Farāj, Muḥammad Shāh and Barsbay, were at enmity with one another and their sole aim was to obtain all the wealth and influence they could. In the confusion that arose the only person upon whom all eyes turned for the rescue of government for himself, Sultan Yūsuf was deposed, placed in confinement in the Citadel, released after an attempt to escape and finally taken to Alexandria and kept under a mild form of custody. Soon afterwards the resistance of the governors of Damascus and Aleppo also collapsed; they had been defending Sultan Yūsuf's claims to further their own interests. The Syrian rebels were defeated, the **Mamluks** executed and Caemak's supremacy was restored in 843 (1439). Like his predecessor Barsbay (q. v., p. 666) Caemak wished to extend the Christian lands under pretence of checking piracy on the north coast and therefore sent ships via Cyprus to Rhodes and the Egyptians had to return as the resistance offered by the Knights of St. John, who were well prepared, was too strong for them. In the years 846 (1442) and 848 (1444) the Egyptians again made unsuccessful attempts to conquer Rhodes, and had finally to make peace with the Knights. Caemak's foreign policy was a successful one; he was on good terms with all Muhammadan rulers and did not, like Barsbay, fall into the error of causing irritation by petty trickeries. Against the advice of his harem, he allowed Timur's son Shāh Rukh to send a covering for the sacred Ka'ba, although this was a privilege of the Sultans of Egypt (see the article **BAHMAN** p. 388). The populace was still so strongly incensed against the Mongols that they actually attacked an embassy which included one of Timur's widows. He was also on

good terms with the Ottoman Sultan and the princes of Asia Minor. In his domestic policy, in Egypt itself, he was not quite able to put a stop to the mismanagement of the state monopolies [see **BAHMAN** p. 667]. Jews and Christians were tormented with strictly enforced petty regulations. He could not restrain the arrogance and outrages of the Mamluks so that the only way he could protect himself from them on the occasion of festivals, was to forbid them to go out. He himself was an exceedingly frugal and pious man. Loyal only to the learned, and thought no price too high for a beautiful book, he left but little property behind him on his death. Through his example the morals of the court improved. When, in the year 854 (1453), he felt the approach of death — he was now over 80 years old — he had homage paid to his son 'Othmān whom the Caliph chose to be Sultan. The Emirs and officials of the court and a large multitude of the people attended his funeral, contrary to the usual custom, sincerely grieving at his loss.

Bibliography. Weil, *Geschichte der Chalifen*, v. 213—248; Muir, *Mamluks or Slave Dynasty of Egypt*, p. 149—153; *Mamluk al-Sultān*, *Cairo* etc. 1313, L. C. 474—490; *The Lyons* (Univ.), *passim*.

(M. SOBERHEIM.)

CALATRAVA, Arab. **KAL'AT HANAY**, "Kaluh's Citadel", called after the **rab** and **al-Khal** 'Alī b. Kaluh al-Lahmī (cf. Calatayud (Mallorca) = Kal'at Aiyūb from the **rab** and **al-Khal** Aiyūb b. Hāshim al-Lahmī) was an important bulwark of Arab power (perhaps built on Roman or Iberian ruins) north-east of the modern Ciudad Real on the left bank of the upper Guadiana just below the union of the three rivers which form it, the Záncara-Siguera, Guadiana Alto and Bajo-Arco, one league north of the modern Corrida de Calatrava. The extensive zone of ruins of the ancient Arab Castillo with the tower of C. la Vieja would repay more thorough investigation (with pick and shovel also). This Old Calatrava played an important part in the wars of the Emirs of Cordova against Toledo, which was constantly in rebellion, and after its conquest in 1085 as a frontier defence against Castile, till it was itself taken in 1147 by the Emperor Alfonso vi. who handed it over to the Templars, who only held it for 20 years as a frontier fortress of Toledo against Andalus, when they retired from it on account of the constant attacks of the Almohads (from Morocco). This led to the translation of the new religious order of Knights of Calatrava in 1158. After the terrible defeat of the Christians at Alarcos (q. v., p. 350) west of Ciudad Real in 1195, the fortress of Calatrava also was taken and destroyed by the Almohads; for the next few years the fortress of Salvatierra was occupied by the Order till it also was lost in 1210. After the brilliant victory of the Christians at las Navas de Tolosa (*see* **BAHMAN** p. 388) in 1212, which broke the power of the Almohads, Old Calatrava was to be rebuilt on the Guadiana; but it was at a spot half a league from Salvatierra, south of the modern La Calzada de Calatrava near Alcala de la Calzada (3447 feet high) and Puerto de Calatrava, that the still so famous monastery of New Calatrava (Calatrava la Nueva) was founded in 1217; before the splendour of the latter the ancient fortress of the **Mamluks** in the north fell totally

into oblivion, so that at the present day there is the greatest confusion between Old and New Calatrava, two places 30 miles apart. Since the beginning of the sixteenth century New Calatrava also has been abandoned by the Knights and has quite fallen into ruin. Only the name Calatrava has survived in the Order of Calatrava, located in 1493, and in the geographical designation of the former extensive lands of the order, particularly in the fertile Campo de Calatrava in the broad valley of the trilateral on the left bank of the Guadiana, Jabalón and the Tietes rivers, south of the present provincial capital Ciudad Real, founded for the first time by Alfonso the Wise in 1255 as Villa Real, east of the ancient Alarcos, which was given the noble name of Ciudad Real by John II. in 1490. Cf. also Santiago de Calatrava west of Mérida and Jaén in Upper-Andalusia, which came with Mérida into the possession of the Order on the reconquest.

Bibliography: Madon, *Notice géographique*, v. 269—293; Yéhat, II 747; *India, Description de l'Afrique et de l'Asie*, p. 186 (= 226); *al-Bayān al-Maghrib* (trans. Pagnon), *Index*; Burke, *Orders of Knights* (London, 1858), pp. 201—206. (C. F. SMYTH.)

CALCUTTA, or KALIKATA, the capital of the province of Bengal, and, till 1911, also that of British India, situated on the right bank of the Hugli, the most eastern mouth of the Ganges, which is here navigable by the largest shipping. Area, 20,547 acres; pop. (1901), 847,798, being 41 persons per acre. If all the suburbs and also Howrah on the opposite side of the river be added, the total would be raised to 1,066,733. Muhammedans form about 29% of whom the vast majority returned themselves as Bengalis. Pathans or Afghans numbered 12,555, Sanyasis 6,798, and Mughals only 1,303. Calcutta is a creation of British rule, having been founded by Job Charnock in 1690. It was never under Muhammedan rule except when captured in 1756 by Siraj al-Daula, who attempted to change its name to 'Alinagar'. Consequently there are no Muhammedan buildings of importance. The principal mosque is that built and endowed in 1842, by Prince Ghulam Muhammad, son of Tipu Sultan. The Madras, founded in 1781 by Warren Hastings, receives part of the endowment bequeathed by Muhammad Muhiy (q. v.) of Hugli, and in its Arabic department educates more than 300 students, most of whom live in the Elliot Hostel.

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(J. S. CORRIE.)

CALDIRAN, a plain in Adharbaidjan east of the Lake of Urmia near Tebriz. It is famous for the battle fought there on the 23rd August 1554 in which the Ottoman Sultan Selim I defeated the Safavid Shah Isma'il mainly owing to his superior artillery. Shah Isma'il had to flee; his camp and harem falling into the hands of Sultan Selim; he only saved from further disaster by a mutiny of the janissaries who refused to advance any farther and forced the Sultan to return from Tebriz to Constantinople. As a result of this victory, Armenia and Kurdistan came, nominally at least, under Ottoman rule, though in reality the Kurdish Bega remained practically independent. In the year 1635 there was another battle here between the Turks and Per-

sians, who had been repeatedly trying to regain the frontier lands. On this occasion also the Turks were victorious.

Bibliography: Ritter, *Erdkunde*, ix, 908; Hammer, *Geschichte der osmanischen Kaiser*, II. 412 et seq.; Jorga, *Geschichte des osmanischen Reiches* (Gotha 1911), II. 331 et seq.

(J. S. CORRIE.)

CALICUT, or KOLLAM ('cock-fort'), a seaport on the west coast of India, in the Malabar District, Madras Presidency: pop. (1901), 14,981, of whom 40% were Muhammadans, mostly Mappillas (q. v.) descended from Hindu mothers by Arab immigrants. From an early date Calicut was a great centre of maritime trade. It was visited by Ibn Battuta (1345) and by 'Abd al-Razzak (1443), both of whom speak of the security afforded to commerce by its Hindu ruler, the Zamorin, whose descendant still lives here; and it was the first place in India reached by Vasco da Gama in 1498. It contains more than 40 mosques, including the Shakhindas Palli, built over the tomb of Shakh Mansur Kady, said to have been an Arab with a great reputation for sanctity who came from Egypt in the XVIIth century; this mosque is constantly resorted to by Mappillas, for the adjustment of civil and other disputes. Calicut has given its name to Colica.

Bibliography: *Madras District Gazetteer, Malabar*, (Madras, 1908). (J. S. CORRIE.)

CAMBAY (KAMBAVA), a Pendency State in the western part of the province of Gujarat, India, at the head of the gulf of the same name; area, 350 square miles; population (1901), 75,225, of whom 13% are Muhammedans. The Nawab, a Shihab by sect, was descended from Miran Khan, governor of Gujarat, who died in 1742. The town of Cambay (population in 1901, 31,780) was in early times one of the chief ports of Gujarat and at the time of its conquest by the Muslims in 1298 it said to have been one of the richest towns in India; the sinking up of the harbour at the close of the 17th cent. drove off the trade to Surat. Cambay is mentioned by al-Mas'udi, al-Ispahani, Ibn Barkal and other Arabic geographers. It cannot now be visited by vessels of more than 50 tons.

Bibliography: *Imperial Gazetteer of India*, v. 7; Elliot-Dowson, *History of India* (India); for notices of Cambay in Arabic literature, see *Gazetteer of the Bombay Presidency*, II (part 1), 314 et seq.; *Archaeological Survey of Western India*, vi. (London, 1878).

(J. S. CORRIE.)

CAMIENIEC, in Ottoman Turkish Kambic, a chief and chief town of a circle in the Russian administrative district of Podolia. It was formerly a strong fortress of the Poles and the scene of many heroic conflicts between the Poles and the Turks in the frontier wars. In the year 1672, it was taken by the Grand Vicer Amiral Pascha Köprülüade, in the reign of Sultan Muhammad IV. who took the field in person in Podolia. The Ottoman poet Nâzi composed his *Tarîk-i Kambic* (1655, in London and Vienna, 1881) printed in Constantinople in 1281 in honour of Ahmad. At the peace of Buczacz (1672) Camieniec with Podolia came into the possession of Turkey, who held it till 1699 i. e. to the peace of Carlowitz (q. v.). In 1795 it was Russian.

Bibliography: Hammer, *Geschichte der österreichischen Reichs*, vi. 290 et seq., 668; vii. 13; Sae, *Geschichte der Marktorfalle der Türkei* (Wien 1908), p. 72; Jung, *Geschichte der osm. Reichs* (Gotha 1911), iv. 144, 212; Gibb, *A History of Ottoman Policy* (London 1904), iii. 337. (F. Giesse.)

CAMPANER, a ruined city of India, in Gudjard, lying beneath the hill fort of Pavagadh. In 1484, Mahmud Shah I of Gudjard, after a long siege, captured the hill-fort from its Rājipī chief, and founded the city, which he made his capital, under the name of Mahmūdābād Campaner. In 1535, it was pillaged by Humāyūn, and shortly afterwards the capital was transferred back to Ahmadābād. The Khāder or Citadel and the Džamī Masjid, both built by Mahmūd with other buildings, still remain in fair preservation, though the whole site is overgrown with jungle, and there are no inhabitants.

Bibliography: Sikandar b. Muhammad, *Mirāt-i Sikandari*, pass.; *Indian Antiquary*, xliii. 7, and lvi. 5; *Archæological Survey of Western India*, v. (London, 1876).

(J. S. Carron.)

CANNANORE, a seaport on the west coast of India, in the Malabar District of the Madras Presidency; pop. (1901), 27,811, of whom 40% are Muhammedans, Mappillas [q. v.] descended from Hindu mothers by Arab immigrants. It is of historic importance as the capital of the Alī Rājā or "lord of the sea" (alī = "sea" in Malayalam), who traces his descent from a Hindu converted to Islam about the end of the 14th or beginning of the 15th century. The family still resides here, and nominal sovereignty over the Laccadive Islands.

Bibliography: *Madras District Gazetteer, Malabar* (Madras, 1908).

(J. S. Carron.)

CARPU, the modern name of the ancient Anur [q. v., p. 143] on the Oxus. The town appears to have received its present name in the time of the Timurids: in his account of the events of the year 903 = 1477-1478, Nāṣir-i Ḥasan, ed. Herveidege, i. 283 mentions the passage of the river as Carpu (Carpū pashar). In the year 920 (1504) the fortress of Carpu (in the *Shah-nāma* of Muhammad Ḥabīb ed. Melninski, p. 197: *Carpu kash*, in the Persian *Shah-nāma* of Bakhṣī, quoted by Samuiloviz: *Zapiski vostochn. moshch.*, iii. 1773: *Kash-i Carpu*) had to surrender to the Uzbeks.

In the period of Uzbek domination as in the middle ages, the most important passage of the Oxus was here; boats were always kept in readiness for this purpose; bridges of boats were occasionally built for the passage of large armies [q. v. for example, for Nadir Shāh's army in 1733 (1740)]. Carpu is, however, as far as is known, nowhere mentioned in any authority as a large town in this period, but as the residence of a prince or governor of importance. When Ruṣṣ (Travel, iii. 7 et seq.) was here in the year 1832, the town was governed by a Kalmauk, the number of its inhabitants was not more than 4000-5000, most of whom led a nomadic life on the banks of the Oxus in the hot season. A picturesque Citadel was built on the top of a hill commanding the town. The town was of no importance as a commercial centre, and the wares

exposed in its market were of but little value.

Ruṣṣ certainly is more worthy of credence than Joseph Wolff (*Narrative of a Mission to Bokhara*, p. 162 et seq.) who, writing in 1844, says that fourteen years previously, i.e. about 1830, Carpu had a population of 30,000, but had sunk to be an insignificant place with about 2,000 inhabitants through the incursions of the Khirizms. As long as the ancient caravan route from Persia to Bokhara through Merv was rendered unsafe by the Khirizms and Turkomans, it is evident that no town of any great size could arise here. In 1879, when Mushketov (*Turkistan*, St. Petersburg, 1880, p. 606 et seq.) visited Carpu, affairs were in much the same condition as before, although the hill to the throne of Bakhṣī (Turk-Djan) now lived in Carpu. There were only a few wretched huts in addition to the Citadel and the palace (apparently recently built) of the Turk-Djan. The Turkoman robbers ravaged the country almost up to the very gates of the town. The forests, 30 miles from Carpu, from which the inhabitants got their wood, could only be made use of under military protection.

In the year 1884, the Turkomans of Merv had to submit to the Russians; the old caravan route was replaced by a railway which reached the Amu-Darya in 1886. The importance of Carpu, as a result, rapidly increased; the town, which in the residence of a Beg of Bokhara, has now about 15,000 inhabitants. The town of Carpu, built on a piece of ground granted by the Emir of Bokhara to the Russian government, 12 miles from old Carpu, beside the railway station of Anu-Darya, has now 4000-5000 inhabitants and is the residence of a Russian military governor (*Voynitskiy komendant*). The new railway bridge, opened in 1901, is nearly 1½ miles in length and is the greatest engineering feat of its kind in Russian territory. The town is also of some importance for its shipping; steamers go from here down to Petroskoudrowsk and up to Termez (Tirmidh). Trade is for the most part in the hands of Armenians. Its situation on a railway and at the same time on a great navigable river distinguishes Carpu from all other towns in Turkestan; it was therefore proposed in 1894 to transfer the seat of government from Tashkent to Carpu, but this proposal has since been dropped. The summer is so hot that cereals and fruit ripen around Carpu earlier than in the other parts of the country; the melons of Carpu are regarded as the best in Turkestan.

(W. BARTHOLO.)

CARLOWICE, in Turkish, KARLOVA, a town in Croatia-Slavonia, in the county of Sirmia, with 5490 inhabitants, — almost all Croats and Serbs, — on the right bank of the Danube below Peterwardein. It was here that the Peace of Carlowitz was concluded on the 26th January 1699 between Austria, Venice, and Poland on the one side and the Turks on the other. Russia also took part in the negotiations but it was not till 1702 that she concluded a separate treaty of peace. Austria received Hungary — except the Banats of Temesvár, — Siebenbürgen and Croatia and Slavonia with the exception of the eastern part of Sirmia; Venice received the Peloponnese, exclusive of Corinth, and the whole of Dalmatia, except Ragusa, and in addition the Porte renounced its claim to tribute from the island of

Zaure; Podolia with Cameracoe [q. v., p. 327] and the western part of the Ukraine was ceded to Poland. A truce was to be observed for 25 years. This treaty was of importance as being the first on which Turkey gave up her claims to the so-called "gifts of honour" and stilled itself to the intervention of European Powers (England and Holland).

Bibliography: Hammer, *Geschichte des Osmanischen Reiches*, vi. 652—678; Jorga, *Geschichte des Osmanischen Reiches* (Götting 1911), iv. 271 et seq.; Sax, *Geschichte der Mächte und des Türkes* (Vienna, 1908), p. 81.

(F. OIKAR.)

CARMONA, a town in Andalusia, 25 miles S.W. of Seville with a population at present day of 17,000, is the ancient Roman Carma (probably previously an ancient Iberian town of the Turdetani, but the name is not to be derived from the Phoenician *kerma*, "vineyard," fanciful etymologists have proposed). As a strong fortress on a height commanding wide plains, it played a part on Caesar's side afterwards had the right to strike its own coins. In 712 it was taken by Abd al-Nasir and henceforth bore the Arabic name *Karmuna* (pronounced *Karmūna* in Spain, the modern *Carmona*). In 753, 'Abd al-Rahmān I was besieged for two months in Carmona by the 'Abbasid rebel al-'Ala b. Mughith al-Yahsubi, but becoming restless in desperation he made a sortie and won a brilliant though sanguinary victory (Ibn al-Arabi, i. 305—307). In 844, the Sevillians fell back here before the Normans. In the time of the rebellions of the vassals against the Emirs of Cordova (end of the 10th century) it was the stronghold of the rebels. In 1066, al-'Ala b. Mughith al-Yahsubi, a safe retreat for the rebels. With the extinction of the Umayyads and the decay of the Caliphate of Cordova (Raynolds, *Andalus al-Andalus*), Carmona made itself independent under the Berber dynasty of the Banu Bishr (Bishr) which possessed practically only the two strong fortresses of Carmona and Ecija (Añig, Estija) east of Carmona on the Gualquivir. Muhammad b. 'Abd Allah 1039—1042, his son Ishak till about 1054, al-'Asir al-Mu'ayyid till 1067, when Carmona fell into the hands of the 'Abbasids (q. v.) of Seville. In 1091 Carmona was taken by Almoravids, in 1147 Almohads; in 1247 it was taken by Frederick III the Saint of Castile and repopulated.

Bibliography: Yáñez, iv. 69, reading *Karmuna* for *Karmūna*; Simonet, *Historia de las Alcazarías*, index. (C. F. SEVILLI.)

CARNATIO or *KARNATAK*, a name of varied application in Indian geography. As meaning the country where Kannase is spoken, it seems to have been applied originally to the Hindu kingdom of Vijayanagar. When the Muhammadans conquered this kingdom in 1565, they extended the name further south, so that the English erroneously applied it to the Nawab who ruled at Arcot, where the language is not Kannase but Tamil. (J. S. COTTON.)

CASA BLANCA. [See CASA AL-BALAH.]

CAWAT, a Turkish word signifying, "cuber" "doorkeeper". It was formerly the name of a body of 630 court eunuchs employed in the various tribunals, who marched at the head of the procession in state ceremonies (*cawat-ı-ısmâ, cawâ-*

ısmâ): their chief (*cawat-ı-ısmâ*) was vice-president of the Grand Vizier's court, minister of police, grand-master of ceremonies and introduced ambassadors. He also had command of a company of 200 *gedikli sa'im*, who carried orders to the provinces. He also supervised the farming out of taxes during for the lifetime of the purchaser. The same name was also applied to a certain number of musicians drawn from among the pages and wearing the same uniform as the eunuchs. In the army the name was given to a body of 330 subordinate officers of janissaries chosen from the oldest who served as aides-de-camp in time of war and as express messengers in time of peace. They had to carry out the corporal punishments inflicted on officers of janissaries (*cawat-ı-ısmâ*); their chief, the *cawat-ı-ısmâ* commanded the *cawat-ı-ısmâ* of *ısmâ* (q. v.). In the present organization of the army, *cawat* is a rank corresponding to that of sergeant of infantry or quartermaster of cavalry or artillery; the *cawat-ı-ısmâ* is the sergeant-major.

Finally *cawat* is also the name of the best sort of grapes grown in Turkey; it is said that this variety was brought to Constantinople in France and from it has been produced the variety called *cawat* (*cawat-ı-ısmâ*). Vambéry (*Ungarische Sprachstudien*, p. 276 and *Etymol. Wörterbuch der Türkisch-Tatarischen Sprachen* p. 130) derives *cawat* from *cawat* (*cawat-ı-ısmâ*, "call, proclamation") so that it must have originally denoted a herald or who proclaimed a royal command.

Bibliography: M. d'Olimon, *Tabelle de l'Empire ottoman*, vi. 190, et vii. 33, 46, 166, 324; Djewâd-bey, *Etat militaire*, t. I. p. 39; Ullrich, *Lehrsatz zur Turkologie*, t. I. p. 451; J. H. Tuvencol, *Voyages*, t. vi. p. 21, 30, 31. (CL. HUART.)

CELEBES, is also the largest of the Great Sunda Islands covering an area of 3258 geographical square miles. Like the island of Malakka, it has the peculiar form of a massive nucleus from which four great peninsulas run, north-east, east, south-east and south respectively. The many archipelagoes (768 geogr. sq. miles) surrounding it form continuations of it both geographically and geologically and connecting links with the Philippines, Moluccas and Little Sunda Islands. The island is very mountainous (the highest 10,640 feet) and the plains are few and small so that there are no navigable rivers; it is however surrounded by large and deep bays, that of Bone being 1000 fathoms deep and that of Tumini 1875. The mountains are as a rule to ranges; in the centre they run from north to south and in the peninsulas in the direction of their base. The middle ranges of the centre are of granite, gneiss and crystalline schists, those in the west are of more recent formation of folded sedimentary rocks and those in the west of old volcanic rocks and Tertiary limestones. In the Minahasa and the south there are great volcanic centres. The numerous lakes, and many more have been dried up, give the island a peculiar stamp. They are either tectonic basins in an area where the original rock still exists like Lake Poso (1000 feet deep; 1600 feet above sea-level), Toront (30 miles long, 12—20 miles broad) and Matano (1800 feet deep) or of volcanic origin like Lake Tomdum in the Minahasa.

As regards diffusion of plants, animals and

men, Celebes holds a peculiar position in the Archipelago. The flora shows a transition stage between the Asiatic and Australian region of the Malay Archipelago. In the animal world the large mammals of Western Asia are lacking, only a kind of ape and four forms of Asiatic, true freshwater-fish being found. On the other hand two forms extinct elsewhere are found, the chamois-buffalo (*Axis depressicornis*) and the hog-deer (*Porcus suscipiens*). The Australian part of the Archipelago is represented in Celebes by two kinds of mammals.

The island of Celebes is now wholly subject to the Netherlands and is divided into the residency of Menado, comprising the northern peninsula, the northern half of the centre and the eastern peninsula, and the Government of Celebes and its Dependencies, which consists of the remainder of the island. There are still several native principalities on the north and south peninsulas, such as Gowa, Bone and Luwu in the south, but their ruling houses were deposed in 1906 and 1907 without the slightest opposition on the part of their subjects. Others like Tanete, Sopeng and Sidengreng have still a kind of self-government.

Celebes remained much longer unknown to history than the other Sunda Islands; it is not for example mentioned in *Manila*. It was not till 1572 that Malaya and in 1573 the Portuguese settled on the coast of Gowa, in the course of the 16th century the princes of the Makassar kingdom of Gowa and Tello were conquering the whole of south Celebes, a part of the centre and of the Little Sunda Islands. In the reign of Tunijallo (1565-1590) the Muhammadan prince of Ternate, Babullah, concluded a treaty with them and sought to propagate his religion in Gowa. The first ruler to adopt Islam, however, was Tunijallo's son, who was converted in 1603 by a Malay named Dulu ri Bandang from Menangkabau and reigned till 1639 after taking Sultan 'Ali al-Ulu. His minister Ruzung Motowaya followed his example and Muhammadanism spread rapidly among the many Makassar and Buginese peoples of South Celebes, for the kingdom was at the same time increasing its power considerably.

When the Dutch (after 1607), English (after 1605), Spaniards (after 1618) and other Europeans began to visit the capital Makassar about this time, they entered into commercial rivalry with the Portuguese, who had long been settled there, with one another, and tried to gain trading privileges by alliances with the native princes, mainly for the spices of the Moluccas. The Dutch who ruled in the latter islands were not then able entirely to prevent the export of spices to Makassar. The perpetual breaches of contract and occasional murder of Europeans by the natives lasted till the second half of the 17th century; Speelman, the General of the Dutch East India Company, in alliance with Bone and Ternate, then succeeded in conquering the heart of the Makassar kingdom in 1667 and 1669 and forcing its princes to sign the treaty of Bangaja, the terms of which were afterwards agreed to by all the kingdoms of South Celebes and until quite recently defined their dependence on the Netherlands. Minahasa was another area more important historically and more highly developed. The Spaniards had settlements here as early as the 16th

century but they did not enter much into relations with the heathen population of the interior. With the help of the Dutch East India Company the natives succeeded in freeing themselves from Spanish dominion; their quarrelsome allies have remained there to the present day.

The population of the island of Celebes is estimated at about 1,540,000 souls, or including the islands dependent on it, at about 2,000,000, but its composition differs exceedingly as regards density and development if not in race. As Papuan elements do not appear to exist here, the whole population must be regarded as belonging to the Malay-Polynesian group, unless we allow with the Sarasin (see *Anthropology*) a Toala substratum, the existence of which they believe to have proved over a great part of the island. At any rate the still practically unchanged, heathen Toradja tribes in the centre form the prototype. Their relatives on the southern peninsula have through the influence of Hindus and the Hindu-Javanese and later by admixture with Malays become relatively highly developed peoples, the Makassars and the Buginese. The tribes on the south-east and east peninsulas appear to be very strongly mixed with the Toala tribes who are physically and intellectually at a low stage of development. The population of Minahasa and the surrounding country are of different origin; their language and other characteristics point to a nearer relationship to the Malay peoples of the Philippines, Formosa and Japan. In the commercial centres like Makassar (1059 Eur., 20,178 natives, 1672 Chin. and 141 Arabs), Donggala, Menado (576 Eur., 6669 natives, 2784 Chin. and 500 Arabs), Gorontalo (325 Eur., 3247 natives, 606 Chin. and 327 Arabs), Sidjai (53 Eur., 3578 natives, 108 Chin. and 23 Arabs), Bonihain (155 Eur., 6344 natives, 197 Chin. and 3 Arabs) we find the usual, very mixed population in which the Buginese form the majority; it is only in the larger centres that we find Europeans, Arabs and numerous Chinese.

The Toradja are settled agriculturists who sometimes also fish and hunt and in their own industries show themselves very clever, highly gifted craftsmen. Their numerous tribes dwell in settlements, strongly fortified on account of the continual warfare, in the vast forests which cover Central Celebes. Their density is estimated at 2-4 per square mile. The Toradjas near the Buginese kingdoms on the coast have become converts to Muhammadanism, in the North-East Christianity is becoming predominant; the great majority however are still pagans.

The closely allied Muhammadan peoples, the Makassars and Buginese, originally inhabited the southern peninsula, but, being traders and fearless voyagers, they spread over all the coast areas of Celebes and the greater part of the archipelago from east to west. This statement is particularly true of the Buginese. The home of the Makassars is in the west of the southern peninsula, roughly from Maros to Bulukumba including the kingdom of Gowa. The Buginese inhabit the eastern part of this southern and and farther north their lands cover the whole of the peninsula.

The most important of the kingdoms of the Buginese, which were organised on a system of despotic government, were Bone, Wadjo, Luwu and Sopeng, of the Makassars, Gowa, Tanete, and the southern island-group, Selayar. Besides those

these were and still are numerous smaller kingdoms, which formed alliances with one another and sometimes also were dependent on the larger kingdoms. The ruler of one of these kingdoms is a hereditary prince or princess; he (or she) is aided by a minister and a *kadai*, a council of the most powerful relatives of the ruler and his vassals; subject princes were also members. The power of a prince depends in a great degree on his personality and is associated with the possession of certain regal insignia; the latter is a manifestation of animistic beliefs still predominant among these peoples. Next in rank to the royal house is a nobility which has sprung from it through polygamy, a class of freemen and one of slaves, who have now been freed, and bondsmen. The latter were as a rule well treated but like the poorer freemen were liable to be plundered and severely ill-treated by the higher classes.

As throughout the Archipelago, the daily life of the people of South Celebes is influenced by animistic beliefs, somewhat altered by Hinduism and Mohammedanism; but the ancient usage of family law and the law of inheritance have survived more among them than among the other Mohammedans of the Archipelago. The marriage ceremony as, it is true, performed according to Mohammedan rites but the pagan priests (*masse*) direct the celebrations which follow, often lasting many days; besides princes and chiefs have a good deal of legal control over marriages and divorces. The position of the married woman is a very honoured one; this and their other privileges of inheritance, divorce etc., are due to the many matrimonial customs which still survive among these peoples. It is only in the larger towns that the Mohammedan law of inheritance is becoming more and more followed. The economic position of the Buginese and Makassars is one of the highest in the Archipelago; not only are they excellent agriculturists and horse-breeders but their achievements as weavers, smiths and shipbuilders, their commercial ability, and their skill in navigation and fishing are of a high order. The density of population is estimated at 12 in Gowa, 12 in Tanahe and 9 in Bunc while under the favourable economic conditions in the districts directly under Dutch rule it rises to 25 per square mile.

The Makassars and Buginese languages are written with an alphabet of their own which is derived from a further Indian one. Their literature is fairly well developed; among the press a collection of their laws, *engany* (Mak.) and *latuwa* (Bug.), may be mentioned.

There are important Buginese settlements in the Archipelago on the east (Kotai) and west (mouth of the Kapas and Sambas) of the island of Borneo. In the Riuw Archipelago, on the Little Sunda Islands east of the island of Lombok and in North Sumatra.

The Minahasans, who are now Christians, were divided into tribes, organized on a patriarchal basis, but this has to some extent been altered under the influence of Christian missionaries. With their help and a well developed system of education, they have reached a high stage of civilization which reminds one in many points of European; they enjoy a fair prosperity and the population is about 16 to the square mile, rising in the centre around Lake Towanua to 36. They live mainly by agriculture, cattle-breeding, fishing and

fish-rearing, by commerce and to some extent by industries. Like so many native industries, the fine planted and carved work of the Minahasans has disappeared before the imported products of European manufacture.

The exports are: coffee, copra, Muscat-nuts, banana, tortoise-shell, trivernag, edible birds' nests, horses and gold.

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CELEBI, a Turkish word, of the later cultural period, the origin and original meaning of which have not yet been definitely ascertained. *Celabi* is probably to be derived from *celak* (also written *celak*) "blind"; the latter word is at the present day pronounced *calak* in Asia Minor and, according to an article by K. Foy (*Mitteil. des Or. Seminars, Watsch. Stud.*, II, 124), is only word for "God" among the Yürak of Minor. In the written

language *celbi* first appears in the ninth (ixth) century among the Turki poets of Asia Minor; that, as is sometimes (by K. Fuy also, loc. cit.) stated, it is "not unknown to Cypriote", has not yet been proved by quotations. Melissouraki (*Zephioti* etc., vol. viii, p. 112), xv. 042) quotes from the *Kamûs-ı Akadî* (this dictionary is, as Melissouraki has elsewhere (*Arab. Lit.*, p. 112.) shown, extracted by Muhammad Şihî from the *Sagîrî* of İzzet Mîhribânî) the statement, that *celbi* is in Greek (*ἑλληνική*) a name of God (*ἑὸς ὀνόματι*).

The word *celbi* was used in the Ottoman written language down to the 17th (xvii) century as a title or epithet of persons of princely rank, high ecclesiastical officials (particularly those who were at the heads of Derwâsh orders), famous authors, etc. The first person known to have borne this title is Celalzâdî Rûmî al-Dîn (died 683=1284), who succeeded Djâlid al-Dîn Rûmî as superior of the Mawlawî order of Derwîshes (*Grande. de l'Iran. Philologie*, li. 388). In the poems of the poet Kâsimî Azwîrî, born in Adharbâjdjân (died 835=1431-1432), *celbi* means "beloved" in the Sûfî sense, i. e. God (quoted by C. Safemann, *Zephioti* etc., xvii. p. xxix). Several Turkish princes and rulers in Asia Minor in the 15th (xv) and 16th (xvi) centuries were called Celbi, among them all the sons of Süleyman Bayazîd I. (died 805=1403). The Hâfizî (ed. Detmery and Sanguinetti, li. 270) says that *celbi* "in the language of Rûm" (i. e. in Greek) means "my lord" (*ἰσχυρὸς*) in vulgar Arabic (*id.*). On the other hand *celbi* was only known to the Greeks as a Turkish word, according to a gloss in *Christens. Iliad* in the language of the Turks (*ἡ τῶν Τούρκων διαλέκτος*), had the meaning "of noble birth". Is the *Kamûs-ı Akadî* (in Melissouraki, *Zephioti* etc., xv. 042) *celbi* is explained as "writer, poet, reader, initiated, of keen intelligence by nature". The word is similarly explained in Ahmad Wafî Pâshâ's *Lahij-i 'Othmanîya* (i. 482), with the additional note that *celbi* in the sense of "skilled in reading" was later supplanted by the word *esfendi* borrowed from the Greeks. The quotations from European authors of the 17th century collected by W. Smirnow (*Zephioti* etc., xvii, 13 et seq.) do, as a matter of fact, show that *celbi* was then used with the same meaning as the Spanish "Don" and the French "Monsieur", i. e. like the modern *esfendi* from the Greek *ἐσφένδης*. *Esfendi* seems to have come into use as an epithet of poets and scholars in place of *celbi* about the end of the 17th and beginning of the 18th century; it would be of importance to investigate (from the narratives of European travellers and other sources) whether it was not till then or previously, that *celbi* was supplanted by *esfendi* in the language of Ottoman society. Such an investigation has, as far as I know, not yet been made.

Apart from the religious meaning which it has retained to the present day (it still denotes the highest rank in the Mawlawî Order; the superior of the order is called *ishik-esfendi*), *celbi* seems to have had approximately the same meaning as the Persian *mirza* (from *Enir-mîrâ*), which was applied to princes of the blood as well as to nobles and gentlemen, to prominent scholars as well as to humble writers. At the present day *celbi* in opposition to *esfendi* is only applied to gentlemen who are not Mahomedans (particularly Europeans); Christian and Jewish ladies call their

husbands by this title; in one modern Armenian dialect the bride has to address the bridegroom's father as *celbi*. In its earlier general meaning of man of culture, gentleman, the word has only survived in proverbs such as *im celbi em celbi atî kim kâker* "Thou art a gentleman, I am a gentleman, so who shall carry the horse", or the Arabic *ḥadîṣ celbi ḥadîṣ ḥadîṣ waṣṣ ḥadîṣ* "The native of Aleppo is a gentleman, of Damascus a bird of Ul-men, of Egypt a thief" (Kerker, *Mittelsyrisch und Damascen*, Vienna, 1853, p. 95).

Ahmad Wafî Pâshâ has proposed an explanation of the words *celbi* and *celbi* in his *Lahij-i 'Othmanîya* (i. c.) which has been adopted by many European Orientalists also. In the time of Clogia-Şân the Tatars and Eastern Turks were first taught to read by Christian priests, i. e. monks acquainted with the art of writing; the Turks therefore at this time adopted besides the "Chinese" *tingri* and the Old Turkish *eglan*, the word *celbi* (Syr. *celbi*, Arab. *ḥadîṣ*) also, which properly means "crucifix" as a name for God; for the same reason the word *celbi*, properly "worshipper of the crucifix" retained the meaning of an "educated man, one able to write". The order in which Redhouse (*Lexicon*, p. 738) gives the various meanings of the word *celbi*, is based on this explanation: "originally, in Turkey" the word is said to have denoted a Christian priest or "worshipper of the crucifix", "next in Turkey" — a prince, "next", "a man of letters, a Muslim doctor of law and divinity", "later still" a "gentleman of the pen", "ultimately" a "non-Muslim gentleman".

With Ahmad Wafî Pâshâ, Baron Rosen (*Zephioti* etc., v. 303 et seq.; at 310 et seq.) supposes that the words *celbi* and *celbi* are to be regarded as relics of the missionary activity of Syrian (Nestorian) priests; but this activity must be placed in a much earlier period than the 15th century; both words were brought from Central Asia to the west by the Seldjûqs. He argues that the fact that neither of these words has as yet been found among the Turks of Central Asia or even among the Persian Seldjûqs, is of no importance as these areas have not yet been as fully investigated.

Another etymology was proposed by Baron Tiesenhausen in 1898 (*Zephioti* etc., xi. 307 et seq.). *Celbi* is, he suggests, to be derived from the Arabic root *ḥal* "to bring", "import" (whence *ḥalab*, "imported goods", *ḥalâ* "there"); the *celbi* as "officials able to write" are to be compared to the *ḥalab* (plur. *ḥalabî*) mentioned by Kâzî al-Dîn (*Die Chroniken der Stadt Mekka*, ed. Wustenfeld, iii. 188 et seq., 243), who formed a separate segment in Egypt in the Mamlûk period, skilled to reading, writing and all the arts, and were frequently called upon to fill the highest offices.

In learned circles this etymology has found no favour; as Baron Rosen remarks, such an explanation would only be justified if it were first proved that there was no connection between *celbi* and *celbi* "read".

In the article written some years later by P. Melissouraki (*Zephioti* etc., xv. 036 et seq.) this connection is expressly emphasized, but with the observation that both words must have come to the Turks in their present form, as such a transformation (with the addition of the termination *-i*) is not known in Turkish. The Christian origin of both words suggested by Ahmad Wafî is "probable but not more"; on the other hand, in opposition

to Baku, Ikon, &c. can safely be maintained that they first appeared not in Central Asia and not under the influence of Nestorian priests but among the Turks of Asia Minor, probably through the influence of their Christian neighbours.

W. Hamilton, again, (*Zephthi* etc., xviii & seq.) tries to prove that *celebi* has no connection with *celat* but is the Greek *καλλιγραφία* "writing, singing or writing well"; even among the Hellenic Greeks this word had taken the meaning of "educator, distinguished gentleman", with which meaning it was borrowed by the Turks.

The latest discussion of the origin of the words *celat* and *celebi* is by N. Mery (*Zephthi* etc., xv, pp. 27 seq.). His investigation is based on the use of the word *celat* among the Heratians of Asia Minor, emphasised by Laron Kahan and on the philological evidence adduced by Molanpudi that *celebi* could only be derived from *celat* by a non-Turkish people. According to N. Mery, the origin of both words is to be sought for in Kashmir where the words *celat* "eloquence" and *celat* "nobility" also "meaningful singer" are still to be found. The root *celat* is not Indian, but Mery has concluded a relic of the pre-Indo-European language of the Kards. This language belongs to a branch of the family called "Japhetic" by the author, closely connected with the Semitic family. The Kurdish *celat* goes back to a "South Japhetic" *celat* or *celat*, from which arose the Armenian *celat* and the Arabic *celat* in Semitic. All the meanings, in which the word *celat* was used by the Turks in Asia Minor in the 15th (16th) century, were already possessed by it previously among the Kards. Its original meaning was "follower of God" (*celat*); *celebi* was also the earlier name of the sect now known as Yezidi (from the Persian *yezi* "good"). Kurdish paganism has exercised an unmistakable influence on the religious life of the Muhammedans generally and particularly among the Heratians of Asia Minor; the Kurdish sect, widely disseminated in Persia at the present day under the name of *celat* or *celat*, may be mentioned as proof of this. The fact that there is at the present day a village called "Celabir" (the *celebi* not only near Sivas in Asia Minor but also in Russian Armenia (in the province of Jellakow), is also important.

Should the question again be taken up from the other side, it might perhaps be taken into account that in the Sufi poet Khamsi Anwar it is not the followers of God who are *celebi*, but *celebi* himself is the "beloved" in the Sufi sense. Perhaps also the word-formative ending *-bi* may not be so foreign to Turkish as Meliorfeld has supposed. Max van Nieuwen (in a private letter) has called the attention of the writer to the name Alpi (apparently for Alp "hero") among the Turkish tribes in Mesopotamia (vid. *vid.* = *vid.*—16th century) and to *Agghri*, probably identical with *Agghri* "sparrow-hawk" among the Saljaks and Karakizians (W. HARTHOFF).

CELEBI EFENDI, *celat* of Mawla Hanika (*Shah al-Din* [p. 4]).

CELEBI ZADE, *Asia Eryman* (1571, *Shah al-Islam* and Turkish historian, son of the Rifa'i-Muhammad Kibuk-Oglu, under the name by which he is known; he was first of all a judge and teacher of law, was later appointed librarian to the Ottoman library in place of Haghi (*1530*—*1571*). became successively *Kadi* in Bursa

(*1532*—*1539*), *Mudun* (*1537*—*1544*) and Constantinople (*1561*—*1568*) and finally *Shah al-Islam* (*1572*—*1578*), which office he held till his death eight months later. His history (printed at Constantinople in *1553*—*1560*) covers the period from *1535*—*1541* (*1542*—*1568*); his *Shah al-Islam* contains poems in praise of the Sultan Ahmed II and Mahmud I., occasional verses on the more important events of the period *1527*—*1553* (*1560*—*1563*) and 83 *ghazals*.

Biographies etc. Hammer-Purgstall, *Gesch. des Osman. Reiches* iv, 196; *Gesch. History of Ottoman Turkey*, iv, 74 & seq.

(C. L. HANKE.)

CENDERELI, the name of a family, the members of which in practically unbroken succession held the office of adviser — or to give its later title, *Grand Vizier* — to the first Ottoman Sultans. The statement that "the father and grandfather of the first Grand Vizier, is certainly a later fiction, the object of which is to show that the office of Grand Vizier was already in existence in the earliest period of the Ottoman kingdom. The statement of the other, still unimpeached Ottoman historians regarding the Cendereli family show considerable divergence. Our information regarding its origin and first representative Hasan Khosri Cendereli is particularly defective. Of its origin we know nothing besides the resulting *family* we find *generally*, *leader* and *leader* also in other *unimpeached* texts. Whether these facts show that the family belonged to the Cendereli tribe or merely that they originated in the district of this name (which still survives in the Wilayet of Adana) cannot as yet be ascertained. At any rate, the family, which was related to the Khosri Khosri, must have been so influential that it seemed advisable to the second Ottoman Sultan to attach the Cendereli to them as they did the family of Kine Michael and Kine, who also were not *unimpeached*. It may well be presumed that the Cendereli, in addition to their *unimpeached*, also possessed qualities of *unimpeached* in a high degree although their motto in this respect are not so fully recognised by the earlier historians.

Whether Hasan Khosri had already played an important part in the reign of Urtukhan and whether the foundation of the empire of Janissaries was his idea is quite as uncertain as the *unimpeached* of the history of the beginnings of the empire of Janissaries. The old anonymous writer, whom I mention as probable, makes his first appearance in the reign of Murad. According to him, it was not Hasan Khosri but Kara Rustem, the Heratian, who suggested the foundation of the corps of Janissaries. It seems certain that Khosri was *Kadi* of Adana in the reign of Urtukhan and under Murad, *Kadi* of Isak, thereafter of Bursa and finally became *Kadi* of *Adana*, before he was created a Pasha and as such took the name Khosri *ad-Din*. He is said to have died in 1586 when nearly a hundred years of age. Neither he nor his institutions found particular favour among the other *unimpeached* and still less did *unimpeached* and *unimpeached* 'Ali Pasha. The latter distinguished in the reign of Bayazid II. in whose various campaigns in Europe and Asia Minor he took an active part. He appears to have been, both as a statesman and as a soldier, the greatest of the Cendereli; but he was not too particular about the means he used to obtain the

ends. The older historians condemn many of his innovations; he is generally reproached with indulgence in unnatural vices and drunkenness and with having been responsible for the victory in which Bayazid also was addicted. After the battle of Angora (1402) he attached himself to Prince Süleiman and died soon after the latter's death in 1411.

His son Ibrahim joined Muhammad I. in the war against Musa and after Muhammad's death remained Grand Vizier for several years under Murad but had occasionally to share the authority with several other viziers. He was employed in the negotiations with the Byzantine Emperors. Thus arose the close relations between the Candell and the Byzantine court, which were to prove so fatal to Ibrahim's successor Khalil Paşa.

The latter spent most of his life under Murad II. and it was through him that Murad again took up the reins of government which he had yielded up in favour of Muhammad, when the incompetence of the young prince became apparent. Although Muhammad had a grudge against him on this account, he appointed him to the office of Grand Vizier after Murad's death. Khalil Paşa was accused of being friendly to the Greeks and of having taken bribes to prevent the conquest of Constantinople. Certain it is that Muhammad suspected him of this and therefore had him executed shortly after the taking of Constantinople in 1453.

With him the power and prestige of the family passed away, though his son Ibrahim Paşa was appointed Grand Vizier to Bayazid II. in 1497 and held the office till his death in 1499. After him we hear no more of the Candell.

Adighe (properly: *Adighe*, *Geschichte des Osmanischen Reiches* (Post 1834), vol. I., repeated references. The early Ottoman historians who have been utilized for this article are not yet published. (P. GÜZEL.)

CERKEK, a corruption of *Adighe* = *Adighe*, in Turkish has the special meanings of a quarter of an hour, or a coin, which is also called *Adighe* (q. v. p. 509). (E. GÜZEL.)

CERKEK, *Muhammad Paşa*, Grand Vizier of Turkey under Murad IV. in 1033-1034 = 1624. He was brought up in the Imperial Seraglio and after being *Adighe* of the Sultan was appointed Governor of Syria. As Grand Vizier he conducted the war against Abdes Muhammad Paşa (q. v. p. 6) and died, after defeating him, in Tokat 1034 (1624).

CERKESSES (CERKESSES) is a general name for a group of peoples who formerly inhabited the northwestern Caucasus (the Kuban territory) and a part of the east coast of the Black Sea from the Taurian peninsula southwards almost as far as Alaska. Of these tribes, which were much more numerous before the Russian conquest of this area, only insignificant remnants remain; most of them migrated to Turkey at either Asia Minor during the war or at the conclusion of it.

Like most peoples of the Caucasus, the Cerkesses have been known in Europe by very different names in the course of centuries. It is only recent research that has brought order into the chaos by giving us the names used by these peoples themselves. The ancient knew the Cerkesses as *Enkel*, *Kepelras*, *Zagros*, *Iozzi* etc. The name they themselves use is *Adighe* (*Adyghe*). The *Adighe*

people, according to Lullier, whom I follow here as the best authority on the Cerkesses, was divided into the following tribes:

- | | |
|-------------|-------------|
| 1. Abadighe | 6. Makhosh |
| 2. Shapung | 7. Kargul |
| 3. Nohovud | 8. Khatkhat |
| 4. Kubertai | 9. Makhakh |
| 5. Besenei | 10. Zjani |

In addition there were the *Abadighe*, *Abadighe*, and *Abadighe* (or *Adighe*) but they have long been either merged in other tribes or exterminated by war and pestilence.

The *Adighe* formerly dwelled on the north and south slopes of the western main chain i.e. the left bank of the Kuban and its tributaries and the coast of the Black Sea as far as the river Shakhie. The few remnants of them, that survive in the Caucasus, still dwell with Tatar tribes, Ossetes, Cossaks and Russians (chiefly Cossaks) as their neighbours practically in their ancient territory: the Kuban's main branch in Great and Little Kabarda (Terek territory), in the valley of the Malka, the Baken and the Cherk, the upper course of the Kuban, the Aksaut and the Zelenok, as well as on the right bank of the Terek, where it turns from a northwesterly to an easterly direction. The following tribes live in the south of the Kuban territory: *Abadighe*, *Abadighe*, *Abadighe*, *Shapung*, and *Nohovud*. There are also some Cerkesses on the Black Sea near Timpet: in all about 300,000.

With the *Abadighe* and the *Abadighe*, who have all emigrated, the Cerkesses form the northwestern branch of the Caucasian proper. Of all their languages only the Kabardin and the *Abadighe* have been made known to us, by Lopatin and Lullier; of the others we have only isolated and quite inadequate notices. The *Adighe* proper, according to Lopatin, may be divided into three dialects: 1. Lower *Adighe* (*Kikh*), to which Lullier has given the name "Common" Cerkessian, 2. Middle *Adighe* (*Bezeneyevian*) which forms a link between Lower *Adighe* and 3. Kabardin (Upper *Adighe*). The phonetic character of Cerkessian is unusually harsh; it has many gutturals and sharp hissing aspirates; the weak and strong glottal stop are found in almost every word and the broadened / does not contribute to the euphony of the language. Very emphatic sounds are even frequently found at the beginning of a word (*tu* = I, *du* = thou, *tu* = you).

The grammar is very peculiar and can hardly be fitted into any of the known schemes; certainly not easily into the latest, that of Fick's in his *Haupttypen der Sprachfamilien*. The prefixing of the pronominal root and the strong development of nouns and tenses are characteristic of the tribe; the relations of the nouns to one another which we express by declension or prepositions are expressed by elements quite loosely attached.

The Cerkesses had and, evidently speaking, still have only an oral literature. They had no alphabet; it was only after the Russian conquest that the Russian alphabet was adapted to their language; at the same time a modest attempt was made to found a written literature.

The folklore of the Cerkesses counts mainly of two classes, the *Narxanaga* (heroic legends) which they have in common with other Caucasian peoples, e.g. the Ossetes (it has not yet been ascertained which has borrowed it) and heroic-epic ballads.

We have very little reliable information on the history of the Cherkesses. Such as there is, has been handed down by oral tradition only, mainly in ballads and, as is natural among a people of such a warlike disposition, it has been interpreted in a very personal fashion. Schors-Bekmanis-Nogow has collected and published the historical traditions of his people (see *ibid.*); but there is not a word of it which can be taken without great caution. It is certain that the Cherkesses have frequently played a part in the current of events, north of the Caucasus, but what is true and what is fiction in their traditions, it is impossible to ascertain. The Wango-Kessians of the Taurakum principally on the Tannu peninsula, at any rate, came into contact with the Cherkesses at quite an early period (967).

As far as has yet been ascertained, the Cherkesses appear to be anthropologically a mixture of a fair northern race with a dark southern. Pauluchow regards the typical representatives of the race as subdolichcephalic (index 78-79), among whom there are more light than dark-eyed. But it has been stated, they are strongly mixed with a dark broad-headed stock. They are described as handsome men, though some observers say that the beauty for which the women are renowned, is over-rated. There is really some truth on both sides, for, as among all Caucasians, we find handsome individuals beside others who have no particular claims to beauty. The export of girls to Turkey which has been going on for centuries must naturally bring about a degeneration of the race.

In former times the Cherkesses practiced only cattle-rearing and, to a smaller extent, agriculture. Their horses were and still are famous. Their chief food — the fugality of the Cherkesses is proverbial — was a kind of potato made of millet. Meat was but little eaten and that only at sacrificial feasts. They made their own cloth and their *shurks* (felt cloaks), in addition to articles of leather which their women were fond of embellishing with gold and silver. Their houses, which at a rule contained only one room, were built in groups. There usually was a room attached to each house for guests.

Hospitality was and still is a sacred duty among the Cherkesses. Among the tribes with a feudal organization it was mainly the chiefs and nobles who had the right to exercise hospitality. The guest is even regarded as a member of his host's clan so far as the right of protection is concerned, so long as the latter does not give him over to another *domst* (host). The host is responsible with his life and property for the safety of his guest.

Some tribes in earlier times had a feudal organization. The Ninkand, Shapug and Abadzhik had no chiefs but only nobles while among the other tribes the government was in the hands of princes; these nobles, however, are said to have possessed more power than the princes of the other tribes. Under the influence of Islam which was brought by emigrants from Turkey, the feudal system has been broken down; as early as 1326, Hasan Pasha, the *Semaiar* of Asapa, took away the privileges of the nobles of the three tribes above mentioned.

The people were divided into four classes: 1. *Fikhs* (*Pghs*) princes, 2. *Uork* (*workhs*) nobles, 3. *Tlukol* who had to obey the *Fikhs* and *Uork* in certain respects, and 4. *Pghil* (*Pghil*) = *Serfs*. Islam with

its democratic tendencies struck the first blow at this organization. It is appropriately called the *Muhammadians* among the Cherkesses of his time "Radicals".

The Cherkesses are nominally Muhammadans; there are also a few members of the orthodox Church among them. Islam is not yet 200 years old among them. It was introduced by the *Fikhs* Shins and was first adopted by the *Kalagins*. At an earlier period Christianity appears to have been propagated among them; at least the ruins of churches and certain customs point in that direction. Neither of the religions professed by them are deeply rooted, any more than among the *Ossetes*. The old heathen religion retained the strongest hold among them, as is still the case to-day among the *Ossetes*. The following gods were worshipped: *Sorokis*, the protector of crops, whose feast was held in December practically at our Christmas; *Akhu*, the protector of cattle; *Zeigut* who watched over their rich and military enterprises; *Meslikh*, the god of husbandry and the chase, who rides on a boat with golden blades; *Vemlah*, the patron of shepherds; *Tlepah*, the god of smiths — smiths are usually taken in his name —; *Ehepegash* (*he-pemph*), *Peegash* (*the* *water-symph*) worshipped for rain; *Kish* (*is* *gash*), the protector of gardens; *Tlukemlah* and *Shodoris*, who are mentioned in prayer after *Sorokis* (are they perhaps merely secondary presentations of *Sorokis* himself?); *Khakastash* who is a kind of patron god of the lion among the *Ninkand*; and the *Shapug*, but also protects the oxen used in ploughing; *Kodosh* is represented in the form of a fish and resembles, I think, *Uchisraue*. *Thahaleit* and *Thakulighe* correspond somewhat to the *Lares* and *Favores*; *Merkem*, protectress of the bees; she is also represented as mother of the *Osset* God (obviously a transmigration of a pre-Christian deity under Christian influence); *Imreofestivals* also are dedicated to her; *Shilik*, the god of thunder and tempest, to whom those storms lightning answered, and *Iha*, the supreme god.

The Cherkesses had neither temples nor churches. Prayers were offered up and sacrifices made in sacred groves of winter-saved-trees. Nor was there any proper priestly class; the sacrificial ceremonies were carried out by an old man elected for life for this duty.

Justice was formerly administered according to traditional custom (*Shaf*). There was no separate caste of judges, at least not among the *Shapug* and *Ninkand*. A declaration of innocence on oath used to be accepted; but as perjury was not uncommon, the whole structure of this system of customary law fell to pieces. Society required blood-revengeance for murder as an absolute right and duty; it was however also possible, though difficult, for the murderer to escape blood-revengeance by payment of a fine; the fines prescribed were fixed by the social position of the injured individual. The absence of any limitation of time after which vengeance could not be taken, gave rise to endless vendettas.

A wife was obtained by purchase. If the consent of the bride's parents could not be obtained she was usually carried off by force, as was also done when the bride herself was unwilling. A pretended carrying off of the bride by force still forms an essential part of the marriage ceremony.

As a rule a newly married pair do not appear

in public with one another till after the birth of the first child. Their code of sexual morality is a very strict one. On the wedding-nights the bridegroom opens with his *dingel* the leather coverlet of the bride which she has worn since her childhood without ever taking it off.

One of the most striking features of Caucasian life is the *Atalik*, i. e. the custom of handing children over to strangers immediately after birth to be brought up (the boys till their 17th—18th year and girls till their 15th—16th year). The foster-parents were treated with great reverence, and held a position almost superior to the actual parents. This custom created a kind of foster-kinship, which contributed considerably to the unity of the Caucasian tribes. A fugitive who succeeded in touching with his lips the breast of the mother in the house of a stranger, thus became a member of the family and the head of the house was responsible for his safety. This is probably a point from which one may understand and explain the social and family relations of the Caucasian peoples.

Another factor which contributed to the unification of the Caucasians was the system of swearing brotherhood, in which the touching the breast of a woman also played the main part; a man universally held in high esteem stepped forward from the one group of those swearing brotherhood while a woman came forward from the other group and offered the man her breast; the ceremony was completed by an oath in the *horan*.

The Caucasians were to many ways the teachers of their neighbours. Not only was the musculline dress (sheepskin cap, felt cloak, Cossack's t. overcoat) imitated, but in part also (by the Afghans and Chinese for example) the femaline, i. e. the corset, chemise, trousers, upper garment with a deep opening on the breast, girdle and the high cylindrical hat. This dress is now rapidly disappearing as everything is in a state of transition. It may also be supposed that the social organization and particularly the social hierarchy of the Caucasians exercised a deep influence on their neighbours.

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and tribes of the Caucasus (Tiflis) in vol. vii. of the latter there is a short Caucasian grammar with glossaries (in Russian). (A. LEBEL.)

CESHME, a Persian word meaning "spring, fountain" which has passed into Turkish with the same value. It is the name of a maritime town in Asia Minor with a wide and important harbour on the Mediterranean coast, at the entrance to the Gulf of the same name, at the north-western extremity of a peninsula opposite the island of Chios. It is the chief town of a kaza in the sanjak of Smyrna, Wilayet Aiolin. The town has 3530 inhabitants of whom 2000 are Mohammedans and 1500 Orthodox Greeks; there are 5 mosques, 14 Greek churches and 1 synagogue. The present town, which is quite modern, occupies the site of the ancient harbour of Kythrae, now called Kythri. There are hot-springs at Hissar.

The Russian fleet of nine ships of the line and seven frigates, divided into three squadrons commanded by Spiridoff, Alexei Orlov and Phipposoff, which had sailed from Kronstadt to aid the revolted Melasina, attacked the Turkish fleet here, consisting of two corvettes, fifteen galleons, 400 *ghalib* and eight galleys, commanded by Hajrullah-Pasha Hajrullah al-Ina and Captain Djemal al-Han. The Russian and Turkish ships were both caught fire at the same moment and those of the crew, who could, saved themselves by swimming (11th July 1, 1837—5th July 1870). The commander of the Turkish fleet was set on fire the following night. The defeat of the Turks at Ceshme was the forerunner of the Peace of Kuthahije.

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CEUTA, a maritime town in Morocco on the Strait of Gibraltar, 10 miles south of Gibraltar, 40 northwest of Tetuan and 140 north of Fes (Fes), with 6000 inhabitants; lat. 35° 54' N. long. 5° 18' W. (Greenwich). It is fortified and is the most important of the Spanish presidios.

Ceuta is built on a peninsula running from west to east terminating in a rocky *lyebel* (lyebel al-Mine) surmounted by a lighthouse. The peninsula itself is dominated in the centre by the Monte del Hacho which rises to a height of 600 feet. The town is divided into two parts, the old town, "Ciudad Antigua" which lies in the bottom of the ravines and the modern town, Almina, rising like the head of an amphitheatre up the slopes of Monte del Hacho. Beyond the minims the land rises to form a large plateau cut up by ravines, which in the north descends abruptly to the sea by steep cliffs. This is the *Sierra Blanca* sloping on the inner spurs of the mass of the Anglora, called by the Spaniards Sierra Bullones and by the Moors *lyebel* al-Mine or *lyebel* al-Mine. There are two bays, one on the north and the other on the south of the peninsula: the first is fairly large but badly sheltered; the second is smaller but well protected from the winds from the open sea and offers a safe anchorage to ships. In spite of these natural advantages, Ceuta plays quite a secondary part as a commercial town and looks far below Tangier or even Melilla. On the other hand it is a strategic position of the highest importance, equal, if not superior, to Gibraltar.

Ceuta is called *Sakus* (سكس) by the Arab historians and geographers. The etymology of this name is uncertain. The author of the *Haydn* (i. 310) derives it from *Sakt*, a descendant of Shem, son of Noah: al-Hirfi (ed. Dory & de Goeje, p. 199) connects it with the Latin word *caput* on account of the situation of the town, on a peninsula that is by the sea on all sides except the east. The most probable explanation, however, is that which derives the word *Ceuta* from *Septem* (seventy), the name given by the Romans to the heights on which the town is built.

The position of the peninsula of Ceuta at the entrance to the Mediterranean had early attracted the attention of the Phoenicians who founded the trading settlement of *Agr* (here). After the Carthaginians, the Romans who succeeded to their heritage established themselves here in their turn and founded the colony of *Iulia Tugrida*. In the 6th century of the Christian era, the town was taken by the Vandals, then retaken by the Byzantines who surrounded it with fortifications in the time of Justinian and gave it the name of *Sepia*. At the time of the Arab invasion Ceuta was governed by Count Julian who had succeeded in making himself practically independent there. When 'Ubayd Allah was creating Ceuta after his victorious march through the Maghrib, Julian came out to meet him bearing a magnificent present, promised to be his tributary and obtained confirmation of his authority from the Arab leader (al-Bakri, *Descriptio de l'Afrique*, *travail de Sane*, p. 236). According to the same author, it was Julian who furnished Tariq and his companions with the means of crossing to Spain. A few years later the Arabs were allowed to enter the town and settle there.

The Khariji revolt in the middle of the second (8th) century almost brought about the ruin of Ceuta. The Berbers of Tangier invaded the town and drove out the Arabs. 'Ceuta,' says al-Bakri 'remained abandoned and in ruins with no inhabitants save wild beasts.' After the death of al-Bakri, Bulki and his companions who had taken refuge there, were finally persuaded by the Berbers to re-establish themselves as part of the Ifrasiy Kingdom. It was governed by Muhammad, son and successor of al-Bakri, and al-Bakri along with Tangier, Tetuan and others; it next passed to al-Bakri's brother Omar and then to the latter's son 'Abd al-Rahman over the Ifrasiy Kingdom. In the 10th and 11th century, Ceuta though nominally part of this kingdom was ruled by a Berber dynasty founded by a certain *Minjakh* (Minkah), according to al-Bakri. This man, who belonged to the *Qusaym* tribe, adopted Islam, established himself in Ceuta and had himself appointed lord of Ceuta by the overlord of Tetuan and the town received the name of *Minjakhia*. For a century it was ruled by his descendants 'Ism, *Madjib* b. 'Ism and lastly al-Madhi. *Madjib*. The population of the town increased at this period by the influx of Spanish refugees from the neighbourhood of Xerez. When 'Abd al-Rahman al-Nasir, Caliph of Cordova, took Ceuta in 319 (931), al-Bakri was forced to abdicate.

From this period on, Ceuta was a bone of contention between the Spanish Moors and the rulers of the Maghrib. The *Umayyad* historians told it and, as it was the gateway to Africa, they made all efforts to retain it. 'Abd al-Rahman al-

Nasir surrounded it by a stone wall of great strength; another Caliph built fortifications on the plains of al-Siba and tried, but without success, to transplant the inhabitants thither. A large garrison was quartered in it. These precautions proved by no means unnecessary. In 371 (979) Bulukkin b. Ziti (q. v. p. 792) advanced on Ceuta but, seeing the immense supplies laid in by the Umayyads, gave up all thought of undertaking a siege of it. The Hammudid Idria, governor of Tangier for his brother Yahya, was once victorious and succeeded in taking the town. It was won back by the Umayyads but finally lost to them when the Almoravids seized it. Rostaged by al-Bakri b. 'Ubayd Allah, Ceuta had to surrender after a valiant resistance. The governor *Diya' al-Dawla* was put to death by order of the victor in 470 (1083-1084).

The Almohads succeeded the Almoravids in Ceuta. In 1140 'Abd al-Mu'min had used to seize the town, but had been repulsed by 'Ubayd Allah. In 1145, the Almohads submitted voluntarily and received an Almohad governor. They rose the next year against their new masters, killed the governor and appointed an Almoravid (al-Bakri b. 'Ubayd Allah) as their ruler. The rebellion was quickly put down. 'Abd al-Mu'min regained Ceuta and placed one of his sons, al-Bakri b. 'Ubayd Allah, in command of it. The Caliph 'Abd al-Mu'min afterwards gave this important post to his son-in-law 'Abd al-Bakri. The turbulent spirit of the people of Ceuta frequently manifested itself in revolts against Almohad authority. In the reign of al-Mu'min, his brother 'Abd al-Mu'min had himself proclaimed Caliph at Ceuta under the name of *Ma'ad*. This made an alliance with the Emir of Morocco, 'Im al-Mu'min, who represented before the legitimate Caliph the cause of *Ma'ad* (1154). The Caliph al-Mu'min made an alliance with the Christian King of Castile to overcome the rebels. A Genoese fleet of 70 ships blockaded Ceuta without being able to take it. Finally, only through the kindness of its inhabitants that Ceuta was returned to the Almohads; they remained against 'Im al-Mu'min, chose out his representative and opened the gates to the Mohammedan forces.

In spite of these vicissitudes, Ceuta appears to have enjoyed considerable prosperity during the 10th and 11th centuries. The town, properly speaking, only occupied a portion of the peninsula, the remainder being covered with gardens, vineyards and sugar plantations (al-Bakri b. 'Ubayd Allah). There could still be seen within the walls remains of ancient monuments, notably a great church and public baths. The population was composed of Arabs of the tribe of *Qusaym* and of Berbers who had come originally from the eastern of Africa and Asia. Its trade in fruit and in the fish caught in the surrounding sea brought it considerable wealth. 'There is no coast more productive', says al-Bakri 'where a hundred kinds of fish are found there'. The spongy-hellum is particularly important. According to this geographer, coral was also abundant in these waters, worked, polished, rounded and pierced in the bazaars of Ceuta. It was exported to various places and the other towns of the Sudan. Their mercantile pursuits did not however prevent the inhabitants from the pursuit of learning. 'Ceuta,' says al-Bakri, 'has always been one of those places where the sciences have taken up their abode'.

The decline of the Almohad empire brought a

renewed period of disorder for Ceuta. The inhabitants, after recognising the authority of the Moors for a time, submitted to the Marinids. Their allegiance however was neither faithful and on several occasions they threw off the authority of the sovereigns of Fez. Thus we find them in the reign of the Marinid Abu Yusuf checking al-Azafi ruler, he finally became master of the town in condition of paying tribute to the Sultan of Morocco (1273) but was overthrown by the al-Aghour, king of Granada. The Spanish prince on becoming master of the town encouraged the rebellion of Yijima Abu 'Ala, a Marinid pretender, who took up arms against the Sultan Abu Thabit and on being defeated by him, took refuge in Ceuta (1301 A.D.). Abu Thabit began the siege of the town but before he walls it was finally taken by his successor Abu Sa'id to whom Don Jayme of Aragon had sent 50 ships and 1000 horsemen. There was another attempt in 1316 by the citizens of Ceuta to restore 'Azafi to power. This was put down with great rigor by the Sultan Abu Sa'id, who a fortress called Afrag on the highest point of the peninsula to keep the inhabitants under control. A son of Abu 'Isa, named Mubal, however landed at Ceuta, and married a Fez where he was proclaimed Sultan. The king of Granada who had supported this pretender seized the opportunity to place a garrison in Ceuta. A Marinid army blockaded the town but was scattered by Abu 'Abbas, a new pretender. The latter finally became lord of Morocco and did not hand Ceuta over to the king of Granada (1387 A.D.).

The Marinids did not long hold Ceuta, which they had thus won back from the Moors of Spain. They were soon supplanted by the Christians. In 1415, João I, King of Portugal, sent an expedition against Ceuta. The Christian army after being scattered on the voyage by a storm, succeeded in entering the harbour on the 14th August. The Portuguese took the town in spite of the vigorous resistance of Kaid Sa'id who commanded it, and installed a garrison there under Don Pedro de Meneses. In 1418, Ceuta was established a bishopric. As a result of their failure before Tangier (1437) however, the Portuguese signed a treaty by which they agreed to restore Ceuta to the Mohammedans. This agreement was however ratified by the Sultan and the place remained in the power of the Portuguese as the price of the liberty of the infant Don Ferdinand who had been left as a hostage and died in captivity.

The annexation of Portugal in 1580 by Philip II transferred Ceuta to the Spaniards. They retained it after Portugal had regained its independence and had their rights to it recognised by the treaty of Lisbon (1668). It was only with the greatest difficulty that they were able to maintain their position there. They had to resist the attacks of Mulay Isma'il who had set himself to drive the Christians out of all the points they occupied on the Moroccan coast. After informing the governor Don Francisco Vero of his intention of reconquering Ceuta, the Sultan sent him to the town with an army of 30,000 men. He laid out a fortified camp and blockaded the place closely; the garrison consisted only of 2000 infantry, 50 cavalry and 120 ecclesiastics. The siege lasted 27 years (1691—1718). Occupied with the war of the Spanish Succession, the Spaniards were too busy to attend to the course of events in Africa

and did nothing to help the beleaguered city. In the meanwhile, the English who had taken Gibraltar in 1705, had tried without success to occupy Ceuta in order to hold both keys of the Strait. Finally in 1721 the Marquis de Lérma was sent to Africa with reinforcements, dislodged the Moors from their positions and drove them back to the Sierra Bullones. Years later the Sheriff Mulay 'Abd made another attempt to take Ceuta. The army which he sent, at the suggestion, it is said, of the renegade Ripperda, was put to flight.

The Spaniards thus remained in possession of the town, but throughout the eighteenth century they were constantly attacked by the neighbouring tribes. To put an end to this state of affairs, the Hispano-Moroccan treaty of 1782 and 1799 granted to Spain a strip of land around the town, a measure which did not however prevent further depredations by the natives which the Moors were neither willing nor able to prevent. Napoleon's intervention in Spain seemed at first to deprive the Spaniards of Ceuta. The English, fearing that the Sultan would seek to profit by the occasion to retake Ceuta and considering this town "ought to be preserved", occupied it from 1810 to 1814 when they restored it to Spain. The Spaniards, replaced in possession of Ceuta, continued to suffer from the aggressions of the native tribes, particularly the Audjera. The treaty of Larache (1845) did not succeed in improving the situation. Hostilities continued and the destruction by the Audjera of the defences erected by the Spaniards near the town brought about the Hispano-Moroccan war of 1859-1860. It was at Ceuta that the Spanish troops were concentrated before marching on Tetuan and it was around Ceuta (on the Spanish plateau) that the first fighting in the campaign took place (August—November 1859). By the terms of the Peace of Tetuan, Spain received an extension of the territory of Ceuta, which now stretched from the sea to the ravine of Audjera in the Sierra Bullones, a distance of about 7 miles.

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CEYLON, an island off the southern extremity of the Indian peninsula, situated between 5° 55' and 9° 55' N. and between 79° 41' and 81° 54' E., with an area of 25,481 square miles. The population in 1911 amounted to 3,592,397 of whom 276,361 were Mohammedans; of these the majority (266,454) are styled Moors or Moomen, and either claim descent from Arab immigrants who intermarried with the women of the country and made converts from among the inhabitants, or are Indian traders who visit the island from the peninsula; the rest are Malays, chiefly descended from soldiers and labourers introduced into the island by the Dutch from Java and Sumatra; there are also a few Afghans and other Mohammedan settlers.

Ceylon was early known to the Arabs on account of its pearl-fisheries and trade in precious stones and spices, and Arab merchants had formed commercial establishments there centuries before the rise of Islam. Local tradition represents the first Muslim settlement to have been made by some Arabs who were sent into banishment by Mahammad as a punishment for their cowardice

Java," he evidently means that the Indian Ocean is divided into an Eastern and a Western section, the first of which ends on the one side at the Straits of Sumatra (believed that there spans of course will be water, but this is no longer the case of the Indians) and on the other at China, which is a vast expanse of land stretching to the north to the land of Tibet to the north and to the south to the land of Yedjidd and Medjidd to the south to seventh degree. Characteristics of the Bay's view is also the statement (p. 88, 89, 90, 91, 92, 93) that the sea on which one sails from Bagra to China is one sea and one reaching to China, in which there are also islands; it was however thought that there were really seven seas, each of which had its characteristic features, such as different winds, different tides, different colours and different climates; on this opinion of Mas'udi, l. 323 et seq., where it is stated that the sea is one but is to be navigated in different ways in different parts (this point is not raised on p. 88, 89, 90, 91, 92, 93, where probably *al-Bihar* should be read for *al-Bihar*). The Arabs unconsciously make another land adjoin China, Japan and Korea; he says p. 82, 83, 84: "Every Muslim who enters a land at the end of China, which is called al-Sila and where there is much gold, besides there and never again from it," etc. or also the independence of Muslims who had come to al-Sila.

Mas'udi is better informed though there are many confirmations in his account of the Chinese (p. 32 et seq.). It is in the main based on a knowledge of the maritime situation of China; according to the general view (p. 31 et seq.) the south China is particularly associated with Yedjidd and Medjidd and the seventh with the *Yas* (p. 31) and the Chinese; on the other hand we find the other view manifesting itself on p. 25, 26, 27 et seq., where China and Japan are regarded the last inhabited areas in the world "the farthest outposts of civilisation in the east to the frontier of China and al-Sila (Japan) up to where they end in the wall of Yedjidd and Medjidd, which Alexander built, and the mountains behind, through the ravines of which the wall runs; Yedjidd and Medjidd used to descend down on the plain from there; the beginning of this wall is outside the habitable region in the seventh degree. It then takes a southward direction and runs right along till it finally reaches the Dark Ocean" (The names of the islands wall against the eastern barbarians have been collected by al-Gueje in his *De Afros* and *De Afros*). Mas'udi also states that India and China are one another: "Further on ships of the Muslims who on the voyage thither and to Djidda and al-Balcan are attacked by the pirates of the land of Sind, called *Alind*, or *Alind*, which are like the *Alind* of the *Alind*" (p. 35, 36 et seq.). Mas'udi gives more information about China in his *Al-Bihar* *al-Bihar* (p. 336-347, rewritten 345-350). There was no longer a direct communication by sea in his time but ships came from either side of Galla (Pout de Galla) which was almost the halfway point, from which Chinese ships sailed to Shanshi (Canton). "In other times it was otherwise, when the Chinese ships sailed to the land of China, to Sial, the coast of Persia and Thibet, to Sial and Bagra and ships from these places likewise traded directly with China: it was only after justice could no longer be relied on and the above described state of affairs in China

had come about that they began to meet at this intermediate point" (l. 308). The journey was actually undertaken by this route by a contemporary of Mas'udi's, a merchant of Samarkand, whose experiences Mas'udi gives (l. 307-312); while a Koranist in the time of the Slave Revolt in Bagra (869-879) sailed from Bagra to India, thence proceeded partly by water and partly by land to China and landed at Khabul from which he visited the Emperor in his residence Khaman (l. 312). In l. 303, Khabul (this is the correct reading in place of the *al-Bihar* of the text) is also

mentioned as an important commercial town up to which ships from Bagra, Thibet, Sial, the coast of India, the islands of al-Sila and Sial sail from the mouth of the river, come in at seven days' journey distant. At an earlier period Chinese ships came as far as Nagaf, at least so says Mas'udi l. 226: "The great bulk of the water of the Euphrates used to flow into the land of Yedjidd; the ancient bed called *al-Bihar*, on which was fought the battle of Badkuba, is still visible; it flowed into the Arabian Sea like the Indian Ocean; it is evidently the *al-Bihar* which is referred to; in these days the sea came up to the place which is now known as al-Nagaf and thence from India and China came thither, destined for the King of Yedjidd." (p. 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

The route leading to China has been most fully described by the oldest Arab geographers who has written to me, the Khondakib, who held the office of chief superintendent of roads (l. 233-244) in the *Al-Bihar* of Mas'udi (l. 233-244) composed in 232-246. According to him relations with China were principally maintained by sea and the goods of South China by irregularly through. After giving the route of the traveller to China from Bagra to al-Sila on the coast, three days' journey from Khabul, he continues (p. 69, 70, 71): "From al-Sila to Lakh, which is the first harbour in China, is 100 farsakhs (1 f. = 4 miles) by land and water. . . . from Lakh to Khabul, which is the largest port, is a journey of four days by sea and of twenty days by land. . . . from Khabul to Khabul is an eight days' journey. . . . from Khabul to Khabul is a journey of twenty days. . . . every harbour of China has a large river which the ships sail into; there is salt and flow of the tide there. . . . The length of China along the coast from Amul to the end

of the land is a journey of ten months. There are 300 flourishing towns in China, ninety of which are particularly renowned: the [northern] frontier of China runs from the sea to Tibet and the land of the Turks, in the west to India; in the east of China is the land of Wakhan, rich in gold . . . (p. 70, *et seq.*). At the end of China opposite Kham, there are many mountains and many kings; this is the land of al-Sila; there there is much gold; the Muslims who enter this land arrive in it on account of its attractions (cf. the account of the Rus in p. 241^a above); it is not known what lies beyond". The whole comes from Ceylon to Hanks is discussed by Sprenger in his *Pers. and Hind. Geogr.* p. 52 *et seq.* (on the route to Ceylon it should be noted that "the harbour between Omka and China" is not a place called Kila, to be identified with the town of Malakka, but Galla, which still survives in Point de Galle, cf. p. 241^a above). Al-Hudhili (Tabari) he identifies with Reinard and Pombel with Tabari i.e. South Cochinchina and leaves Ikhin at the mouth of the Songkoi. As to the latter part of the route, all has been altered by the critical edition of the Khawadhihi (*DMG. Geogr. Arab.* vi.). The following points are certain: Kham, which is undoubtedly Canton, and Kham, in which we readily recognize the Kham of the Sogdians; this latter is clearly Hang-chow (that name formerly appeared as Kham and later as Kham is not doubted); for the corruption of Kham to Kham (as) we may perhaps compare the so far done in my *Chinese-Geographical Glossar*, p. 285). I would identify Kham with Canton, and suppose Kham to be a corrupt name for Kham; this would agree with the distance and we would then have evidence of the existence of Kham, afterwards as important, in this period (cf. p. 241^a).

Al-Hudhili was however also acquainted with the land routes to China. He only briefly describes the route followed by the Jewish merchants of Kham in connection with the route followed by them by sea from the land of the Franks (Mediterranean) — al-Farans — carrying their goods on their backs over the Indians to al-Kalim — Suez (p. 155, *et seq.*) "beyond Rum into the land of the Slavs, then to Kham, the capital of the Khazars, then across the Caspian Sea, then to Balkh and Transoxania, then to the west (i.e. west — land) of the Toghughus and thence to China". He is much more detailed in describing the roads which lead from Transoxania to the east, and gives a vivid picture of a journey by the main route from the lands of the west to the east (p. 178 *et seq.*). At the ford on the upper course of the Oxus where a caravan of the Pamirs from Tokharistan (Uzbekistan) the Turks used to wait on the Pamir side and watch for foreign merchants appearing and signalling to them on the summit of the mountains opposite; they crossed the river and brought back the strangers and their goods to let them on their journey again to China or to India; he describes in thrilling fashion the skill with which these mountain Turks travelled through the great deserts of rocks where no path was visible; this agrees pretty closely with what modern travellers tell us about the Pamir districts between and Shagala, which is the locality referred to by the Khawadhihi; even the name has survived, for we may easily recognize Shagala in the *Siddiq* of the Khaw-

adhihi (p. 179) who calls the Turks of this district *Shiqin* (p. 178, 179). The Khawadhihi also gives the name of the district in the form *Shiqin* (p. 37, 173). Perhaps we also have al-Shagala in the *al-Siddiq* of Ibn al-Farisi, p. 290 (the Geogr. proposed to read *al-Siddiq*, *DMG. Geogr. Arab.* iv. 178). Al-Hudhili mentions a *Shiqin* *Shiq* as the prince of Shagala (*India*, p. 101, a). The Chinese transcribe the name *Shiqin*, see Yule in the *Journal of the Roy. Asi. Soc.* vi. 97, cf. 113). When the Khawadhihi calls the *Shiqin* Turks (p. 178, 179) *al-Turk al-Shiqin* *ghawwawana Shiqin*, he is using the word in a very general sense; the inhabitants of Shagala as well as of the whole of the rest of Tokharistan were certainly Atyans and probably spoke the same dialect (*Shiqin*) as they do at the present day. He was probably dealing with the road over the Pamir Pass and the Wakhan Pass, on which see my *Chinese-Geographical Glossar*, p. 67 *et seq.*

The Khawadhihi's account makes it quite clear how distinctly the difference between China and the land of the Turks was understood in this time. This is all the more remarkable, as in his time the influence of China in the Turkish lands between China proper and the Pamirs was not inconceivable; the Khakhan and the lesser Turkish princes were regarded by China as vassals and they certainly never hesitated to put themselves under the protection of the Chinese Emperor (on this word which Neuman first introduced as *Khakhan* = Son of Heaven *Khakhan*, see Yule, *Journal*, i. 111, 112, 113) when it was to their advantage, for example, when they had to defend themselves against vigorous attacks from the Muslim world. Probably also the Turkish princes used occasionally to pose as Chinese to the Muslims. Through intercourse with the harbours of China, the Muslims were well enough acquainted with the characteristics of the Chinese to understand the differences between them and the Turks. The division of the earth into four continents by the Khawadhihi is characteristic (p. 155). Asia (Europe), Kham (Africa), Ikhthya (Australia) with Thama, Vomen, Siml, India and China, and Ikhthya (Scotia) with Armenia, Kham, the land of the Turks and the land of the Khazars, which cuts up Asia in a peculiar fashion.

There are also other important sources of information on the connections by sea, namely the accounts collected by Abu Zaid al-Sirafi in his *At-Tahqiq al-Farisi* (the older literature on the subject is discussed by Yule in his *Journal and the Way Thither*, i. 111). Though the first part of this work is merely a repetition of the notes compiled in 237 (851) by Sulaiman the merchant (Reinard, R. 61) supplemental from Abu Zaid's own materials, the second part deals with the changes that had taken place in commerce by sea, in their relation to history and gives the narrative of the *Kham* the *Wahh* (of the clan of *Wahh*). This narrative is of no geographical importance: only two towns are fully dealt with, viz. Kham, which has just been discussed above and shown to be Canton, and Kham (— *Kham* "Emperor" + *lang* "court") the capital of the kingdom, Shagala, which the *Wahh* visited. In the *Relations*, Kham is the great centre of trade between the Arabs (the word is of course not to be taken literally, but means Muslims generally) and the Chinese on account of the frequent fire and

shipwrecked, the goods exposed were not numerous, however; trade was also seriously hampered by piracy (ib. 10); Salimān is quoted as authoritatively for the statement that a Muslim was appointed law-giver to the Muhammedan colony by the King of China; this judge was also teacher and prayed for the Caliph. His decisions were universally respected (ib. 13). The voyage from the Gulf to Kān-fu was made in fresh water (ib. 19); the Chinese governor of Kān-fu bore the title *Shih* (ib. 37); the revolt of the Hsiang-shu was a disastrous period in the history of Kān-fu; he attacked the town which lay in the interior, a few days' journey from the coast, on a large river; this was in 264=875, after the capture of the town by the rebels over 100,000 souls perished from among the foreigners alone, Muslims, Christians, Jews and Magians (ib. 63 et seq.); it was possibly this blow to Kān-fu which brought Ch'ien-chang, the commercial town to the north, to the front. Lastly Abu Zaid tells of a nation of Khorāsān who came with arms to Kān-fu and from there visited the capital Khamdan, then two months' journey distant (ib. 206 et seq.).

It is not till a later period that the report of Zaitū appears in Arabic literature, probably for the first time in the Sayid al-Bihar statements Abu 'l-Fida' (p. 305, *Travel*, ii. 124) has utilized along with those of one who had been there, probably a fellow countryman and resident. It is next described by Ibn Hujūm (p. 268 et seq.), who first stepped ashore on Chinese soil at Zaitū and made it his centre for his journeys into the interior. The identity of Zaitū with Ch'uan-chang-shu was suggested long ago by Marshall and Degurgens and established in the learned note in Chiao Tsai-li of the Yule-Cordier edition of Marco Polo (*Book of Ser Marco Polo*, ii. 237 et seq.). We now have a record in stone from Ch'uan-chang, which proves the existence of a mosque there in 1010, if we may trust the inscription of 1310 which professes to be a renewal of an older one of 1010 (see van der Haeghe *Travels*, p. 211 (1911) p. 704 et seq.). Abu 'l-Fida's inference as to Zaitū being "identical with Shindjī" (note the *h*, which appears to be the *h* of *shindjī*) points to the fact that the town was known in the West in his time by its Chinese name (of which I suppose Zaitū to be a corruption; *zai* or *ai* is a corruption of *shindjī*, and *shu* added, thus making a word familiar to every Muslim from Kor'ān, rev. 13). I must point out here that Abu 'l-Fida's other statements on China show some confusion; he mixes up Canton and Hangchow-fu, as his "Khaman", identical with Kān-fu (read Kān-fu) shows (see above p. 842). He only mentions Khamdan and Kān-fu in his "notes" and is not aware that his Kān-fu (ib. 123 et seq.) confuses two quite different towns, viz.: Kān-fu in the north (= Pekin; cf. Ibn Hujūm's account on p. 845 below) and Canton in the south, which should really be called Kān-fu.

Lastly must be mentioned the description of the land route connecting Transoxiana with China which is given in a work by Abū Sa'īd 'Abī al-Jalīl Ibn Jubāir Gāzī (Marquart, *Srednaya Azia*, written Gāzī, but see Rieu, *Cor. Pers. Brit. Mus.* 1072, and Raverty, *Persian Empire*, p. 901), the importance of which has been recognized by Barthold who has published a portion of this author's valuable *Zaim al-Akhbar* (composed about

1050 A.D.) in *Dietrich's Geschichte der Srednaya Azia*, 1893-1894, St. Petersburg, 1897). Gāzī's description of China occupies pp. 92, 17-941. The most important part is the itinerary from Tūfan to Khamdan, pp. 94-100: Tūfan (L. o. Tūfan-Kar Khay) in the land of the Toghuighs to Khamdan, 8 days; at Bagh Shūr (we may recognise in Bagh the Persian *bagh* "garden"; the word *shūr* is probably identical with the *shūr* which frequently appears in Turkish names) the river has to be crossed by boat: thence it is 7 days' journey across the steppes, which has springs and pasture, to Shān (Shachou, on maps usually Sa-tchou, in Szechuan, *Reise in Westchina*, ii. 159, note 5, "Scha-tschou" (= Shachou) with the remark that the town was called Tūn-shen (Tung-huan) down to the beginning of the 11th century: at the present day the road goes by An-shih, N.E. of Shachou; thence three days to a rocky desert (steppes); thence 7 days to Sukhān (= Shachou); the *shūr* is a corruption of an older pronunciation which we find in the form *shūr* (4 days from Khamdan = Khamdan) in Abu 'l-Fida' (p. 366, *Travel*, ii. 225); thence 3 days to Khamdan (= Khamdan, the modern capital of Western Kansu, *Khamdan* in Abu 'l-Fida'); thence 3 days to Khamdan; then in 15 days to a river, which he called Kīn (or Kīn); and thence to be crossed by boat. From Bagh Shūr to Khamdan, which is the capital of China, is a month's journey (this total does not agree with the preceding figures even if we suppose that the last river-crossing was at Khamdan, i.e. Shingau; for the total 28 days travelled is 43); there are good rest-houses at the stations on the road. There is still much that is not clear in this record; but some stations can be identified. This road was certainly the main route by land from China to the west. It appears that the Mongol Emperors when setting out from their residence at Khamdan to the lands to the west, used to take the road to the north of the T'ien-Shan Mts. High-altai (which can no longer be identified with Urumi but is to be located 4 miles north of Tūfan-shu, see Barthold in the article *Urumi*, p. 728), Almalyk (Wjerak), Taka, Salma and Tashkent (see Barthold, *Asiatische Mittheilungen*, part 4, cf. my *Islam. Orient*, i. 84). Although in the Mongol period we hear of a great deal of traffic on the great roads of Central Asia, it must not be assumed that this is evidence of great commercial activity. It is almost entirely military movements that are referred to; commerce certainly declined when security and lawlessness became rampant everywhere in the states into which the Mongol Empire had been broken up.

The above analysis of the accounts of the land of China by Muhammedan writers will facilitate the investigation of the history of Islam in China. For the older period our investigation must be undertaken in two quite separate fields. The two routes by which Islam came to China were quite different in character and object: the land route, which led into Northern China, brought Islam into the western parts of the northern kingdom only and did not send out colonies to the east; the route by sea ran along the coast of China as far as Kān-fu (L. o. Hangchow-fu, cf. p. 842) founding colonies everywhere, which carefully avoided any attempt to advance into the interior. This is one of the features of the advance of Islam; when it came by water, it remained on the coast, and

when it came by land, it came to the interior. Islam has as a rule been afraid of the sea; from the very beginning it was impressed with a sense of the supremacy of the unbelievers on the ocean and made practically no efforts to dispute their dominion. When we do find Muhammadans undertaking naval expeditions, they were almost always disastrous: all attacks on Byzantium, for example, from the sea failed. It was not till the Mongol period that Islam began to advance through the interior of China, indeed one might almost say that but for the Yuan dynasty the conversion to Islam of large areas of the interior of China would have been impossible, for it was the first to break away from the policy of splendid isolation.

The advance of Islam by sea was, one might say, an automatic process. As soon as the Muslims had conquered Babylon, and the principal towns on the Persian Gulf, they found themselves forced to carry on the existing traditions of these lands which they wished to leave their newly won position unperurbed. There was naturally an immediate change in the management and manning of the ships and at a rate they seem to have continued as before. If the experienced old sailors would not adopt the new religion, how to take their place was found from among their countrymen. It must not be imagined that the Arabs had taken up navigation; the 'Arab proper' i.e. the inhabitants of the Hijaz and the Syrian steppe were quite useless as sailors. The crews of the ships have been recruited from the peoples of the South Arabian coast and the Persian Gulf. (We may perhaps find evidence of the importance of the Persian element in the fact that in the oldest Arabic literature the word for 'captain of a ship' is *ra'is*, see Vulliamy, *Lex. Pers.* i. c. and Dary, *Supplement*). There was nothing against sailing in the teaching of Mohammed; on the contrary, the almost terrible mention of the ships which God causes to sink upon the sea (*Qur'an*, x. 33) might easily have encouraged it. The advance of Islam by land was governed by other motives than its expansion by sea. The primary cause in this case was the divine command: 'fight the unbelievers till you are victorious over them', in combination with the capacity of the Beduin hordes and the commercial instincts of the nomads of the Hijaz. There were practically no limits to the movement thus set up, as soon as new infidel people had been subjected, another was discovered beyond them which had also to be converted or conquered. This process continued till every insuperable obstacle stood in the way. The economic side of the movement was not systematically developed in the Arab period. Under the influence of the needs of Arab Islamization, a system of Arab colonization was pursued, which though not deliberate, proved highly effective from its inward contractions and the necessity for expansion, but it was far from a sound system of political economy among the Arabs, and their ignorance of the organization of capital, with the neglected individualism of their character prevented them reaching a dominating position in the world's commerce. On the other hand, after the fall of the Arab kingdom and the union of all intellectual and economic forces in the 'Umayyad', we may certainly speak of an Islamic Capitalism, which took advantage of the conquests of the Muslim hosts with the greatest energy, deliberation and peace-

lication, to secure a footing everywhere, at the same time facilitating the advance of the armies of Islam by assuring that Muslims would find co-religionists everywhere. Of course, when unusually difficult physical conditions made advance practically impossible or where a strong hostile power, conscious of the danger threatening it, sought to prevent systematically the entrance of any Muhammadan element whatever, even the best of Muslims men could do nothing. This was the case with China and her outlying provinces (i.e., the lands of the Turks, which lay between Transoxania and the coast to Chinese Western Kanto (Yunnan-Kanto); long after Transoxania had been conquered, the towering mountain wall of the Tianshan in the east continued to form an obstacle to more lively commercial intercourse. The desire to exchange certain wares from the Far East for others from the lands of Islam, however, had always forced a few enterprising traders to surmount the obstacles, this was done even in ancient times and Islam merely took up the heritage as entering these lands. The hostile colonization of Islam with the great power of the East and its wealth interrupted traffic for a brief period only and in the long run they appear rather to have stimulated it. We can show (p. 845) how the tremendous difficulties of the journey through these pathless mountains were overcome by the traders with the help of the Turks just as they are at the present day by bold and experienced travellers, but the second great obstacle was not merely insuperable, the obstacles offered to everything foreign by the nations of the new governments, for travellers were wholly dependent on the opinion of the people of the immense land which separated them from the gates of China proper. These 'Tatars' were half Chinese; they knew exactly how to deal with their Chinese masters; they alone understood the web of superstitions and tricks, thousands of years old, with which the worthy Chinese merchants crisscrossed the regulations for the exclusion of foreigners. This was not however calculated to check the Muhammadan traders as their Turkish friends were very creditable allies and the stranger was not safe from attacks on his life or property while among them nor even when he had reached China, the goal of his journey; nowhere could he hope to get justice. A better state of affairs came about when the great Uigur kingdom arose, a clearer view of whose history we may now obtain from the German excavations in Kara Khodja (the ancient capital Khokan) near Tashkent. We now know that from about 840 A.D. to the Mongol invasion there was a powerful kingdom here which afforded protection to all Arabians and whose Buddhist, Christian and Muhammadan priests were allowed to expound their doctrines and propagate them in writing above confidence in the administration of justice, the sale of a way from Pekin to the heart of Transoxania and of a powerful and intelligent government which understood the requirements of commerce (as) finally been established when Genghis Khan with his body of Mongol and Turkish followers which rapidly swelled into an avalanche, made his first decisive advances on land and were from his home Karakorum in the Northern Steppes. It seems that at the beginning of the thirteenth century, that is just before the rise of Mongol power, the overland traffic had stagnated

special importance because the subjects of Humayun and Kish at the entrance to the Persian Gulf were then fighting for supremacy at sea and severely harassing foreign trading-vessels. The sea-borne trade did not, however, become particularly affected thereby. The sea-route for imports to China offered this immense advantage, that the official supervision of commerce in the Chinese ports was in the hands of special officials, whose daily business it was and who possessed a regular routine. There was also the political situation to be considered: the rule of the Mongols (Yüan Dynasty 1206-1368) who were favourable to the influx of Muslims. It may be presumed that the participation of Muhammadans in the sea-trade with China reached its zenith about the time when Vasco da Gama discovered the sea-route to India. About 150 years before this event, which was to effect such a great transference of trade, Liu Hsiang had visited many Chinese seaports, in all of which he found Muslim colonies (Nale, Kashay, li. 477-510, has given a critical account of his journey to China; on his interview with him, li. 433 *et seq.*; on the various places visited by him see Nale, *Marco Polo's* journey; he landed at Zaitun = Ch'uan-chou-fu, from there made an excursion to *Shan-shan* ("China of the Chinese", "Original-China") and called *Shan-shan* ("great China") = Canton, and next went from Zaitun by boat to Kanchow (which is perhaps only Chong-chow, "town of the Chinese"), 10 days' journey, Suifu (Pei-wang), Keshu, 4 days, Shih-shan = Hang-chow-fu, 17 days, to Kichai-shih (i.e. "King's town") also called Kichai-shih = Peking, 64 days, and back. The discovery of the sea-route to India by the Portuguese was a heavy blow to Muhammadan trade with the Far East, and was all the more severe because the power which discovered the route was a very strong one both politically and commercially and was ready and able to take full advantage of its power at once. The coast of East Africa, the shores of the Persian Gulf and the west coast of India were occupied by the Portuguese, and these Franks were by no means willing to recognise the right to trade in these waters as a Muslim monopoly. It was rather their intention to secure the whole of the trade for Portuguese ships. No one of the Muhammadan powers could offer effective resistance to this ambition. At this period a great shifting of the balance of power was going on in Western Asia; the Mamluk Kingdom was tottering to its fall; the 'Ottoman' Turks, that vigorous, young race, which had made a stormy entrance into the world's history about a century before, had established its position and was able to risk an encounter with Egypt which was still a world-power and to make all its territory an Ottoman province. This did not directly affect Portuguese power at sea very much, as the Turco-Egyptian fleet in the Red Sea was not strong enough. Even at a later period the Turks were unable to harm the Portuguese. They proved themselves incapable of pursuing an effective naval policy; an end was made of Lepanto of their futile attempt to found a great navy. Islam's trade by sea with the Far East had been destroyed by the time Albuquerque's power in the Persian Gulf was at an end. The Dutch and, some afterwards, the British gained control of the trade with the Far East.

In the preceding paragraphs the commercial

contacts have been discussed but there still remains to be treated the purely political and general external movements which must be dealt with in connection with the history of the advance of Islam in China.

The earliest notices of the relations of Islam with China, that are worthy of mention, are connected with the political events which arose out of the expansion of Islam. The last Sassanid king, Yazdegerd III had fled to China after the decisive battle of Nahāvand in 642 and sought to persuade the Emperor to take him into his service. His prospects seemed on the whole not unfavourable as an important revolution had just been accomplished in China at this time: the Sui Dynasty had been superseded by the Tang (618 A. D.) whose first Emperors were pursuing an energetic career of conquest. Muhammad and his emissaries were similarly engaged in the west. The fact that the huge mountain wall of the Tien-shan formed a barrier between these two new powers and that on the Chinese side between it and China proper lay the inhospitable Tarim basin, did not prevent Muslim legend from supposing that the Prophet and his companions entered into relationships with the distant empire. According to an oft-repeated tradition (see *Tabarī*, *Mish. Stud.* i. 270 *et seq.*) Muhammad issued a warning against provoking the Turks, whose name he possibly did not even know. Such stories are later inventions whose object it is to become the prestige of the Apostle of God by relating him with foreboding later events. The Chinese were accustomed to hold aloof when under exceptional circumstances strangers entered their territories or when their armies would have to do so beyond the natural frontier. They followed this policy in the case of Yazdegerd. The Emperor Tai Tsung (627-650) refused his aid for help (this was assumed from Tabarī, i. 263 *et seq.* even if the report of the envoy is legendary; cf. i. 2876). The spirit of Islam, on the other hand, urged its adherents to unprovoked aggression as soon as it seemed possible to risk it and by 713 the great general Kutsin b. al-Buhārī had led an army out of the conquered Ferghana across the mountains into the adjoining land of the Turks. His campaign was unsuccessful; the comparison of the original authorities in Tabarī, i. 1273-1279, shows that his expedition did not result in the conquest of Kashghar. The story of the sending of an ambassador to the Emperor of China (Hsiao-Yung 782-790) which Tabarī gives (ii. 1277 *et seq.*) in the traditional form adorned with well-known motives, is probably historical; but we find no mention of a return embassy from the Chinese (at an earlier period Chinese ambassadors had appeared at the Sassanid court in the time of Khosrow Anshirvan, see Tabarī, i. 29 = Nöldeke, p. 167). The Muslims under the Omayyads had a good deal of indirect intercourse with China, in so much as the Khān of the Turks and the Valigū (in Tabarī everywhere corrupted to *Uighū*, cf. on this reading, the *Arabika* of the manuscripts and printed editions, which F. W. K. Müller has ingeniously recognised as *Uighū* = *Uighur*), were vassals of the Emperor; the scene between Nālek and the Valigū on the one hand and Shadd (the *shāh* of the *Uighur* inscriptions) and the *shāh* (probably to be compared with the *shāh* of Theophanes, see Chavannes, *Pro-*

the *Chou-tseu*, ii. 28) on the other, in which the Shudi made the *Kou-tou* before the *Yeh-shi*, has been described in a classical passage by *Tsai-tzu*, li. 1224, (year 91 = 710); the *Yeh-shi* was sent to Damascus and was probably the first Chinese, or rather Chinese Turk whom the Syrians had ever seen. It may be regarded as certain that Chinese policy supported the resistance of the *Khitan* of the *Ts'u* and the smaller states to *T'ang* suzerainty dependent on him or directly feodatory to China; the Muslims were thus forced to fight continually. The *Khitan* who are probably to be located in the *Pamir* were not defeated before 750 (see *Tsai-tzu*, li. 74); *al-Khwarizmi* (with *form* cf. *Khwarizmi*), the king of *Kashghar*, was killed in 751 and his treasures, valuable articles of Chinese manufacture, were sent to *Samarqand* to the Muslim *Tsai-tzu*, li. 79 or 80. When the fall of the Arab Empire, the entry of Muhammadan expansion began to abate and the central authorities devoted themselves to the defence of and establishment of order in the territories they had won, and contemporaneously, on the Chinese side under the later *T'ang* Emperor, the power of the central government began to weaken, powerful buffer states soon arose between the two kingdoms, first that of the *Uigurs*, later that of the *Karakhanids* (*Karakhanids*). The situation thus produced was a most unfavourable one for the advance of Islam into China; for however weak the *T'ang* dynasty, that succeeded the *T'ang*, were, the country still held fast by the central "No foreign religion in China". If Buddhism overcame the great resistance offered as its introduction, it was because it was in the first place to a certain extent similar to the philosophical *Lit-tai*, hardly to be called a religion, which was the most widely professed, and secondly because it adopted elements congenial to the Chinese mind and thus fitted itself to with the prevailing sense of feeling, Islam with its rigid doctrine of the One God, which made no concessions and repelled by its overbearing, provocative attitude of those who professed it, which was above all, unlike Buddhism, essentially a political religion, could only find a footing in the land under the protection of a strong arm. It was not till under the rule of the Mongol empire founded by *Cingis Khan* that this opportunity arose. The Mongol prince was without a religion i.e. their religion was the worship of their lucky star combined with an unusual energy in calling down this star from heaven. *Cingis Khan* himself considered only the advantages of a general lack of homogeneity among his subjects and mingled sections of peoples with one another without regard to race or religion whenever it served his purposes. It was above all necessary for him as a Mongol to break up the Chinese elements and mix the population so that no strong alliance of various sections could be formed against him. Besides his own countrymen he found helpers in the carrying out of his operation in the various *blatini* nations of the west, who were famous for their bravery. Among these the *Turks* were the most important as regards numbers, influence, skill in the use of weapons and discipline; we may presume that among these were *Afghan* mercenaries, for the *Afghans*, the *Pathans* of India, used to go abroad as mercenaries (cf. the *Afghans* in the story of *Yulsh* Bag of *Kashghar*, like the *Swiss*, though unlike the latter, they were *autonomous* for their

treachery and brutality; *lodges* of his followers may also have come from the mountains of *Persia*, the *futuness* of the *Kands*; these were not however *Pamirs* in the strict sense of the word i.e. the inhabitants of the *Persian* plains, who were not particularly noted for their valour. It is scarcely possible to ascertain the exact details of the composition of the hosts of *Cingis Khan* and his successors: for the great Mongol sovereigns were not given to *work*; their main concern was the soldiers themselves and not that they should be neatly numbered in lists. We can only suppose that the adjoining lands supplied the greatest number of recruits and these were, besides the land of the *Turks* between the *Great Wall* and the *Tien-Shan* (*Chinese* *Turkistan*), *Tatar* and *Khorasan*. This does not sufficiently explain the remarkable fact that from that time to the present day the *Persian* language has been regarded by the Muslims of China as the language of polite speech, that the popular Chinese written by Muslims is strongly mixed with *Persian*. (A good example of this language is to be found in the small Chinese manuscript *M. S. Sin. Hartmann*, 1. in the Royal Library in Berlin which contains a Chinese text in Arabic script, published by *Forke* in *T'ung-Pao* Ser. II. vol. viii. No. 3). It cannot be supposed that the greater part of these invaders were *Persians*, who lost their mother tongue after settling in China but retained a memory of it in the numerous relics that have survived. The admixture of *Persian* found in their language is rather due to the fact that all these barbarous and semi-barbarous peoples of Western Asia, who pressed to join the standards of the Mongol leaders, had a superstitious respect for the *Persian* language (it is well-known that *Persian* was the court and official language in the Central Asian and Indian kingdoms) and it is a remarkable sign of the strength of the individuality of the Ottomans that they supplanted the published *Persian* of their predecessors by their own uncouth Turkish tongue). Their introduction of *Persian* elements into Chinese, the language they had adopted, may be compared to the admixture of French, which would have been introduced by a *Pole* or *Ruman* adopting German in the xviii century because the former was to him the language of literature. There is also the following factor to be taken into account. As soon as *Khubilai Khan* had established his throne in China, he appointed large numbers of *Persians* as officers of the court and state. *Marco Polo* and the *Maifusa* both treat at some length of these foreigners in Chinese service. One of them made himself very disagreeable: *Achmeth* (*Achmet*) the *Balla*, whose story is given not only in Chinese sources (see *de Mallin*, ii. 412 or 413), which we might expect to be prejudiced, but also in the faithful narrative of the incomparable *Venetian* (see *Yule*, *Marco Polo*, i. 213 or 214). These Muslims must have been for the greater part *Persians*, and they contributed to preserve the prestige of the *Persian* language and to carry it into the interior of the country. It is impossible even to make a guess at the number of Muslims introduced into China by the Mongol rulers. We have one example attested by numerous documents of the combinations that were produced by the introduction of Muslim elements by the Mongol Emperors, and of how a great strengthening of

Islam in China might thus have been produced. Craig Khan took as one of his officers a man who was said to come from Baghdad and claimed to be a descendant of the Prophet, namely Shams al-Din Omar, known as Saiyid-i Adill. We have several biographies of this man; the principal is that in the *Vincent*, the official history of the Mongol dynasty (Book cxxx. Biography 13) which Vincent has discussed in d'Ollone, p. 25 et seq.; there are others in the *Treasury* (II, 2, p. 25 et seq.) with notices of his sons Najir al-Din, the Son-at-din of Marco Polo, and Huiain, and to the great biography *Ta-chinggi-fong-shih* (translated by Vincent in the *Monks' Hist.*, February, 1903); of special importance is the biography by Fa-Hsiang, which has been critically discussed by Leysse in d'Ollone, p. 50 et seq.; latterly must be mentioned a passage in *Rajhat al-Din*, which is given in Blochet's translation in d'Ollone, p. 25 et seq. According to Fa-Hsiang, Saiyid-i Adill was the 15th descendant of a certain Sa Fel-erb (Suflet) and 26th to line from the Prophet (Vincent has discussed the ancestors and descendants of Saiyid-i Adill in a separate essay in d'Ollone, pp. 170-183). He was called Shams al-Din Omar and was called to high office by Ghazni (1260-1294). The Emperor gave him the name Sa'i Tien-shih, a translation of Saiyid-i Adill "illuminous lord" and appointed him governor of Yunnan to restore order there. He was afterwards also given the honorary title "Prince of Hsien Yang". He left five sons and thirteen grandsons. Leysse rightly doubts the authenticity of the genealogical table in Fa-Hsiang. It is not improbable that it was invented by the later chroniclers, partly to give their hero more prestige and partly to connect the connection of the rise of the family with the formation of the hated Mingus. According to the usual statements Saiyid-i Adill came originally from Baghdad and governed Yunnan from 1273 till his death in 1279; he was buried in Wen-chin near his capital. His tomb bore with its inscriptions was first discovered by the d'Ollone expedition and aroused great interest particularly as there was a second tomb, also with inscription, in Kiangsu-fu. It has now been ascertained that the second grave in Shensi is a cenotaph which only contained the court-stones of the dead governor (see Vincent, *Monks' Hist.*, p. 41, note 1).

Although Saiyid-i Adill certainly did much for the propagation of Islam in Yunnan, it is his son Najir al-Din to whom is ascribed the main credit for its dissemination. He was a scholar and at first governed the province of Shensi; he later became governor of Yunnan where he died in 1292 and was succeeded by his brother Huiain. The other sons also held high offices of state and so did the grandsons. Among the further descendants may be mentioned Ma Chiu (c. 1630-1710) (in the fourteenth generation) who was a learned scholar and published his famous work "The Magnificent Nestle of Islam" in 1685; he supervised the renovation of the tomb and temple of his ancestor Saiyid-i Adill; one of the inscriptions on the tomb is by him. The present head of the family is Ma Wu-ch'ing, Imam of a mosque in the province (d'Ollone, p. 182). Whether or not the systematic expansion of Islam took place under the Sai provincial dynasty, it may be regarded as certain that the predominance of Islam in Yunnan dates from that period. There have been scarcely any

appreciable inroads from outside since that period. It cannot be so strongly emphasized that the direction of this movement was from the interior, from the north. The Muhammadan colonies on the coast were hardly affected by it. On the other hand it may safely be assumed that the Muslims of Yunnan remained in constant communication with those of the northern provinces of Shensi and Kansu. The trade of mules, i.e. herds of animals for riding and transport purposes, still pursued at the present day by the Muslims of China, which brings them into contact with numerous foreigners, was no doubt followed by them quite early and they are particularly well adapted for it by their energy and endurance.

If these Muslims were left to themselves and received no addition through immigration from other Muslim countries, the fact that there are so many of them is remarkable. The number of Muslims in China used to be very much overestimated, however. There are certainly not 20-30 millions of them ($\frac{1}{10}$ - $\frac{1}{12}$ of the whole population). The d'Ollone expedition found them much below this figure in the districts visited and there were those which had been most subject to Muhammadan influence. d'Ollone estimates the Muslims at 1% of the population on the mainland followed by him, but gives a higher figure for Yunnan and Kansu. Davies, *Yunnan*, 1908, estimates 3% for Yunnan, i.e. 300,000 to 400,000, but gives a much lower figure for Szechuan which has four times the population of the other two provinces together. We thus arrive at an estimate of 4,000,000 for the whole of China (d'Ollone, p. 429 et seq.).

The estimates in Broadhall are only approximations which are quite unreliable, and give no clue to the proportion of Muslims in the rest of the population; for we have no reliable statistics for the total population. Broadhall sent forms of inquiry to over 800 people in China and received 200 replies from various parts of the empire. As a result we have the following figures for the individual provinces.

Kansu: minimum 2,000,000, maximum 3,500,000; the Muslims are irregularly distributed; they are more numerous in the west and they increase more rapidly than the Chinese. Many districts have been depopulated as a result of the revolts. In the important town of Liang-chow-fu, the seat of the government, there are only 70 Muhammadans, who are allowed to live there. In Hsiang-fu, including the administrative district, there are said to be 250,000 Muslims while there are 25,000 in Lam-chow-fu, the capital. There are several mosques in most of the larger towns; in some places Muhammadans are not allowed to live within the town so that the mosques are in the outskirts; this is the case in Ning-hsia and Ping-liang.

Shensi: Before the change there were said to be 1,000,000; but after these a great migration to Kansu took place. Official figures give 9480 for Singsu and 26,000 for the whole province. There are certainly not more than 500,000. Singsu has 7 mosques and Hsiang-chung-fu 3.

Shensi: From the statistics for individual districts the total may be estimated at 25,000.

Chihli: The figures differ considerably and the total varies from 250,000 to 1,000,000. Pekin, with 30-40 mosques (the Chief Mosque is Nanchih, in which the Turk 'Abd Raza teaches), and

over 10,000 Muslims; there are large colonies north and south of Tientsin; north of the Great Wall there are Muslims in the district on the Mongolian frontier and they form decided soldier bands.

Shantung: between 100,000 and 300,000; there are few in the east, but in the centre and west, the Muslims are numerous. We have detailed statistics given by a Mullah for Chi-nan, Chi-ning, Yen-chou-fu, Ts'ao-fu, Tse-chou-fu, Shieh-ching-shing, Su-chow and Ching-chow-fu, which have in part been proved fairly accurate.

Honan: probably rather more than 100,000; there are 40,000 Muslims in Hui-ching-fu and the surrounding villages are all Mohammedans; Ching-shan has 10,000 (practically families); the whole population of Hui-shan-chi is Mohammedan; mosques are numerous, almost every Hui town has one.

Kiangsu: the estimate is very uncertain, perhaps 350,000; in Nan-king there are 60,000 with 25 mosques; almost every town of any size has one; we have no statistics for Su-chow.

Szechuan: the districts for which we have figures, give a total of about 50,000; as the province is a very large one, we may assume the total to be 80,000; the great Mohammedan centre is in the northwest (Kung-pan-ching etc.) and Islam is making remarkable progress on the Tibetan frontier. In Chengtu the Tao (Kia-chiao) appears to be represented (with 13 temples) and the Aborigines as well as the Hui-chiao (with 15 Altars).

Kuei-chow: hardly more than 10,000, there are only 4 mosques in the whole province.

Yunnan: the estimates vary from 100,000 to 1,000,000, the collection made great gaps; the Muslims probably had to give low estimates in order not to arouse the suspicions of the Chinese. Muslims form scarcely more than 3% of the whole population (cf. the note in Davies's work, p. 827 above); the Mohammedans of Yunnan are said not to be distinguishable by dress or mentality from the Chinese. According to Davies they are ten times as numerous in the plains as in the highlands, he estimates the total population at 20 millions, so that if we take the proportion at 3% the Mohammedans are about 600,000 which is a striking contrast to Thibault's 4,000,000. Soult however (*Rev. de l'Inde* Mar., Oct. 1900) estimated the number at 800,000 to 1,000,000 and the indigenous Khodas at 1,000,000. Mosques have not been allowed since the 18th c., though previously the Mohammedans had important places of worship (a temple in Tai-fu was used as a mosque).

Hopuh: scarcely more than 10,000; there are 3 mosques in Wo-chang and 2 in Hui-kou.

Kiangsi: not more than 2,500.

Anhui: estimated at 40,000; they are most numerous in the north; there are 6000 and 2 mosques in Anking and the neighbourhood.

Chek-tung: about 7,500; Hsiang-chou-fu, which is mentioned by all the older Arab geographers and where there was a large and prosperous Mohammedan colony in the 13th c., has now only 120-1000 families (including the surrounding country) and 3 (4) mosques.

Hunan: about 20,000, the largest colony appears to be in Chang-sha where there are 3,000 with 3 mosques.

Kuang-tung (with Kanton): about 35,000; the great city of Canton, the *Shan-fu* of the geo-

graphers, the *Yi-fu* of the *Shan-fu* has at the present day (including the district around) 7000-10000 with 5 mosques. Hainan has two places with mosques.

Kiangsi: 15,000-20,000 of whom 6000 are in the capital Kuei-lin, who have probably immigrated from the north; there are 6 mosques in Kuei-lin and in Wuchow.

Pekou: probably only 1,000; there are mosques in Amoy, Kachow and Chang-chow-fu; the 40 or 50 Muslims in Amoy belong to the official class.

Manchuria: about 200,000; Mukden 17,000, Kai-yuan 2000, Hsin-miao-fu 2500, Chia-chow-fu 3500, Pa-kuen 2000, Hsiao-yang 2500, Kuang-ning 7500.

Mongolia: there are Muslims in the south only; no figures are available.

Although Turkestan does not fall within the scope of this article (see above, p. 839b), it may be mentioned that the estimate varies from 1,000,000 to 2,400,000.

These figures give, exclusive of Turkestan, a minimum of 3,700,000 and a maximum of 5,400,000. It is remarkable that the missionaries living in the country, give very dissimilar figures; some obviously *small* centres of Islam and quite important schools where others are nothing.

II. SOCIOLOGY.

If we regard the Mohammedan population of China as a social unit, the five phases of life under which any society may be dealt with are as follows.

1. Relations of the sexes (marriage, family, kinship). The relations of the sexes are governed by the Sharfa law limiting on the whole Islamic world, to the exclusive form developed by the Hanafi school, but the details of the code are not well known to the great mass of the Mohammedans of China nor are they observed as far as they are known. How far alterations have been produced by the influence of the surrounding Chinese cannot be ascertained from the meagre details at our disposal; it would be in any case impossible to generalize from these as the influences of work differ in the different localities. Thibault's (il. 266 note 5) remark on the well known law that the Muslim may have but more than four wives and have slaves as concubines, "In China Mohammedans are forced to observe the laws of the Empire in regard to marriage" is certainly incorrect. It implies that the Chinese government would interfere in the domain of private law, although the Chinese marriage laws may lay claim to be universally observed (these have been digested by P. Hoang, *Le Mariage Chinois au point de vue législatif*, *Rev. de l'Inde*, 29, 14 Shanghai, 1899). I have been unable to find in this work a definite statement that Mohammedans occupy a special position. The general position of woman, too, is not uniform but differs according to rank and locality. According to Davies, the prescribed wearing of a veil is not followed and the women go about unveiled, this was previously noted by Grenard, who, however, made an exception for the wives of rich men; it was only in Hsichow that d'Orville found another custom prevailing, where the women wear a veil of black silk below the eyes (this appears to me to be connected with allusion to the teachings of

Ma-hua-lang), they also appear in the streets on horseback instead of in carriages (p. 247). As to binding the feet d'Ollive found no distinction between Muslim and Chinese women; particularly in Kansu, this custom was very prevalent among Mohammedans. The fact that the woman is not a Mohammedan, is not an obstacle to marriage; it is even thought to be meritorious to bring women of other faiths over to the true religion by marrying them. On the other hand Muslim women are strictly forbidden to marry a man of another faith, and such a union is looked upon as a most heinous sin (see for example the short catechism in Wanshew-Stille p. 105, § 6, also in Thiersch, II. 265 note 1); even here compromises are made with heaven: for example, the Emperor Ch'ien-lung received a Turkish princess into his harem and when I was passing through Minjol (a day's journey west of Kichghar) in 1902, I saw a Chinese man with his Turk wife. Much intercourse of the sexes is more freedom the punishment prescribed by law (40 lashes with a whip, or flogging) than in other Mohammedan countries. It must not be supposed however that morality is particularly lax, nor are the ancestral rites, common among the Chinese (thereon see the instructive chapter in Maigum, *Superstition, Crime of Islam*, in *China*, Lyons 1902, p. 185 et seq.), so widespread among the Muslims. Special attention is not paid to the bringing up of children. A striking feature of family life is the honor paid to the parents and the reverence in which the ancestors are held. These virtues are extolled, for example, in the Chinese Arabic Ma. Sin. Hartmann I., published by Parke, and find expression in forms of prayer for parents and ancestors; ancestral tablets in Chinese fashion are also used. Social distinctions are not defined by pedigree except in the case of descendants of the Prophet. The intellect which has been produced in other Mohammedan lands by the exaggerated respect for the nobility of birth and the obstinate entry to it by false means, is not found among the Chinese Muslims nor is the Saltyd system developed here. This is explained by the fact that the people know they have for the most part been converted to Islam as seen descended from converts (*huang*). Any traces of the Saltyd system that exist in China seem to date from the *hain chiao* when the sectarian Ma-hua-lang declared himself a Saltyd (see p. 524). Whether the Muslims of China may be distinguished by the common possession of inherited physical characteristics (by race) is a question which cannot yet be satisfactorily answered. The usual supposition is that there are ethnic peculiarities and it is even said that the Muslim shows a special type, which may be recognized at once (this is the substance of Henshall's remarks pgs. 221 et seq.; cf. also the Muslim of Ningxia, who differs considerably in appearance and regard themselves as brothers by race of the Europeans, Bartholomae, *Comptes-Rendus de l'Ac. des Int. et Nécess. L'Europe* 1905, p. 188). We must however take into account the opposite view adopted by d'Ollive; it is true that he gives pictures of Chinese Muslims whose faces have something of the Arab or Turk, but he lays stress on the fact that it is only the exceptions he is showing to his readers and emphasises (p. 430) that the great mass of Mohammedans are quite like other Chi-

nese; it may however be noted that it is impossible to speak of a general Chinese type; there are enormous different types in China and this diversity is actually seen among Mohammedans also. An Arab and a Turkish type are due to immigration and natural increase without any connection with the Chinese stock as a matter of fact, however, most of the Muslim belong to the latter. There can be no question of the preservation of the type of the immigrants, because since the first great immigration of Muslims, many fearful devastations of the districts in which the population is mixed have taken place. We have already spoken of the marriage of Muslim men with Chinese women; the children are of course Muslim and repeat the process so that after several generations there is but little foreign blood left in the individual. In the great majority of cases there is not one drop. Generally the Muslim is a Chinese who has been adopted or purchased as a child by a believer and brought up to Islam (on the purchase of children see also my *Sin. Orient.* I. 45). Conversion of adults is also frequent (cf. p. 524).

II. Language and Ethnic Relations. If the possession of a common speech be a sign of the same nationality, then the Mohammedans of China are undoubtedly Chinese, for Chinese is the language, which they write and speak; although they are said to possess dialectic peculiarities (according to Henshall, p. 221 et seq., the Muslim is frequently recognizable by his speech), that their language is essentially the same as that of their Chinese neighbors is not to be denied. But religion forms so sharp a dividing line between Muslims and the other Chinese, that each of these groups feels itself to be a separate people (cf. the Ottomans of Turkish descent and the Turkish-speaking Azerbaijanis, who are sometimes scarcely distinguishable from real Turks and in whose language also there is practically no perceptible difference). In this respect the Muslims feel themselves far removed from their Chinese compatriots and the Chinese will hardly grant the Muslims the same *hain chiao*. Their common name usually called *Hui-hai* or *Hu-chai*, though they do not tolerate this name themselves but call themselves *fo-chai* "white-head" (i. e. wearers of white turbans). Whether there is a connection between *hain chiao* and the name for the Uighurs, written very variously in Chinese, is doubtful (cf. Charanvier, *Les Turbans Occidentaux*, p. 57-64). Only one group of Muslims in China are distinguished by their language, viz. the Salar who live in Hsien-tung-shing (Mayfair, 371,) on the right bank of the Huang-ho and in the surrounding villages and are also to be found on one portion of the road from Hainan to Hsien-tung. They differ considerably from the average type of Chinese Muslim. The figure is tall and tall, the nose large and straight, the eyes black and level, the cheekbones and prominent, the face long, the eyebrows thick, the beard full and black, the forehead receding, the skull flattened behind, the skin brown but does yellow; they are therefore very like the Turks of Chinese Turkestan. Their most remarkable characteristics is their language which might be called a corrupt Turk (cf. the specimens in Leonard and Pottinger). In religion they are strict Muslims and show great respect to their clergy (*fo-chai*), but for the rest they are rather given to the drinking of

spirits. Even the lowest classes are acquainted with the Arabic alphabet. They do not burn incense nor allow the imperial tablet to be exhibited in their houses. They are said to have received their present form of religion from a reformer named Ma-Ming-hsin (Muhammad Anis) who preached about 1750; he laid special stress on praying aloud (cf. p. 853) and much confusion was thereby brought about. The Salars are bold robbers and consort with the ill-faith on the upper Huang-ho, to whom they are bound by a common hatred of the Chinese. The above account is from Siehard in *Asiatica*, II. 437 et seq. D'Olleux's account, p. 245, is different. According to him they dwell only in twelve villages in the district of Hsiao-hua-fung on the right bank of the Huang-ho, but have ~~much~~ intercourse with the rest of the world, particularly with Hsiao-hua-fung; there are only five Salars families in Hsiao-hua-fung, they do not share ~~the~~ head entirely but ~~the~~ the pigtail; they do ~~not~~ wear the four-cornered cap but the Chinese turban-like headgear; they have frequently played a part in revolutions and claim to have originally come from Samarkand. D'Olleux, p. 307 et seq. ~~has~~ collected historical notions of them from Chinese sources. The Torguts are not to be considered as a separate singular group. According to most travellers the name is limited to the Chinese Muslims of the provinces of Kansu and Shensi. According to my own observations, the name is applied in all Chinese Muslim by the Turks of Chinese Turkestan. This is really quite natural; for *Turk* means "returned" i.e. to the true faith (according to the common Muhammadan idea, every man is born a Muslim and his conversion from another religion in which he has been brought up by his parents, is really only a return to his original faith); it corresponds exactly to *darwa*, the name given by the Thoman to the Jews in Smyrna and Salonica, who ~~converted~~ converted to Islam in 1650. The term *darwa* is regarded as ~~being~~ used by the Chinese Muslims, just as *darwa* among the Muslims of Salonica; the explanation of the word is from *darwa* (D'Olleux, p. 240 and 247) is to be utterly rejected.

III. Trades and Occupations. The stronger physique and greater energy of many of the Muslims of China explain their fondness for entering the Chinese army in which there actually are a few number of Muslim officers. The civil service is ~~not~~ sought after as the examination requires a familiarity with the religious and social views of the government. With the breaking away from the old tradition which set in at the end of 1911, the Muhammadan elements will probably play a greater part in the development of the country by taking an active part in the government service; they ~~will~~ however give up any thought of the impressment of Islam and look upon religion as a private affair entirely, the practice of which must always be placed second to the requirements of the state.

There are, however, certain trades at the present day which are entirely in the hands of Muslims and assure them a comfortable livelihood so that it is only under exceptional circumstances that a great movement into the civil service may be anticipated. The occupation most commonly followed by Muslims is that of *darwa*, i.e. home-keeper; he may have a large number of transient animals and a number of servants to attend to them or

he may have only a couple of animals and execute his commissions himself. The business requires prudence and energy and the Muslim *darwa* have the reputation of sticking at nothing, not even violence, to extricate themselves from difficulties (see Brownhall, p. 225, for an account of the threatening of wealthy Chinese by a Muhammadan driver). In the Tibetan frontier (Kang-ping-fung) the tea trade is in the hands of Chinese Agri-culture is only followed by the Muslims of Kansu, Shensi and Yunnan, they are said to be inferior to the Chinese in this pursuit but to surpass them in cattle-raising. Lam-keeping must also be mentioned; this is usually followed with the observation of the prescriptions of Islam. The sign of the Muslim icon-keeper therefore bears a natural as a sign of religious purity; one missionary however tells of a Muslim inn, in Chin-chang, where pork was served. (Brownhall, p. 226).

IV. Religious Life. Religion, with the Muslims of China as in other parts of the world, dominates their whole view of life. From his earliest childhood the child of Muslim parents has impressed upon him that he is a Muslim and as such better than the infidel Chinese. It cannot be denied that the consciousness of belonging to the great Islamic community gives the Muslims of China a feeling of pride which makes their gaze nobler, their eyes brighter and their bearing more dignified. On this point all observers are agreed. These laughing men are, however, very shrewd and have always been ready to make concessions to the ruling class and the religious and political system under which they live, in order to obtain security for their lives and property. Those who enter the government service take part in the ritual formalities, a procedure which ~~is~~ is, in his *Memories of China* recommends for imitation to Chinese Christians. At the same time there is a great gulf between the Chinese and Muslims, who are suspected of wishing to form a state within the state. Where their fanaticism has not yet been aroused, the Muslims are favourably disposed to Europeans and frequently regard them as of the same race as themselves in opposition to the Chinese or "blackbills". Though individual Muslim officials of high rank have been conspicuous for their hatred of foreigners, this is, as in the case of non-Muslim Chinese, due, not to religious motives, but to resentment at the strong arm with which foreigners are interfering in the internal affairs of China. The attitude of Muslim generals is frequently simply due to a quite mean desire for rank and wealth. For example Tung Fu-Hsiang was not a "fanatical Muslim" at all but an adventurer, who gathered adherents around him during the anarchy at the rebellion of 1861-1874 and in return for the rank of Mandarin became a tool of the Viceroy Tso-Tung-fung and the General Lu-Song-dian. He betrayed the instigator of the rebellion, Ma Hui-tung, the prophet of the "new religion", who fell into his hands in a battle from his town of Ku-kung-Tung on this occasion gained large estates. In 1895 again, it was Tung, who put down the rising in Hsiao-hua-fung and Ho-Chow, and enriched himself in the usual way with the plunder which he took as victor from his co-religionists. He received the title of generalissimo (*ta tai*) and was practically king of the land. When in 1900 the Boxer rising broke out in Pekin, he listened

thither, with his missions, among whom was the notorious Ma An-lung, founder of Ho-Chow, and distinguished himself by his fanatical and malignant attitude to Kiangnan; the latter only saw in him a Muslim with a body of Muslim followers and knew nothing of his real relationship to Islam. He was officially "banished" as a punishment to Kiangnan where he lived the life of a ground agent; he had two strong castles at Kin-ki-pu and a bodyguard of 500 old soldiers, while around he had agents on the estates which he had taken from the Muslims. The governors of Kin-ki-pu and Lin-chow 都司 do nothing without his consent. When he died in February 1904, all the titles, which had been taken from him under European pressure, were restored to him and his body was interred with the highest honours in Kiangnan, his birthplace. Another Muslim who held high military rank in recent times was Ma Tsi-ai, a native of Yunnan, nephew of the eunuch Ma Huan-lung, and general commanding the army in Sze-Chuan.

Toughened by oppression, the Muslims of China have been working from the earliest times, and particularly keenly during the last 250 years, to increase their numbers by other means than natural reproduction. Their main instrument has been conversion. 回教 children to convert to Islam, they adopted the simple plan of buying them from their Chinese parents when the latter were in great poverty (on this and parallel from the practice of Christian missions see *"China and her Islam"* in my *Islam. Orient*, I, p. 45 and note 1.). Many hundreds of thousands of Chinese children have thus become members of the Islamic community. We have already mentioned the marriage and conversion of Chinese women by Muslims (see above, p. 849). With adults it is not the preaching of the true faith, which the Muslims would, as a matter of fact, hardly dare practice, that is effective, but dependence on some influential Muhammadan; thus, for example, soldiers are often converted by Muslim officers; Muhammadan mandarins are too often able to make converts, owing to their frequent change of residence. D'Ollone 都司 among Muslims, who were 回教 converts, others could trace their faith to some ancestor who had been converted and was even able to say who he was. The number of converts has varied in different periods according to the power of the Muhammadan officials. At the present day 回教 are rare, because the court is suspicious of Muslims since the great rising, and they have fallen into disrepute (d'Ollone, p. 431). What will be the effect of 回教 reforms cannot yet be said, but it will certainly keep a sharper eye on any separatist movements. When 回教 the middle of January 1912 the demand 回教 the Chinese revolutionaries was published, viz. that "Manchus, Mongols, Muhammadans, Tibetans and Chinese should be treated with perfect equality" it was the Turks of Chinese Turkestan who were meant by "Muhammadans"; they were to lose a few petty privileges in the process of equalisation. The Muslims of China proper are not affected by it. It may safely be said that Islam is by no means unopposed to the Chinese temperament in spite of its many inconveniences (the prohibition of pork, alcohol, opium and woman-worship). One must be cautious, however, in accepting the far-reaching possibilities suggested by d'Ollone

(p. 431) and it is very questionable if even a Muslim Emperor of China could bring about the conversion of the greater part of the Empire to Islam. For the history of the country shows us that China assimilated foreign elements and rejected what it could perfectly assimilate; it would thus be an Islam which was no longer Islamic that we would have to deal with, that is, however, improbable, for throughout the whole Muhammadan world there are signs of a distinct movement towards ecclesiastical reform in the sense of a stricter observation of the precepts of Islam; an Islam, transformed by the Chinese temperament, would certainly no longer be fit to be taken by the whole community. The question of founding a new mixed religion would more probably arise, none of the works, which have been collected by Muslims in his *Chinese Chinese Muhammadans* in d'Ollone, p. 393 ff. 404, are distinctly characterised by an endeavour to reconcile Islam with the teaching of Confucius through a kind of philosophy of religion (cf. particularly nos. 7 and 9; a similar work belonging to Master Hsuehman is at present in my keeping); these things then, Islam to the religion of the country are not to be thought of, for although throughout the whole population of China we find an inclination to form unions and societies, this happens also to be in a particular degree a Muhammadan characteristic. The Muslims in China form a great friendly society, in which every one helps the other (the *tehsen* which is recommended in the Koran). Community in Islam offers so many advantages to its members, that they have no cause to leave it even if their beliefs did not keep them faithful to it. The present state of affairs has naturally a good deal of light thrown upon it by its historical development, which has already 回教 shown above. D'Ollone rightly remarks the striking absence of the Chinese historians with regard to the Muslim while they mention Buddhist and Chinese missionaries; he also recognises the worthlessness of the epigraphic tradition. He is also right in pointing out, that there has never been any expulsion of Islam inland from the coast, but rather that the Muslims of the colonies in the interior were content with the privilege afforded them of practising their religion and kept apart from the rest of the population. D'Ollone draws conclusions from the mention of the *Arabi* "Arabs" = Muslims under the T'ang 唐 of the *Yen-ke* under 回教 (Liu and Chia dynasties (cf. 回教 the mention of the *Yen-ke* under the Liu in Bretschneider, *Siebnarval Reise*, I, 267, and under the Chia in Thiersant, I, 6; though problematical) but this only points to a knowledge of the Muslims of the west and is no proof of Muslim immigration. The *Sufis* in d'Ollone who 回教 from Suifu with several thousand Muslims and settled on the borders of Mongolia and China is a fictitious character. As a matter of fact (cf. above, p. 847) there is no reason to believe there was any appreciable immigration of Muhammadans before Saljiid Aqil Omar. Marco Polo only 回教 mentions the presence of Muslims in the province of Yunnan through which he travelled a year after the death of 回教 Saljiid while everywhere else he speaks of idolaters (cf. p. 848 above). The Saljiid built the two first mosques in Yunnan (d'Ollone, p. 35) and the Muslims of Yunnan trace their origin to him and his 回教 Nakh al-Din, Khubilai also was

surrounded by Muslims in his court; the history of the notorious Ahmad has already been mentioned (p. 846). In 1333 a grandson of Sayid-i Ajjak obtained a decree from the Emperor that Islam should be recognized as *shing-shen-chiao* "the true and pure religion", as it is still called at the present day; in 1420 another grandson of the Sayid was commissioned by the Emperor to build mosques in the provincial capitals Kienanfu and Nanking. A later descendant of the Sayid, the Manchu already mentioned, presented a petition to the Emperor in 1683-1684 asking to rank equally with the descendants of Confucius. This brings us within the period of the Manchu dynasty. One can hardly be wrong in supposing that with the end of the Ming dynasty (1644) and beginning of the Manchu was a great increase in the activity of Islam and a corresponding reaction on the part of the Imperial government. This was undoubtedly connected with the activity and desire of the early Manchu Emperors for expansion. The ridings that took place in the province of Kansu in 1648 and 1783 were reactions against the action of the governing authorities. It was natural that the Muslims of Khabghan, who have been practically independent under the Kalmaqs (Kalmaqs) of 11, repeatedly tried to throw off their rule, under which they had fallen on the destruction of the Kalmaqs kingdom about 1750, see *Ein Hingentant im Islam* in my *Islamische Orient*, 131; of the later times the following ought to be mentioned. 1820-1828 in Kansu and in Turkestan (the connection between these two movements is, however, uncertain); the Muslims of Kansu, who are called *Senjens* by the Turks, have on several occasions taken the field against the Muslims of Turkestan. 1855-1873 in Yunnan, 1862-1877 in Kansu, Shensi and Turkestan; 1895 in Kansu. I leave it an open question whether the conclusion is correct, that there have only been risings of Muslims since about 1644, because they did not feel their number large enough before. It appears to be correct, however, that it has only been under the Manchus that a deliberate policy in regard to religion has been followed by the Muslims, with the systematic increase of their numbers by the purchase of children and bringing a mild pressure to have as possible converts; this policy was, however, very soon met by an equally deliberate policy of oppression on the part of the early Chinese. The placing of a greater development of Islam in this period receives important confirmation from the fact that to all appearances, the literature of the Muslims in China does not begin till the end of the Ming dynasty; at least *Ching chiao chen chiao* "Venerable Exposition of the True Religion", the product of which is dated 1643, appears to be the earliest monument of this literature (K. 1 in Visakro's 13 in d'Ollone, p. 393 et seq.). Since that time the production of books of instruction in religion has never ceased. It was not till 1783, however, that the attention of the Imperial government was attracted to the literary activity of the Muslims, and the Emperor Chien Lung ordered the Marshall A-Kui to investigate the books of the Muslims, on which the latter was able to make a favorable report. That on one has troubled about this literature, shows what little importance was attached to the Muslims.

If we may suppose that with the change of

dynasty in 1644, a new situation appeared in the history of China, this perhaps explains the gradual emergence of a separate religious movement, which has still to reckon with the ancient ideas of the country, but which may be defined with some degree of certainty by the researches and observations of the d'Ollone expedition. The Muslims of the three chief Muslim provinces of China, Kansu, Szechuan and Yunnan are actually divided into two great sections, who are hostile to one another; the followers of the *tas shiao* "the old religion" and the followers of the *shin shiao* "the new religion". However grateful one may be for the extensive materials collected by d'Ollone on these two movements, though he gives them with all reserve, it will only be possible to come to a final conclusion as to the essential difference between them when further material has been collected by specialists. d'Ollone's view that the *tas shiao* religion is characterized by the cult of saints and their tombs and the recognition of heads of the community, to whom God has given special grace is supported by parallels from other Mohammedan sects. It is an axiom that the supremacy of the democratic principle in the life of the community is the earlier, the stronger organization under leaders, who appear as supermen, the later development. The older view seems to be still the predominant one among the Muslims of China. Travellers are all agreed (for d'Ollone's notice see p. 438 et seq.) that the total lack of organization is one of the most remarkable features of Chinese Islam. The various communities are quite independent of one another; they recognize no authority, neither in their provinces nor in the Empire, nor anywhere at all; they know nothing of a Caliph; the Shah of Mecca is, they grant, a worthy servant of religion but they do not recognize his authority. In brief, there is no spiritual hierarchy and none of the legends (*shahs*) of China takes precedence of the others except through learning or renown. Those who officiate among the communities are dependent on the holders, who elect, support and dismiss them without the slightest interference from any one (d'Ollone, p. 439).

Of the details of the division into *tas shiao* and *shin shiao*, I can only mention here that the "new religion" was founded by the Ma Hsueh-lung who was slain during the rising in Kansu. His adherents in Kansu where they are numerous, and in Szechuan, where they are as yet few in number, regard him as the true successor of Mohammed. His descendants or disciples possess supernatural powers. The doctrine of the "new doctrine" is not yet properly known. One is inclined to find Shiism represented in it as at least a very strong voice of Shiism. The notices in d'Ollone make it clear that the teaching of Ma Hsueh-lung is orthodox Sunni and that any special variety of mystic contemplation, such as is found over all Central Asia, is not present in it. Ma Hsueh-lung apparently belonged to the class of financial importers who are typically represented in Chinese Turkestan by the Khodjas, i.e. the descendants of Shahkhan-i Nyam, whose religious and secular conception of the state I have fully discussed in *Ein Hingentant im Islam* in my *Islamische Orient*, 1. 195 et seq. Whether Ma Hsueh-lung was influenced by the doctrine of Mahdism is not certain; there is no definite reference to this in d'Ollone. In

why was Ma Hsiung was regarded as an incarnation of the Spirit, as a *king* for "holy man" or "Prophet", equal to the Prophet Muhammad or superior. It is greatly to the credit of the Muslims of Kansu that only the lower classes allowed themselves to be deceived by this impostor, who, though he had never had the least education, appeared to know everything and had an answer for every question. As the founder of a new sect, Ma Hsiung had to prescribe some external distinctions so that his adherents might be readily recognized; he chose that they should pray with slow voice and hold the hands flat and horizontal in the *front* attitude of prayer in opposition to the low voice and the hollowed hands usual elsewhere, from this custom of praying about, is derived the usual name for the followers of Ma Hsiung. *Qidariye* (corrupted to *Chaidariye*) "one who prays in public" in opposition to *Kidariye* (popularly *Hufsiye*) "one who prays in secret". In these external distinctions, Ma Hsiung appears to have associated himself with a movement in the West which had entered China at an earlier period; 350 years previously, a certain Muhammad Ansa from Turkestan, known in China as Ma Ming-hsin had appeared as a reformer among the Salars (see above p. 350), and introduced praying aloud which led to a general deaf of strife (see Grenard, *Notes sur l'ethnographie du Kansu* in *Revue des Rites, Mission Scientifique dans le Haut Asia*, II, 453). Ma Hsiung did not definitely forbid attendance at mosques but he allowed prayers to be offered up in private houses in the common hall without the observation of any particular formalities of dress. Three or four houses usually have a common place of prayer, a room especially reserved for this purpose; this arrangement was instituted with a view to accommodating his followers to pray more. In Suo-p'ian-fing the followers of the new religion go to the same mosques as those of the old, but in Shensi the schism is complete. The d'Ollone mission had a very bad reception in the mosque of Ch'eng-chi; the followers of the new doctrine have the reputation everywhere of being hostile to Franks while Muslims, as a rule, are friendly to them. After Ma Hsiung's death (in 1871) a schism arose; his son-in-law, Ma Tachai, and his private Ma Hsiung, disputed the sacred heritage. Ma Tachai, who was 55 years old in 1893, had the majority on his side and his home Ch'ao-kou near Ka-yuen is a religious centre of importance and also has a Madrasa. Ma Hsiung's teaching was introduced into Yunnan by Talamai (Talamasani) his youngest brother or nephew, who subsequently fell in battle against Ma Yu-lang. The number of adherents in Yunnan seems to be less than in Szechuen, where d'Ollone found people of the *Asia* *Asia* from the frontiers of Yunnan to the borders of Kansu in addition to the two sects; *Hufsiye* and *Chaidariye* there are two others: *Kudariye* and *Kudariye*; the meaning of *Kudariye* cannot be ascertained (for *Qidariye*); *Kudariye* is certainly *Kudariye*, adherents of 'Abd al-Qadir *Qadir*. According to one *Shung* the four sects are connected with the four caliphs and each of the four is said to have instituted one form of worship; *Abd al-Qadir* the *Hufsiye*, 'Othman the *Chaidariye*, 'Omar the *Kudariye* and 'Ali the *Kudariye*. The name *Kudariye* is also said to be applied to those who pay reverence to tombs. As in most Muhammadan

countries, here also the tombs of famous holy men, who are represented as saints, are venerated; for example, about a mile north of Suo-p'ian-fing is the tomb of an *Shung* from Medina, who came thither in 1663, lived for a time in Shensi, returned the land from a drought by his prayers in 1673 and died in 1680. An *Shung* attends to this tomb. There is also another smaller tomb within the Mausoleum. The orthodox Muslims pressed violently against the reverence of tombs. It is supposed by d'Ollone that the reverence of tombs is one of the characteristics of the new teaching. We cannot agree to this, however, besides it is in contradiction to other statements of the same writer. It is rather the case that the reverence of tombs is widespread in these areas and the fact that Sh-chun, the centre of the new teaching, is rich in tombs, is an accident. It must also be investigated whether the name *Kudariye* of the new doctrine which d'Ollone mentions and on which he bases his conclusion is part of it to be understood as emphasizing this "teaching regarding graves" as a distinguishing feature. On the religious position of the Salars, who are ethnically distinct, see above p. 349. The Muslims of China as a whole are quite ignorant of the content of the whole Islamic world by a Caliph. But the efforts of Samsat at the end of last century had some result: Yaqub Beg recognized 'Abd al-Qadir as "commander of the faithful", and Sulaiman, the Muhammadan king of Yunnan, sought the help of the Caliph, though vainly as it happened. On the mosques of 'Abd al-Qadir, see below p. 354.

As the intellectual life of the Muslim is closely bound up with his religion, the object of elementary education is to instill the elements of religious knowledge into the children by the reading of the Koran and by short catechisms. Two languages are used in this process: the language of the country and that of the Koran, or rather a mixture of Arabic and Persian. There are numerous books of selections from the Koran with or without Chinese translations in use in the country, and little volumes in which the main principles of Islam are given in one or two languages (I have fully described a book of selections from the Koran and a Persian handbook on prayer in *Fort Islamische Kantonschule in my life, Orient*, I, 69 et seq.) a small bilingual catechism (in Arabic and Chinese with scraps of Persian) is in my possession (it works of a dialectic nature in Chinese, the d'Ollone expedition brought back 36 examples of this kind), which Visièze (in d'Ollone, p. 303 et seq.) has described, with the inclusion of all other available material. In the list given by Broomhall, p. 301 et seq. there are only three works with which Visièze was not acquainted. According to Visièze in d'Ollone, p. 379 et seq., there is a Muhammadan newspaper published in Peking entitled *strong* *strong* of *strong* *strong* "Patriotic Gazette". Arabic and Turkish publications find their way among the Muslims of China in fair numbers (d'Ollone, p. 380 et seq.). Art has no place in the life of Chinese Muslims. In one field only is there any attempt at decorative work viz. in Arabic calligraphy; the letters are elaborated into many elegant forms, influenced by the Chinese style of writing; angles and loops are made as in the Chinese way of writing (particularly the "grass" or rapid hand). These Muslims are fond of producing beautifully written

that can be killed by a party of seven in a day". As an abbreviation for *the* *aplati* it denotes a definite tax on certain tributary land.

Bibliography: M. d'Ottom, *Turkische Literatur*, vol. vi, p. 234; Hella, *Erzählung in Persischer Sprache*, in the *Journal Asiatique*, vol. xvi, 1862, p. 206. (Cf. HELLER.)

CİFTLİK, cultivated land, hence country farm i. e. the dwelling-house of the farmer and the lands attached to it; the farms on the Imperial estates are known in the official language as *İftikar-kumruları* in Bursa, a fifth of land of the first quality contained from 50 to 50 *donum* (a *donum* being 25 *peşer* square), of the second quality from 90 to 100 and of the third from 130 to 150. (Cf. HELLER.)

CİGHALEZADE SİNAN PAŞA, an Italian renegade, who was brought as a prisoner to Constantinople with his father. They belonged either to Messina or Genoa, where a prominent family of the name Cigha is known to have existed. According to Gerlach, *Türkische Geschichte*, p. 17 and 244, the father was a *Massimo* family of Genoa a powerful Genoan and holding high rank in the service of the King of Spain. The *Hadikat al-Funun* calls him a captain of the republic of Genoa. Gerlach relates that he was taken prisoner off Messina on the journey from Naples to Spain — by Mate Pasha, according to the *Hadikat*. The father died soon afterwards in the prison of Yedikule. His son, whose Christian name according to the *Hadikat* was Scipio, became a convert to Islam, took the name Sinan and was brought up among the pascas. In 1595 when 25 years of age he became an *Agha* of Janissaries having previously married a daughter of Ahmed Pasha, a granddaughter of Ismail and an Ottoman prince. He had played a prominent part in campaigns in various parts of the Turkish empire: Moldavia, Hungary, Basarabia, Baghdad and Van. In 1599, he became Kapudan Pasha, and in 1596 after the battle of Kereken, Ghazal-Yükük which office he only held for four weeks however. He made himself intolerable by ill advised measures, particularly his great strictness with the janissaries and was banished to Akkoche. He again became Kapudan Pasha and held this rank for four years. After a rather unsuccessful campaign on the Persian frontier he died in Baghdad in 1603. He was the type of unscrupulous renegade who without any personal ability used to succeed in attaining high rank by his cunningness at court and his wealth.

Bibliography: Jürgens, *Geschichte der Osmanischen Reiches* (Gotha, 1910), III, 183 et seq.; Hammer, *Geschichte des Osman. Reiches* (Leipzig 1841), II, numerous references; Gerlach, *Türkische Geschichte* (Frankfurt, 1874); Sami, *Kuruluş-ı İslam* (Constantinople 1906); Othmanlılar, *Hadikat al-Funun* (Constantinople 1271).

CİLLA, a fast lasting forty days (*quadragesima*) which pious ascetics and dervishes spend in isolation, prayer, and fasting. Cf. Jacob, *Die Sema* (Leipzig, p. 36).

CİM, the name of a variant of the letter *Jim* [y. v.] which the Persians have invented to express the fricative *ç* [d] (cf. the arabs, *Asad* [Arabic Whetstone, p. 391a]). This derivative of the letter *Jim* is noteworthy for the pronunciation of *ç* in the time and district in which it was

made. Other peoples, who use the Arabic alphabet, have borrowed *Jim* from the Persians.

CIMKENT, the capital of a district in Russian Turkistan. Lat. 42° 10' N. and Long. 69° 30' E. (Greenw.), 1550 feet above sea-level, on the right bank of the Sadara which flows into the Arty, a tributary of the Sir-Darya. At the time of the Russian conquest (1813 = 1864) the town had a circumference of about 4 miles and was surrounded by a low wall of clay; the citadel was on a high mound in the south-east. According to the most recent census the number of houses in the old town in 1886, while there are 105 in the Russian quarter. The present population is 12,500 of whom 800 are Russians and 150 Jews. The town which is pleasantly situated, is distinguished by its temperate climate and excellent water from most of the other towns of Central Asia and is visited by many Russian families from Tashkent as a summer resort. The post and military routes to Tashkent from European Russia (via Orenburg, Kazaninsk and Tarkentinsk) and from Siberia (via Werni) and Andizh-Arty meet at Cimkent so that the town used to be of some importance as a trading-centre. Cimkent was not touched by the Orenburg-Tashkent railway, opened in 1905. Trade is, as usual in Turkistan, mainly in the hands of Tatars (Nguzi).

Since the last decade of the 19th century there have been 17 Russian villages in the district of Cimkent, which are almost all fairly prosperous. The most important of the native villages is Sadara, the *Ashikhab* or *Ashikhab* of the Arab geographers (now pronounced *Iskhab*, in Persian manuscript frequently *Iskhab*) with many tombs of an earlier period, now chiefly noted for its horse-market.

Of cereals, wheat is the most cultivated, the best quality being produced in Sadara and the Russian villages. Since 1897, cotton has been grown particularly in the immediate neighbourhood of Cimkent, formerly it used to be thought that cotton could not be grown in this part of Turkistan on account of its northerly situation; in the first year 320,000 kg. was produced which has now risen to 800,000 kg. The district of Cimkent is now the only place in the world where the medicinal plant *Artemisia strobilata*, from which *anabala* is prepared, survives; the whole annual yield goes to Hamburg, there and not in Russia are the prices paid for the whole world.

Cimkent (sic) is mentioned in the *Zafar-Nama* of Shams al-Din Vardi (last ed. i. 106) as "a village near Sadara". In later sources also, at least down to the first half of the 19th century (in 1723 *Sadara* was taken by the Kalmycks) it is always Sadara and not Cimkent which appears as the "town" of this district; the changes, by which Cimkent became a town and Sadara sank to a village, can only have come about in the last two centuries. In 1864, Sadara was sacked as a punishment for a treacherous attack on a small body of Russian.

Bibliography: On the conditions in the period immediately after the conquest see P. I. Pashon, *Turkistan* (Leipzig 1868), p. 70 et seq. On the present state of the town cf. J. Geier, *Paläontologie für Turkistan* (Tashkent, 1903), p. 163 et seq., 201 et seq., 314 et seq. On the cotton plantations, *Mitteilungen der Seminars für Orientalische Sprache i. Wiat. Studien*, p. 170. On

Sakris and its neighbourhood see W. Nailbold in *Zapiski vostochn. obozr.*, viii, 339, et seq. (W. DANTONIK).

ČINGĀNE, one of the names applied to the Gypsies in the East, has passed into various European languages in more or less modified forms. The origin of the name is still disputed. It is supposed that the Sassanid Shāhru V (420-438) first brought the gypsies from India to Persia and that they spread thence over the world. In the *Shah-nāma* referring to this in Firdausi and *Yasna* (Spahai) Indians are called *Lari* or *Koli*. Other names commonly used are *Nawar* in Syria, *Shurhal* or *Kartal* in Aleppo, *Frankin*, Egypt and elsewhere. In Egypt the name *Qasbi* is also in use, while the gypsies of Egypt are fond of calling themselves *Barakika* (descendants of the Barakikas). Other less known names may be found in the works of P. Anaslaze and de Huele cited below.

As in other countries, the Gypsies of the East are farmers, copper-smiths, tinkers, pedlars, jugglers and musicians; some are sedentary while others lead a wandering life. There are no reliable statistics of their numbers but they are certainly fairly numerous in Persia and Turkey. Some are nominally Muhammadans, others Christians, but in reality they have their own religion and political organisation, which need not be discussed here as they are outside the scope of this work.

Bibliography: Post, *Die Zigeuner in Europa und Asien*, Mikhalich, *Über die Nomaden und die Wanderungen der Zigeuner Karavans*; Mackenzie, *The Gypsies of India*; Paspati, *Études sur les Tchinguizides en Asie-Mineure et l'Empire Ottoman*; *Journal of the Gypsy Lore Society*; P. Anaslaze in *Moskowskaya*; de Huele, *Mémoires d'histoire et de géographie Orientales*, No. 3.

ČINGIZ-KHÂN, frequently written *Čingiz-Khān*, Mongol conqueror and founder of the Mongol world-empire, born in 1158 A.D. (according to the Turco-Mongol annual cycle in the year of the pig, 549-550 A.D.), on the right bank of the Onon in the district of Bulun-Bulday some in Russian territory, about 125° E. of Greenwich. He is said to have received his original name of Temüjin from the name of a prince who was conquered by his father Yisükh-Bulghat about the time of his birth. What else is related of his ancestors and his early youth are written till afterwards and is influenced by his later career; even the oldest form of the Mongol tradition contains the story that the future conqueror of the earth was born into the world with a piece of clotted blood in his hand.

The people, who in the first half of the 12th century shook the foundations of many kingdoms from China to the Adriatic Sea in their campaigns, are called *Tatars* in all contemporary sources, whether Chinese and Muhammadan or Russian and Western European. It seems to be the fact that the Mongols called Čingiz-Khān's line called themselves by this name (the word *Tatar* appears as early as in the Orkhon inscriptions of the 8th century A.D. as the name of a people). The Chinese distinguish three divisions of the Tatar people viz. the white, black and "wild" Tatars. This classification is obviously based neither on their origin nor their political divisions but on the respective degrees of civil-

isation attained by the three groups thus forecast. The white Tatars who lived near the Great Wall of China were under the influence of Chinese culture; the black Tatars led a nomadic life in the district north of the Gobi Desert; and the "wild" Tatars, the "peoples of the forest" of Mongol tradition dwelled in the most northern parts of the present Mongolia and in Transbaikalia, which is now under Russian rule; the life of the civilised was quite as different to these hunter tribes as that of the peasant hound down to till the soil to the nomad. According to the Chinese view Temüjin belonged to the "black Tatars"; Mongol tradition names his fellow tribesmen, the Taimjir among the "tribes of the forest"; in any case it is certain that their abode (on the Onon and Kerulen) was on the frontier between the lands of these two divisions; they were certainly on a lower level than many other tribes of the black Tatars, such as the Kerait, who were converts to Christianity (on the upper course of these rivers and on the Tula) and were more civilised than their neighbours to the south.

The name *Mongol* (in the Muhammadan sources *Moghul* or *Mughul*) first came into use as the name of a dynasty and kingdom under Čingiz-Khān and later came also to be used as the name of a people, being attached, as it seems, to a small principality of the 11th century, the ruler of which had risen against the Kin dynasty then ruling in North China. In the *Annals of the Kin Dynasty* (*Sin-Sai*) a treaty of peace concluded with these Mongols in 1147 is mentioned, and in 1161 a campaign against the Meng-ku-tai (Mongol Tatars). It is apparently in the same principality that the princes in Mongol tradition refer, of the princes who were defeated in battle against the Kin and the Tatars on the lake of Uyur-Khor and whom Čingiz-Khān is said to have afterwards avenged and gained renown thereby. *Khulula-Kaan* (this form was used by the Mongols for the Turk *Kaghan*) is mentioned as the last of these princes; his son *Akhu* is mentioned among the followers of Temüjin (he afterwards, like many others attached himself to the opponents of this upstart and fell in the ensuing conflict).

According to the Mongol tradition, Yisükh (of the family of Kiyat) was connected with this house; whether the relationship actually existed or is a later invention, is a moot point. It is equally uncertain whether Yisükh himself, as the tradition would have us believe, was during the latter years of his life the leader of a large confederacy of tribes. He died in 1202, when his eldest son Temüjin was only 22 years old; immediately after his death the confederacy led by him is said to have broken up. Temüjin, his mother and brothers and sisters, forsaken by all, had to live by hunting and fishing. Čingiz-Khān therefore must have laid the foundations for his later sovereignty alone without having inherited anything from his father. He therefore did not enter on his real career till he was at a much more advanced age than all other conquerors: up to his sixteenth year his name could hardly have been known to any one outside Mongolia.

The founder of the greatest empire, that the world has ever seen, first appears as the leader of a body of adventurers, of noble birth who had elected him their "Khān". The accounts of this part of his life are scanty and very un-

valuable; yet the manner in which the "Khan" and his "subjects" are said to have awarded their pledges to one another is characteristic. His subjects are related to have said to the Khan on his coronation: "If thou wilt be our ruler, we will fight in the forefront in every battle against countless enemies; should we gain beautiful women and girls and noble steeds as booty, we will surrender these to thee. In the chase we will outstrip all others and hand over to thee the animals we take." In the days of his misfortune the Khan, deserted by his faithless followers, spoke in a similar strain, he said he had fulfilled his promises to them: "I have won many kinds of horses and sheep, women and children and given them to you; when we were hunting in the steppe, I organised drives for you and drove the game from the mountains down towards you." Even in the days of his greatness, Ching-Khan had ascended but little from these primitive views; it was always his greatest delight to ride the steeds of his conquered enemies and to give their wives (cf. the Persian text of Rashid al-Din, ed. Barua, *Transl. and. ed.*, 1947, p. 194). The nowhere claims, like the Turkish Khan in the Orkhan inscriptions of the fifth century, to have undertaken his campaigns of conquest for the good of his people as a whole, to have made the people, that was few in number, numerous, the poor rich, and to have clothed the naked.

The events in Mongolia in the second half of the thirteenth century, were, apart from local causes, provoked by the policy of the Chinese government. Like many other Chinese dynasties, the K'ia persecuted the principle of putting down one independent prince with the help of other branches of the same people. The Tatars on the Bayir-Nor, with whose help the Mongol princes were slain, had just at this time become powerful for the K'ia; in the year against this enemy we find Temüjin, who was afterwards to wage war against the K'ia dynasty to avenge the Mongol princes, with whom he claimed relationship, with the prince of the Christian Kienp'ia, signing as the faithful ally of the Chinese government in the year 1203 (the year of the tiger) the war was decided in favour of the allies; as a reward, the Kienp'ia prince received the title of king (Chin, *wang*, *wang* in *wang* among the Mongols as among the Turks of the thirteenth century) from the Chinese general (Hsiang-sung), while his son received the military rank of *shang-shan* (Mong. *shang-shan*). The original names of these two princes seem to have been quite supplanted by these Chinese titles, Temüjin also was given a similar title of honour, which however never attained the same popularity.

The following decade was a period of domestic strife in Mongolia. Apart from the constant feuds between individual princes and tribes, in which Temüjin always fought as a faithful ally by the side of the Kienp'ia prince (he is said to have called him "father"), a more serious quarrel is mentioned; in 1205 (the year of the cock) a considerable number of tribes attached themselves to Temüjin's former blood-brother (and) *Shang-shan*, who was elected ruler by his followers with the title Chinghan. This movement is evidently to be explained as a war of the masses against aristocracy; unlike Temüjin and his allies, Chinghan did not expose the cause of the aristocratic

"hordes", but of the poor and despised "shepherds". The army collected by *Shang-shan* was soon defeated and scattered; but he afterwards succeeded in winning the confidence of the *Shang-shan* and his father and estranging them from their former ally. This breach had the gravest consequences for Temüjin; abandoned by almost all his followers, he had to retire with a small body of faithful retainers to the small lake of *Khalgyun* and drink its bad water. Nevertheless he succeeded in cunningly baffling his opponents and surprising them by an unexpected attack. Ung-Khan and his son *Shang-shan* had to save themselves by flight and afterwards pursued to distant lands, the latter in the west of Mongolia and the son in the district between Kienp'ia and Kienp'ia. All the tribes in the eastern half of Mongolia had to acknowledge Temüjin as their lord (1205; year of the pig).

The faithful few, who had remained true to Temüjin even in the dark days at *Khalgyun*, afterwards enjoyed great privileges as "*Khishigat*" in the empire founded by Ching-Khan. It is important to note that three Muhammadans are mentioned among them: *Shang-shan*, *Shang-shan* and *Shang-shan*; the two latter accompanied their sovereign many years later on his campaign against the kingdom of the *Shang-shan* and rendered great service to him by carrying on the negotiations between him and the *Shang-shan* of these lands; *Shang-shan* must have been much younger than Temüjin, for he married him by 25 years and is mentioned as tutor to his grandson *Shang-shan* (one of *Shang-shan*'s sons). These Muhammadans could only have come to this part of the world as traders; indeed we are expressly told by a contemporary Chinese writer (*Shang-shan*), that the trade between Mongolia and China was in the hands of Muhammadan merchants from the west. These merchants, called by the Mongols by the Turkish word *shang-shan* (lit. "middlemen") enjoyed the favour of Ching-Khan as a later period also, in the sayings recorded to him he advised his subjects to have their sons instructed in all the arts of war as that they may enter on their campaigns with the same confidence as a merchant, sure of the value of his goods, on a trading journey. It may almost be asserted that the counsels of these men, obviously much superior in education and experience to the Mongols, had some influence on Ching-Khan's policy and on the institutions of his empire; but we have no certain information on this point.

The subjection of the western *Shang-shan* of Mongolia was only completed in 1206 (year of the tiger) after the conquest of the powerful tribe of the *Shang-shan* (Mongols, Christians); in the same year according to Chinese authorities, Temüjin adopted the title of Emperor. As a matter of fact, however, neither before his immediate successors, ever regarded themselves as Emperors of China, even after the destruction of the K'ia dynasty, but always as the rulers of a kingdom of nomads only. Like many nomad princes before him (his successors did not follow the custom however) Temüjin also adopted a new name when he became sovereign. Mongol tradition gives us no reliable details as to when he first took the name "*Shang-shan*" and what "*Shang-shan*" really means. According to some, Temüjin already bore this name as "*Shang-shan*" of a band of adventurers, according to

others it was only taken by him after his victory over the Keryit in 1203 and according to others again not till 1206 when he overcame the Naiman. His Chinese contemporary Meng-hung considered the word "Ching" to be a corruption of the Chinese T'ien-tze ("Son of heaven"); another Chinese etymology (Ching-ze, i.e. perfect warrior) is given by R. K. Douglas (*The Life of Temüder Khan*, London 1877, p. 54). According to the Mongol etymology given by Rashid al-Din (cf. the text in the edition by Berzin, *Travels east*, etc. 1922, 1923, p. 12), Ching is explained as a plural formation from the adjective *shu* "strong". As Temüder is said to have received his title as sovereign from a shaman, the word "Ching" is probably derived from the domain of the religious ideas of the Mongols (which has as yet not been properly investigated).

All authorities agree in stating that it was not till 1206, after he had united the whole of Mongolia under his sway, that Ching-Khan summoned his first parliament (*kurultai*) and that it was on this occasion that the insignia of his sovereignty and the institutions of his Empire were first definitely established. As a symbol of the power of the Khan, a banner with some white horsehairs was erected in his camp; according to Chinese authors, there was a black man represented on this banner.

Ching-Khan is credited with saying: "He, who is able to keep his own house in order, is also able to create order in an empire; he, who is able to command ten men in a proper fashion, may also be entrusted with the command over 1000 and 10,000 men". In his own life, Ching-Khan exemplified this saying (which is of course not always applicable) possibly as no one else ever did. Just as he did when leader of a nomadic band, when Emperor, he was able to surround himself with a narrower circle of men from among his vassals, on whom he could rely as upon himself and who continued his work with the same success after his death (unlike the history of all other conquests which were not connected with migration of peoples). The especial importance for the military organization of the Mongols was the creation of a numerous bodyguard, which attained its final form in 1206. The duties of these guards (10,000 strong) in the Khan's camp were devoted to the smallest details; discipline was maintained with the greatest strictness; the supplies these troops were a privileged aristocracy; a private in the bodyguard was higher in rank than the commander of 1000 men of other troops. No officer dared inflict capital punishment on those under him without the sentence receiving confirmation from the Khan. One of these guards was chosen a special regiment of 1000 men who were in immediate attendance on the Khan and only went to war when the Khan himself took the field with the army. A valuable means of maintaining discipline, and of training and testing the soldiers, were the hunting expeditions organized on a great scale, in which all the prescriptions of military discipline were observed with the same exactness as in actual warfare. How strongly developed the spirit of discipline among the Mongol troops was, is evidenced by the work on Mongol history composed about 1230 from Mongol tradition. The unknown author shows the greatest independence of the princes of the ruling house and freely

reproaches them with their faults and crimes; he shows little interest in the conquest of distant lands and gives the meagrest details about these wars of conquest; yet a trifling offence against military discipline committed in Khorkhan (also mentioned in Shiyamundun sources; a body of troops laid against the Khan's orders, stayed behind to plunder a field) seems to him of sufficient importance to be specially mentioned.

It is characteristic of the whole basic policy of Ching-Khan (if this expression may be used here), that he, unlike the Khan of the Orkhon inscriptions, the helper of the "poor and naked", in the instances referred to him, only emphasizes his services to the establishment of order and discipline among the people and in the army. Before his time, the son had not obeyed the father, the younger brother the elder, the daughter-in-law the mother-in-law nor the subjects their ruler, nor on the other hand had the rulers fulfilled their obligations to those on whom they rested. Ching-Khan order created everywhere and his position shifted to each.

It was in the land of the Naiman that Ching-Khan first became acquainted with the use of writs and the art of writing. His Muhammadan merchants were apparently unable to write, as to the case at the present day with most merchants in the east even though their trading enterprises cover much wider areas. There was a Uighur secretary in the service of the Khan of the Naiman, Ching-Khan took him into his service, introduced the use of the Uighur alphabet into his kingdom and had his sons and other young Mongols of high rank taught it. The Mongol Empire does not appear to have been at this period directly influenced by the Chinese civil service system. That the Chinese Empire enjoyed great prestige among the nomads is quite natural. The princess of the house of Kio, who had been given to Ching-Khan as a wife shortly before the taking of Peking and who survived her husband by over 30 years, was not full of face nor did she prevent any children to her husband; nevertheless, as the "daughter of a great Emperor" she was treated with great respect throughout her life, even after the fall of her fatherland (cf. the text of Rashid al-Din, *Travels east*, etc. 1922, 1923, p. 131). Even long after the foundation of his sovereignty, Ching-Khan had no representatives of Chinese culture at his court. As Meng-hung tells us, it was only after 1219 that the Chinese alphabet, even in negotiations with China, began to be used by the Mongols; hitherto any political documents sent to China had been written exclusively in Uighur. Nor does Ching-Khan appear to have had Persian officials in his service before the conquest of Merv (cf. the anecdote given by al-Ussani, *Histoire des Mongols*, I. 413 ff. esp. from Rashid al-Din). Even in Ching-Khan's lifetime, there were young Mongols who had, to all appearance at least perfectly adopted the culture of their conquered foes and were able to speak several languages; the civilization of the nations he subjected always remained foreign to the Khan himself, he never learned a language other than his Mongol mother-tongue.

It cannot be positively proved that Ching-Khan had ever advanced any great schemes of conquest during his early career in Mongolia. His first campaigns against the adjoining settled lands were

raids whose only object was plunder; it was only at a much later period that Mongol rule was permanently established in these lands. The campaigns to the west were, in the first place, undertaken in pursuit of enemies who had fled thither; it was only through the course of events that these campaigns gradually developed into a deliberate war of conquest.

In 1205, Chingis-Khan undertook his first campaign against a settled country, viz. Tangut, the kingdom of Hsin or Hsichia of the Chinese, and returned with rich booty. The war with Tangut was afterwards repeatedly renewed; in 1220 the king of Hsin had to give Chingis-Khan his daughter in wife. Hostilities did not cease till a much later period and it was only in the last year of the conqueror's life that an end was made of the kingdom of Hsin.

The war which began in 1211 with the powerful Kin dynasty in North China lasted equally long. Almost all the forces available were employed from the beginning on this war; only 2000 men remained in Mongolia; the Khan himself and his four sons took the field with the army. After several successes the several divisions of the Mongol army united before Peking in 1215 (according to Rashid al-Din) or 1214 (according to the Chinese dynastic annals); a treaty of peace was concluded and a matrimonial alliance arranged between Chingis-Khan and a Chinese princess; but was renewed again, however, after five months; in 1215 Peking had to surrender to the victorious Khan after a long siege. In 1220 he returned to Mongolia, and immediately after his departure the Kin succeeded in regaining a great part of their kingdom. The continuation of the war was then entrusted to the general Möngke; but in spite of all his reverses the kingdom of the Kin survived and was only finally destroyed by Chingis-Khan's successor.

During the years 1211-1216, when all the Mongol forces were engaged in China, the pursuit of the enemies who had fled to the west had to be suspended. All ~~successes~~ of the Mongol army to the west were therefore obtained either before 1211 or after 1216.

On the immediate west, Mongolia and China were bounded by the great kingdom of the Gökhan of the Kars-Khitai, which comprised all the lands from the Uighur territory (see *supra*, p. 729) to the Sea of Aral. This kingdom was first invaded by the hordes who fled from Mongolia and by their pursuit; the power of the Gökhan, which had already been considerably weakened by the accession of several Muhammadan rulers, notably Muhammad Khwarizmshah, was finally destroyed by these invaders. The prince (*Idghat*) of the Uighur submitted to Chingis-Khan in 1209 as did Arslan-Khan, prince of the Karluk in the northern part of the modern Samirchya (the first Muhammadan ruler to pay homage to the Mongols) in 1221 and later (after 1216) the prince of Almalyk in the Ili valley also. Al-Nah was conquered by the Khwarizmshah Muhammad, the remaining parts of the kingdom of the Kars-Khitai were occupied by Katiak, prince of the Naiman. During the years following, Katiak was able to consolidate his power in these lands without hindrance. Like most of his tribe, he had originally been a Christian; in the kingdom of the Kars-Khitai, he became a convert to "Islamism."

(probably Buddhism). He persecuted severely the Muhammadans of the modern Chinese Turkestan, who had only submitted to him after a long resistance; public worship was entirely suppressed and the population forced to adopt the hybrid dress; rebellious or suspected people, had, like the Protestants under Louis XIV., military inflicted upon them.

It was not till 1216 that Chingis-Khan again found himself free to turn his attention to the west. He entrusted his eldest son Jigüi with the task of following up his enemies who had taken refuge there; the latter's first campaign was not, however, directed against the Naiman but against their former allies the Merkit; this people had been driven by the Mongols out of the land to the east of Balkh and had found an asylum in the modern Khyber valley. Fighting first took place in the western part of this steppe, the present Turgut territory, and the Merkit were almost exterminated; immediately afterwards, however, the Mongol army was attacked by a great army of the Khwarizmshah which had undertaken a campaign from the lower course of the Syr-Darya against the Khyber the predominant people in this neighbourhood. Nowoi, the only historian, who seems well acquainted with the place of the battle and the physical conditions of the steppes, expressly says that this battle took place in 1215-1216, not, as the other authorities say, after the manner of Ömer. The battle was undecided; on the following night, the Mongols vacated the camp, leaving their campfires burning to deceive the enemy, thereby gaining a start and could not be overtaken by their enemies. That Jigüi did not seek this battle we are expressly told; the Khwarizmshah is said to have declared that he considered all unbelievers his enemies; still it is very probable that this attack was not premeditated by him. Whether, how, or when Chingis-Khan received news of this attack, is not known; in any case it did not affect the relations between the two enemies; this encounter was probably regarded by both sides as due to a regrettable misunderstanding. It was not till some years later and quite independent of this event, that Chingis-Khan undertook his great campaign against the kingdom of the Khwarizmshah, which was to prove so fatal to the Muhammadan world.

The causes of this campaign have been often previously discussed, but usually without a sufficient knowledge of the original authorities. Even in the most recent scholarly works, the embassy said to have been sent by the Caliph Nizam al-Din Ali to summon the Mongols against his enemy, the Khwarizmshah, is represented as a historical fact, although we only have a tale but certainly legendary account of it in Michoud (*Vie de Rukn al-Din*, ed. Jacobst, p. 102 et seq.); in the original sources, the story of some such action by the Caliph is only mentioned as a vague rumour, which had become current in the Muhammadan world, just as two centuries later the same charge was laid in Europe by the adherents of the Pope against Frederick II, and by those of the emperor against the Pope (cf. the quotations in J. Cahen, *Introduction à l'histoire de l'Afrique*, Paris 1896, p. 336 et seq.). Chingis-Khan actually did receive a Muhammadan embassy in Peking, in the years 1215 or 1216; but it was not sent by the Caliph but by the Khwarizmshah himself. The

news of the Mongol successes in China had penetrated to Central Asia; the Kh'arizmshah also had heard of them and through his embassy hoped to ascertain more accurate details of the power of the new conqueror. The only historian who gives an account of this embassy (Ibn al-Jawzi, *Tahsilat al-Nafis*, transl. by Harty, p. 279 et seq., 963 A.D.) received his information from the ambassador himself (Rah al-Din Razi).

The caravan of merchants, mentioned by Ibn al-Jawzi (cf. text in Schreier, *Christenliche Persien*, II, 106 et seq.) must have arrived about the same time; whether these merchants had met the Khan in Mongolia or previously in China, is not related. The first steps towards the establishment of commercial relations between the two kingdoms were therefore made from the land of the Kh'arizmshah; the dispatch of an embassy and of a caravan from Mongolia to Central Asia can only be regarded as an answer to these overtures. The fact, that even before 1203 Muhammadan merchants had found their way to Chingiz-Khan, is sufficient proof that commercial relations were of much greater importance on both sides than has generally been supposed.

In the year 1218, there appeared in Ma war' al-Nahr, as envoys from the Mongol Khan, three Muhammadans of whom one had been born in Kh'arizm, the second in Bukhara and the third in China. They were commissioned in host rich presents to the Kh'arizmshah in the name of their sovereign and to announce to him that the Khan regarded him "as the dearest of his sons." Muhammad must have felt insulted by this comparison of the word "son" in intercourse between princes in East Asia as well as in the Muhammadan world denoted a relation of equal superiority; but it is at least very doubtful if Chingiz-Khan, as has been aimed, deliberately intended thereby to irritate the Kh'arizmshah and to make war inevitable. In any case the breach between the two sovereigns was not brought about by this incident. Muhammad is said not to have displayed his indignation during the interview only in the following night he conversed with one of the envoys, from whom he received a reassuring explanation and dismissed the envoys with a favourable answer.

The caravan consisted of 450 men, all Muhammadans; at their head were four merchants, Umar Khayya of Qutub, Hammal of Maragha (in Adhar-badjan), Fakhr al-Din Buzak of Bokhara and Amir al-Din of Herat. All these merchants were massacred in the frontier town of Qash and their goods seized. Whether this massacre was ordered by the Sultan himself, is not certain at any rate, it is nowhere stated that these rulers had in any way merited such treatment, either by espionage or any other conduct requiring punishment. Chingiz-Khan is said to have sent another embassy to demand satisfaction; Muhammad had this embassy also or at least one of its members put to death.

War against the Kh'arizmshah was thus rendered inevitable. According to the Muhammadan historians, Chingiz-Khan took the field with a host of 600,000 or 700,000 men; these figures are, of course, much exaggerated though the Mongols naturally brought no great an army or possible against their formidable opponent; this is evident from the fact that, as in 1211, the Khan himself

and his foot men were with the army; but the eastern parts of his empire could not be easily despoiled of troops, as the war in China was still being continued. Almost half (60,000) of the Mongol army of 120,000 men was at the disposal of the general Möngke; of this army, it is probable that few or no divisions were sent out of China, otherwise the Khan would have made better use of this period. The number of the Mongol standing army which took part in the campaign against the Kh'arizmshah, and there have been not much more than 70,000 men; the series of subjected peoples were probably rather more numerous; two Muhammadan princes, Arslan Khan prince of Kharuk and Sangghak-Tegin, prince of Almalyk, were forced by the Mongols to fight with their armies against their overlordship. What we can ascertain regarding the composition of the Mongol army during the war in Ma war' al-Nahr and other lands, makes it probable that the Mongols and their allies together can hardly have numbered more than 200,000 men. The army of the Kh'arizmshah was undoubtedly superior to that the Mongols, but the individual sections were at variance with their ruler and with one another and thus were unable to resist the troops led by Chingiz-Khan and his generals.

The disastrous advance of the Mongol host through the lands of Isfahan, in which Chingiz-Khan himself went westwards as far as Baghdad and southwards to the banks of the Indus near Peshawar, while bodies of his troops even reached the Sea of Aral, has already been several times fully discussed; there is little to be added to what has been done by A'Chaman (*History of Mongolia*, I, 216 et seq.). The destruction of the kingdom of Kachik by Chingiz-Khan's general Ugei in the autumn of 1218 cannot have failed to influence the course of future events. In Kachik and other towns the inhabitants rose against their oppressors and welcomed the Mongols as liberators; in contrast to the religious persecutions which the Mongols had suffered in Kachik's reign, the Mongol general announced that every one would be free to follow his father's faith. The news of these happenings must have penetrated to Ma war' al-Nahr; as only Muhammadans had taken violence to the massacre at Qash, the Kh'arizmshah, who had in any case no easy task to persuade his subjects that war against the Mongols was a meritorious war in defence of their faith, found his task now made much more difficult.

The manner of warfare employed by the Mongols in all settled lands (China, Western Asia and afterwards in Russia) was always the same; everywhere the defenceless inhabitants of the villages were driven in large numbers to assist the Mongols in besieging the fortified towns; in storming fortifications the Mongols used to drive those unfortunate wretches in front of them so that they received the brunt of the hail of arrows and prepared the way for the army following them. Sometimes prisoners were distributed amongst them to give the enemy the idea of a numerous army. At the siege of Khodjend the number of Mongols present is said to have been only 20,000 while the number of prisoners made to accompany them was 30,000.

Mongol supremacy in Ma war' al-Nahr and Kh'arizm was firmly established in Chingiz-Khan's

that; the other bands of the Khitans had to be again subjugated at a later period. Möngke had himself practically never come in contact with the hostile army; the accounts of his death and flight are probably to be interpreted as meaning that his pursuers lost track of him, otherwise their attacks would surely have found their way to the island in the Caspian Sea which was quite near the standard. The work of the anonymous Mongol writer of the year 1240 shows that the Mongols regarded Möngke's successor, Ughedai, as the king by whom the Mongol empire had been ruled. His legends found similar sources in Central Asia a century later (cf. *Indo-European and Mongolian*, iii. 23 et seq.). Chingis-Khan himself and those immediately around him must have been better informed.

The story, which Chingis-Khan himself commanded, collected and a single version during the whole of the war, it was only against the smaller divisions of the invading host that the Mongolian generals had any ephemeral successes. We have well-authenticated accounts of the general progress of the war; on individual points it is not always easy to settle the relation of the chronicles to the facts, as most of them are based on one source, the *Yü-t'ing Shih-shen-K'uei* of Hsiang-shan which was not written till 1258-1260; this interval of 40 years was more than sufficient for many legends to arise, particularly concerning the death and sayings of the Khan himself. The story has been frequently been repeated even in the most recent scholarly works, of how Chingis-Khan (who was only able to spend his native Mongol tongue) addressed the people from the *minaret* of the place of prayer (*mosque*) as the messenger of God sent to men as a punishment for their sins (cf. Schöfer, *Great Persians*, ii. 124). It is sufficient to point out that we possess accounts of the capture of Hsiang-shan, by these historians whose works are earlier than that of Hsiang-shan and that this striking picture is not to be found in any of them.

Information on the condition of the devastated lands, on the monuments made by the Khan himself and his sons, and on the date of the Khan's return from the neighbourhood of the Hsiang-Kuei to his work at Khar' given by the Chinese hermit Ching-shan, a follower of Taoism, who at the Khan's request had to undertake the journey from China to the Hsiang-Kuei. Chingis-Khan is here interpreted the teaching of this hermit regarding the means to obtain immortality literally; when he received from Ching-shan, in answer to his queries, the reply "There is a way of preserving life; but there is no way of obtaining immortality", it must have been a great disappointment to him; it is evidence of great self-control that he nevertheless treated the hermit with favour, praised his uprightness and even continued to receive his teaching and advice with the greatest reverence, even if he did not always follow it. In March 1223, Chingis-Khan had been in peril of his life while hunting (he had fallen from his horse and was attacked by an infuriated wild bear); the hermit tried to persuade him to give up this sport on account of his advanced years; the Khan promised him to do so but was only able to keep his promise for two months.

Chingis-Khan spent the summer of 1223 in the Kulan-Ishan steppe (in the eastern part of the

modern Sir Darya territory north of the Altai Mountains) and the summer of 1224 on the Irghis; it was not till the year 1225 that he returned home, only to set out again in the same year on his last campaign against the kingdom of Hsia. There, in the eastern Chinese province of Kan-su not far from the town of Lin-shan, a few days before the final surrender of the capital of the kingdom of Hsia, death overtook Chingis-Khan in the first half of Ramadan 624 or August 1227 (the date is variously given). His body was brought to Mongolia and interred in the mountains of Burkhan-Kashan, in the area in which the Khan and Kereit are, the place of burial was, according to Mongol custom, kept secret. Some of his successors were afterwards buried in the same neighbourhood and others of them erected. Much farther to the south in Ordos, between the Great Wall and the Hoang-ho on the river Hsiang-Kuei there stand at the present day two high *steles* to which the bones of the conqueror (according to some in a copper, to others in a silver box), his saddle, his cup and his pipe (or) are preserved and sacrifices are made on certain days to his *spirits*. That this cult and these relics are of late origin, it may of course be doubted; to what period the first mention of them belongs has not yet been ascertained.

Of the physical appearance of the conqueror we possess accounts for the last decade of his life only, the preservation of which we owe to the Chinese historian Meng-shan and the Persian Djirridani. He was distinguished from his countrymen by his great stature, his broad forehead and his long beard. Djirridani also mentions his strong physique and his "cat's eyes", only a few grey hairs remained on his head.

Even in his lifetime Chingis-Khan had appointed his third son Ughedai as his successor, in the empire founded by him, as in all nomadic states, the principle remained in force that the empire belonged not to the ruler, but to the ruling family, and that each member of this family had a right to an *urda* (a number of tribes), a *yurt* (an estate) and *soo* (*soo*) (an income sufficient to the requirements of his court and his troops). This principle was also followed by Chingis-Khan himself; with the exception of the youngest son who, according to Mongol custom, was to inherit his father's "house", i. e. his original estates (the eastern part of Mongolia), each of his sons was allotted definite lands in their father's lifetime. As long as Chingis-Khan lived and his will remained law, the unity of the state seems to have suffered little from these dispositions of territory; his sons appear, not as rulers of separate areas, but as retainers and faithful followers of their father, who was able to entrust each of them with a special branch of administration. Ughedai was supreme in the hunting-field, Chaghadai in the administration of the Mongol tribal law (*yasa*) and Tolui on the battlefield, but shortly before his death a quarrel arose between Chingis-Khan and his son Ughedai, the only one who had not returned to Mongolia after the conquest of the lands of the west. Whether Ughedai had actually rebelled against his father and disobeyed his orders, or whether, as Mongol tradition states, the arrangement was brought about by clandestine intrigues is not clear; certain it is that Chingis-Khan was preparing to go to war against his son when the news of the prince's death

reached Mongolia. According to later authorities he died only six months before his father.

Bibliography: In addition to the works quoted and used by Thomson, *Histoire des Mongols*, Vol. I, the following are particularly worthy of mention: *Itiha'at-i Tatarik-i Najsh*, in the *Bibliotheca Indica* (Calcutta 1864) and translation by Rawley (London 1881); the *Itiha'at-i Tatarik-i Najsh* by the Chinese writer Meng-hung has been translated by W. Wauthier in the *Travels and Voyages of the Chinese*, Vol. IV; the Chinese version of Ching-shan's account of his journey is translated by Palladius, *Travels through the Mongol Empire*, Vol. IV, and by E. Bretschneider, *Missionary Researches from Eastern Asiatic Sources*, I, 33 et seq.; the work, by an unknown Mongol author, entitled *Yung-tse-mi* (*A Secret History of the Yuan Dynasty*) exists in a Chinese transcription and translation and has been translated into Russian by Palladius, *Travels through the Mongol Empire*, Vol. IV, W. Barthold, utilizing all these sources has attempted to draw a clear picture of the personality and activities of the conqueror, cf. *Zapiski russk. akad. nauk*, 1894, 2, 103 et seq.; *Turkistan*, *Itiha'at-i Tatarik-i Najsh*, II, 400 et seq., and the author's notices in the *Beitragungen des Seminars für orientalische Sprachen*, VIII, I, *Ost. Asien*, p. 196 et seq.; Vol. IV, *Wörterb.*, p. 179 and the review by M. Hartmann, *Orientalistische Literaturzeitung*, VI, 246 et seq.; cf. also Shiras and Kura, *The Story of Asia* (London 1899), p. 149 et seq. and R. Sieber, *Turkinghien-Chien, seine Staatsbildung und seine Persönlichkeit* (*Neue Jahrbücher für das klassische Altertum*), 1908, p. 532 et seq.; on the cult in Ordos, cf. G. N. Potanin, *Prikladnoye kharakteristika* (*Proc. Imp. Russk. Geogr. Obshch.*, Vol. 24).

CIRAZH DINKI, with his real name Nazim al-Din Maqbul al-Yayqa, was born in Delhi in India and when he was nine years old, his father died. His mother sent him to Mecca and 'Abd al-Karim Shihab to acquire learning. After the death of his teacher, he went to the feet of 'Abd al-Karim Shihab. At the age of forty he came to India and became the disciple of Nizam al-Din Awliya who esteemed him very highly and called him *Ciragh Dinki* (the light of India) by which title he is known in India. His many discourses have been collected in A. H. 756 = A. D. 1355 by his disciple (transl.) under the title of *Kidair al-Majlis*. He died in A. H. 757 = A. D. 1356.

Bibliography: 'Abd al-Hakim, *Al-Hikma al-Akbar*, p. 80; *Itiha'at-i Tatarik-i Najsh*, p. 200; *Imam al-Din Muhammad, Tawarikh al-Awliya*, p. 200. (M. HANAFI HOSAIN).

CIRAZHAN (Pers. from the Persian *hrazh*, "torch, lamp or light"; "illumination of gardens and houses"; the name of a palace built by Hama al-Mas'ud Tashk, Grand Vizier of Sultan Ahmad III, on the European shore of the Bosphorus between the villages of *Yedigöller* and *Ortaköy*, into which Sultan Mahmud II moved from Topkapı and which was rebuilt by 'Abd al-Aziz. The name is derived from the festivities which used to be celebrated there nightly. The "fountain of lights" was particularly famous; it was the most brilliant of all the illuminations which Mahmud II used to prepare for his sovereign (von Hammer, *Geschichte der Osmanen*, *Seiteler*,

vii, 281, French transl., iv, 64). The palace is built entirely of marble and consists of several blocks of buildings, surrounded by gardens and high walls. The facade facing the Bosphorus is over 300 yards long. The interior was magnificently decorated in the Indian-Mughal style. It was in this palace that the sultan 'Abd al-Aziz was assassinated in 1876 and the deposed Murad V was kept there for 17 years. It was used as a Parliament House for the Senate and the Chamber of Deputies but was completely destroyed by fire three months later on Wednesday, 7th Muharram 1328 = 19th January 1910.

For other meanings see *Vollst. Hist. Pers.*, *loc. cit.*

Bibliography: (Léon Roussel), *De Paris à Constantinople* (*Guide de l'Europe*), p. 311; the *Itiha'at-i Tatarik-i Najsh* of the 10th and 11th Muharram 1328. (M. HANAFI HOSAIN).

CIRCASSIANS. (See *CHINGHIS*, p. 434.)
CIGHTI, Mu'in al-Din Muhammad, founder of a Sufi brotherhood, widely distributed throughout India and one of the greatest of the saints of India, in the name *Al-Bihar* *Shikha* Hind (Sun of the kingdom of India), which is given him, shows Mu'in al-Din belonged to Sindh and was born in 537 (1142), when he was fifteen years of age, his father Shikha al-Din Hasan died; he then lived in various towns in Khurasan and finally came to Baghdad. During this period he made the acquaintance of the most famous Sufis of the time, including Nizam al-Din Kubra, Shikha al-Din al-Sabir, and Amjad al-Din Karamat. In 580 (1183) he came to India but almost immediately moved to Ajmer where he died in 635 (1236); his tomb there became a very popular place of pilgrimage; the great Emperor Akbar made a pilgrimage to it on foot. A splendid mausoleum (*dargah*) was erected which is much visited to this day.

He is not, however, the only Indian saint, who bears the name Cighti; we need only mention Salim Cighti, the contemporary of Akbar, whose *dargah* at Patlipur Sahi in Agra was held in great reverence. Other individuals who bore the name Cighti are cited under their names.

Bibliography: Abu T-Fash, *Al-Bihar*, ed. Calcutta, II, 154 et seq.; *Itiha'at-i Tatarik-i Najsh*, transl. Jorrell, II, 361; *Tawarikh-i Piran*, II, 214 et seq.

CITAL, the name, no longer in use, of a small Indian copper-mining, with *1/10* of a *dan* (q. v.); cf. Yule and Darnall, *Hobson-Jobson*, s. v. *Joetul*, p. 457.

CITRAL = *CHITRA*. In its broad acceptance denotes the upper valley of the Kurur River, from the Naright Pass (lat. 36° 50' N.) to Anarwai at the confluence of the Naright River with the Kurur (lat. 33° 10' N.). This valley, formerly called *Kashkar*, has received the name Cital by extension from the group of villages in its most fertile part. In its widest extension the name also includes *Pamir* as far east as the boundary of Punjab, which was politically united with Cital for a time. Including this territory its east and west extension was from long. 71° 20' E. to 73° 30' E. The *Shanidar* Range crossed by a pass 12,350 feet in height bounds Cital to the East. On the N. W. the boundary is the main Hind-Kush range, culminating in *Tirah* only (24 1/2° N.) south of which the *Bara* pass at the

head of the Lushai valley leads into Kharishti and Badakhshan. In the South the principal approach from the plains of India is by Swat, the Pandjora River, Dir and the Lawari Pass (10,350 ft.). The most accessible side is by the lower Kachir valley and Amdit to Dardistan on the Kabul River. The whole of this route is, by the boundary laid down in 1893, included in Afghanistan. This secluded valley has of recent years been included within the British Empire of India, though still under its own Miltars or princes.

Races and language. The principal race is known as *Ash*, which occupies the whole of Kachir and extends southwards over the Lawari nearly to Dir and E. over the Shandur to Ghaz. The *Ash* are the cultivators and herdsmen, and above them in rank is a privileged race, the *Ashmalik* or 'food-giver' so-called from their duty of supplying the Prince and his followers with food. Above them again are the *Zangit* or *Khuts*, perhaps of Arab descent, who generally supplied a Wazir to the Prince. The ruling tribe is the *Shah-Sanghal* to which belong the Kachir family of Chitral, and the *Khushwakt*, who long ruled in Upper Kachir and Yasin. They are related families, both claiming descent from *Shah Sanghal* who first established the power of the family and himself was descended from *Mir* Aiyub, an adventurer from *Chitral*, who first assumed the title of *Miltar*.

The men of the people are of Aryan race, slender, with well formed features and abundant hair, pleasant and attractive in their manners but treacherous and given to crimes of violence and passion. The women are good looking, and till recently were frequently sold as slaves. The upper classes are perhaps of Iranian descent, but all are assimilated to the common type and speak the same language, the *Khushwakt*. In Yasin this language follows the race as far as Ghaz. The rest of the people are *Shin* except in the North or Warabigat country, where the *Shinghalik*, a language of Mongolian type, is spoken. The *Khushwakt* and *Shin* languages belong to the family described by Grierson as *Pashtu*, and be (agreeing with Kuhn) considers that they are Aryan languages. Another Indian non-Aryan, but representing a stage before the differentiation of these branches. Kuhn however maintains that they are mainly *Iranian*.

A purely Iranian language, the *Vaghli* (akin to the *Munjan* of the *Ghaz*'s group), is spoken by a small number of persons in the Lushai valley, while in the extreme south a number of *Kachir* speaking the *Kalash* language are found.

Chitral was a Buddhist country before the extension of Islam, and traces of Buddhism are still found. The population is now purely Muslim, even the so-called *Kalashik* *Kachir* having been converted. The *Munjan* Sect, identical with the widely-spread *Lama*'s hierarchy, is very powerful.

History. The name *Kachir* as applied to the ruling family seems to have been originally a title, perhaps existing before the rise of the present family. Cunningham and others have identified it with ancient names such as *Kidara* and *Kitila* used by the later Kushans. Vague traditions also exist as to descent from Alexander, due probably to the undoubted fact that Alexander used the route by the Kachir valley and thence to Swat in his invasion of India.

In modern times the family has been divided into two branches, the *Kachir* of Chitral and the *Khushwakt* of Yasin and Upper Kachir. The two branches were formerly at war all through the 18th century, and Yasin was often invaded by the *Kachir*. The *Yasin* chiefs were exposed also to attacks from *Kachir* through Gilgit on their eastern side. The murder of the English traveller *Bagshaw* at Dardistan by *Mir* Wali in 1839 led to his expulsion by his brother *Pakhtun*, who finally fell in 1850, being attacked at once by *Kachir* and by *Amdit* *Kachir*. The latter had come into power in 1837 and gradually extended his dominions. In 1857 he began to enter into relations with the British Government through *Major* *Widdall*, agent at Gilgit, and further agreements were made through *Capt.* *Dundas* who visited Chitral in 1859.

After *Amdit* *Kachir*'s death in 1893 a series of intrigues and assassinations, in which the late *Miltar*'s brother (*Mir* *Afzal*) and his sons were involved, led to the deposition of *G.* (*now* *Sir* *G.*) *Robertson* to Chitral. *Afzal* *Kachir* who first succeeded, was killed by *Mir* *Afzal*, who was shortly driven out by *Nizam* *Kachir* the eldest son of *Amdit* *Kachir*, and took refuge in *Kabul*. At his instigation a third brother *Amdit* *Kachir* murdered *Nizam* *Kachir*, and made himself *Miltar*. *Mir* *Afzal* again appeared on the scene and *Mir* *Nizam* the powerful Afghan Chief of *Bandul* who had seized *Dir*, was crowned the *Lawari* *Pass* into Chitral.

At this time *Robertson* was in Gilgit and *Leuz*, Gordon with a small escort was in Chitral. There were small detachments at Ghaz and *Munjan* in the upper valley. *Robertson* hastened to Chitral and arrived in time to be besieged there with his small force. Some small detachments on the way from Gilgit were destroyed and others besieged. The old fort built of stone and wood, was defended with great difficulty and gallantry by its small garrison from March 7th to April 20th 1895, when a body of about 400 *Shin* under *Col.* *Kelly* arrived from Gilgit having crossed the snow-bound *Shandur* Pass after great suffering and fought actions near *Munjan* and in the *Nizam* *Kachir* *Shin*. A larger force was on its way from *Swat* via the *Shalaband* Pass, Swat, the *Pandjora* river and the *Lawari* Pass, and was opposed by *Mir* *Nizam*, who was defeated and fled into *Afghanistan*, where he was interned by the Amir. *Mir* *Afzal* also fled but was captured by the *Shin* of *Dir* and interned in British India.

The young *Miltar* *Amdit* *Kachir*, who had taken refuge with *Robertson* in the fort of Chitral during the siege, succeeded and his younger brother *Shah* *Kachir* took his place. He was afterwards formally installed in Sept. 1895 by order of the Indian Government under the suzerainty of *Kachir*, and has since ruled successfully. The road made over the *Lawari* is kept up by the Indian Government and relations with Chitral are managed by the *Col.* *Agent* for *Dir*, *Swat* and Chitral under the orders of the Chief Commissioner of the Northwest Frontier Province. The *Yasin* country however is under the management of the *Agent* at Gilgit. The road was closed for a time during the *Swat* *hug* of 1897 but Chitral itself was not involved.

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(M. LONGWORTH JAMES.)

CITTAGONG or **CATTAGRAM**, a town and district of India, in Eastern Bengal, at the head of the Bay of Bengal, extending south along the ~~river~~ towards Arakan. Area of district, 2,429 sq. m.; pop. (1901), 1,353,250, ~~of whom~~ 72% are Muhammadans. The town, on the right bank of the Karnaphuli river, 27 m. from the sea, is the second largest in Bengal after Calcutta, and its importance has been increased by the opening of railway communication with Assam. In 1905 it was created the subordinate capital of the new province of Eastern Bengal and Assam. Pop. (1901), 22,440. Lying on the borderland between Bengal and Arakan, Cittagong was not permanently conquered by the Muhammadans until 1686, when Shykh al-Bukhari was victorious over both the Arakanese and Magha and their Portuguese allies or vassals. He changed the name of the town to Islāmatd, and his son built the Dīnā' Masjid. There are three other old mosques.

Bibliography: *Cittagong Gazetteer* (Calcutta, 1908.) (J. S. CURTIS.)

CIWIZADE, the name of two Ottoman ~~ilans~~ — father and son — each of whom rose to be Shaikh al-Islām. One was mūderris in Montegio (Asia Minor). His son Muhyi al-Dīn ~~CIWIZADE~~ had acted as mūderris and khatib in various towns throughout the Turkish Empire before he became khatib of Ankara in 944 and Shaikh al-Islām in 945. After holding this office for three years and nine months, he was deposed because he had placed himself at variance with the whole body of ~~ilans~~, over a *fatwa*. He then undertook the *hajj*, became khatib of Rumli in 952 and died in 954.

His son Muhammad Ciwizade, born in 937, received his education from his father and made the pilgrimage to Mecca with him; he passed through the various grades of ~~ilans~~ and ultimately became ~~ilans~~ al-Islām in 989. He died in 995.

Mustafa Khān, iv. 429, mentions only one Shaikh Muhammad b. Niyā Ciwizade and seems to have confused the two. Except a few *fatwas*, which are preserved in collections of *fatwas*, no products of their scholarship have survived.

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COIL. (See ALQAB, p. 299.)

COKA-ADASI "cloth island"; the Turkish name of the island of Cerigo (Cythra).

COMORAS, a group of four islands (Great Comor or Angoshijā, Mohell, Anghulu, and Mayūn) now under French protection, north-west of Madagascar, invaded by the Arabs with the latter (see Verrand, *op. cit.*, i. 44 et seq.) under the name *ḡasīr* or *ḡasīr al-ḡasīr* (frequently explained as *ḡasīr al-ḡasīr*). They

were possibly first brought into contact with Islam by merchants or emigrants from South Arabia in the early centuries of the Hijra. It is not known when Islam was completely adopted in these islands but it was certainly brought from the African mainland as the islands lying off it. In the beginning of the eight century the Comora islands are said to have come under the sway of the so-called Shīrāzī princes, who had settled at an earlier period in East Africa (see C. H. Becker in *Islam*, li. 9). The inhabitants of the islands are — in spite of temporary Shīrāzī influence — like the Saahili whose language is spoken by them, followers of the Shīrāzī sect. Cf. G. Fournier, *Les Musulmans de Madagascar et des îles voisines*, i.—li. (Paris 1891—1902), particularly li. 130 et seq.

CONSTANTINE (Arabic *Kūstantīna*, with numerous variants) a town in Algeria, the capital of the département of Constantine, 330 miles ~~from~~ of Algiers and 30 miles southeast of Philippeville, which is the port of Constantine and is connected with it by railway; it lies in 36° 23' N. Lat. 8° 56' E. Long. (Greenwich). In 1906 the population was 52,247, of whom 13,779 were Europeans, 4,437 Jews and 28,031 natives.

The situation of Constantine makes the town a natural fortress. It is built on a rocky plateau in the form of a trapezoid, bounded on the S.E., N.E. and N.W. by deep ravines and connected with the surrounding country on the S.E. only by a narrow isthmus. The plateau itself declines rapidly from north to south. The *Kasba* on its highest point is 2500 feet above sea-level while the *Marabout* of Sidi *Ḥabīb* not a mile away is only 2170 feet high. Of the ravines which represent the moats of this natural fortress the most remarkable is that which runs along the southeast and northern faces of the plateau, at the bottom of which the Roumel flows. The river runs along a narrow gully, a real 'canyon', the walls of which rise sheer upright to a height of 500 to 600 feet, disappears for 1½ miles under three subterranean passages which the water has hollowed out, makes its exit in waterfalls and descends to the fertile plain of al-Hamama. Across this gorge above which on the right bank rises the plateau of Manjra (2340 feet), the Romans threw a bridge which existed for several centuries after the Arab conquest. Al-Hakim (*Description de l'Afrique*, transl. de Slane, p. 150) mentions it and al-Idrisi (*ed. de Ouseley*, p. 111) describes it as one of the most remarkable works which it had ever been granted him to see. Consisting of two rows of arches, one above the other, 217 feet high, a road and an aqueduct bringing the water necessary for the town was carried on it. It collapsed in the 13th century, was rebuilt in the 15th by order of Salāḡ Bey under the supervision of a Spanish engineer and on finally breaking down in 1847 it was replaced by an iron bridge 423 feet long crossing the Roumel at a height of 528 feet. Another bridge is at present being constructed farther up the river, to connect the plateau of Manjra where the *casbah* and the European quarter are built, with the quarters previously in existence on the S.W. of the town on the flanks and has suburbs of Kūstāḡ-Asy, a height which commands the entrance to Constantine from this side.

Although these works have sensibly modified the general appearance of the town, it nevertheless

preserves an originality of aspect which is in striking contrast to that of other Algerian towns. It resembles a great Kabyl village rather than an Oriental city. It is an agglomeration of houses with clay roofs, penetrated by an irregular system of narrow tortuous streets, which sometimes descend like stairways to the edge of the ravine, the heights of which are crowned by houses. A noisy throng of Kabyls, Jews and Muslims fill the streets and markets. A few monuments of no artistic interest recall the past history of Constantine. The great mosque dates from the time of the first Muslim sovereigns (sixth century A.D.). The mosques of Sidi al-Bekhal, now a cathedral, of Sidi Lakhel and of Sidi al-Kaidi, all of which were built in the sixth century, belong to the Turkish period as does the palace built by Ahmed, the last Turkish Bey, just before the French conquest.

The origins of Constantine are obscure. But in all probability, the site must have been occupied at a very early period by the natives. The Romans mention the existence of a town named *Cirta* at this place. The semantic origin of the name (*phr* town) would lead one to suppose that the Cuthagians had established a colony there. In any case *Cirta* appears in the period of the Punic wars as the capital of the kings of Numidia; Syphax had a palace there. Maximian and his successors erected important buildings in it and invited Greek and Roman merchants thither. During the civil wars of the 1st century A.D., P. Silius Nerva, an adventurer, seized *Cirta* on Caesar's behalf and on the latter's ultimate triumph received the town and territory. *Cirta* then became a Roman colony under *Colonia Cirta Julia* or *Cirta Silvanorum*. When it made it his capital after the restoration of the kingdom of Numidia by Augustus and lived there for seven years (24-31 A.D.), ill he was forced to exchange Numidia for Mauritania. *Cirta* still remained the capital of the republic of the 'four colonies', then in the third century A.D. it became that of the province of Numidia *Civitas* or *Numidia Cirtensis* established by Maximianus Hercules in 297 A.D. In the course of the civil wars which followed the abdication of Diocletian, the inhabitants recognized the authority of the usurper Alexander and gave him asylum after he had been driven from Carthage and thus brought upon their heads the wrath of Maximian. The latter took *Cirta* and razed the town to the ground in 310 A.D. It was rebuilt in 313 by Constantine, the successor of Maximian, and received the name of Constantine which it has retained to the present day. At the Vandal invasion, Constantine was occupied by the Barbarians but given back in 442 by Geiseric to the Emperor. After the destruction of the Western Empire, Constantine remained independent, till the Byzantines, victorious over the Vandals, brought Northern Africa under their sway in 533. It remained subject to them till the invasion of North Africa by the Arabs.

The chronicles are silent as to the date at which it fell into the hands of the Mohammedans. It is probable, however, that it was not affected by the first Arab incursions but was only occupied at the end of the fifth century at the same time as Carthage and the other Byzantine strongholds which were the last to surrender. Included in the province of Ifrikiya, Constantine owed the rule

successively of the governors of Ifrikiya, the Aghlads, the Fajjids, then, when al-Ma'iz had transferred the seat of the Caliphate to Egypt, of the Aghlads. The latter retained it even after the Hammudid had deprived them of a portion of the eastern Maghrib. They lost it entirely at the Hilali invasion. The Hammudid al-Ma'iz took advantage of their troubles to seize the town and include it among his own possessions. The successors of al-Ma'iz retained the town for a century in spite of a revolt instigated by Bel Bar, uncle of the Emir al-Nasr. After the capture of Bougie by the Almohads, Yahya, the last king of Bougie, sought refuge in Constantine, then giving up any idea of further resistance, surrendered to 'Abd al-Mannan whose troops took possession of the town. Attacked unsuccessfully by 'Ali b. Ghanniya in 1185 A.D., Constantine remained faithful to the Almohads till the final collapse of the empire founded by 'Abd al-Mannan.

At this period, Constantine was a very prosperous city: "Constantina" says al-Bakri, "is a large and ancient town with a numerous population; it is inhabited by various families who were originally part of the Berber tribes established at Mada, in the land of Nedjra and in that of Gafsiya, but it belongs to certain Ketanlan tribes. It has rich herds and a prosperous trade" (op. cit., p. 150). Al-Tudai describes Constantine as a populous and commercial town. "The inhabitants" he continues "are rich; they have agreements with the Arabs and co-operate with them for the cultivation of the soil and the preservation of the harvests. Their subterranean storehouses are so good that corn may be kept in them for a century without suffering any deterioration. They collect large quantities of honey and butter, which they export to foreign countries..." (op. cit., p. 311).

When the Almohad Empire was broken up, Constantine recognized the authority of the Hafsid Abi Zakariya who was proclaimed at Toul in 1230 A.D. (cf. the article *Toul*). The history of the town under the Hafsids (sixth-seventh centuries) is very confused and disjointed. The rulers of Tunis attached great importance to the possession of Constantine; they frequently lived there and delighted in improving it; they usually entrusted its government to princes of their own family. Nevertheless in spite of their precautions and trouble they lost it on several occasions. In 1282 A.D. for example, in the reign of Abi Isah, the governor Ibn al-Wa'ir rose against the sovereign of Tunis, who had to send his son, Abi Faris, to retake the town by force. In 1283, the inhabitants opened their gates to the pretender Abu Zakariya of Bougie. In 1305 at the suggestion of the governor Ibn al-Amir, they submitted to the Hafsid sovereign of Tunis, whom they cast off almost immediately afterwards, however, to place themselves again under the authority of the King of Bougie, Abu Z-Bakr. The latter succeeded in restoring to his own advantage the unity of the Hafsid kingdom in 1307 A.D. and for some years maintained peace in the Eastern Maghrib. But new troubles were not long in arising. From 1312 to 1319, Constantine was almost independent under the authority of the ruler Abu Ghannu, who succeeded in placing on the throne of Tunis a prince of his own choosing, Abu Yahya. In 1325, the revolt of another viceroy, Abu al-Kadim, exposed the inhabitants to an attack,

which proved unsuccessful, from the 'Abd al-Wadides. The war which then broke out in the Eastern Maghrib between the ~~Marabuts~~ and the 'Abd al-Wadides as well as the good government of the ~~governor~~ Abu 'Add ~~1000~~ and Abd Zaid, son and grandson of Abu Yahya, king of Tunis, gained Constantine a few years of respite. But peace, which had only been established with difficulty, was again broken in the middle of the sixth century by Masfud expedition. Abu 'l-Hasan entered Constantine without striking a blow and supplanted Hafsid authority by his own in 1347. The defeat of Abu 'l-Hasan at Kairawan brought about a revival in favour of the Hafsids and one of them, al-Fajl, took advantage of the occasion to seize the town. He held it for only a short time. The former Hafsid governor, Abu Zaid, set ~~in~~ liberty by ~~Abu~~ ~~Isaac~~, retaken Constantine, then abandoning his protector, proclaimed Suljan a son of al-Husan named Tahhu. Soon afterwards, Abu Zaid's brother, Abu 'l-Abbās, overthrew him and deposed Tahhu. He in his turn took the title of Suljan, repulsed the Banu Awlad and Salawish Arabs, ~~who~~ had laid siege to Constantine in 1355, but could not prevent the town being taken by ~~Abu~~ ~~Isaac~~, who came to possess against it. He regained it from the Marabuts in 1360. Deposing Suljan of Tunis in 1370, Abu 'l-Abbās maintained peace in the province of Constantine till his death. His successor Abu Faris had on the other hand twice to reconquer Constantine from his brother Abu Bakr, who had seized it with the help of the Arab tribes.

We have no exact details on the history of Constantine in the sixth century. Rebellions against Hafsid rule were, it seems, less frequent than in the preceding century but far more numerous than real. During this period the ~~most~~ masters of Constantine were the chiefs of the Awlad Hawla, a section of the Arab tribe of Banu Awlad to the town itself the supreme ~~the~~ authority was in the hands of a few families, clients of the Awlad Sa'ad. Such, for example, were the family of 'Abd al-Mu'min of Marabut origin, whose chief, excommunicated by hereditary right the functions of ~~Shah~~ al-Jalili and Amir al-Kabir, (leader of the caravan of pilgrims to Mecca); the family of Abu Hilla, whose members had arrogated to themselves the duties of ~~Kadi~~, that of the Ben al-Faggon (or Lafgon), famous as legal authorities.

The arrival of the Turks in Northern Africa reopened an ~~era~~ of troubles for Constantine. There were two parties in the field. The one, led by the 'Abd al-Mu'min, ~~was~~ favourable to the maintenance of Hafsid authority; the other, led by the Lafgon, invited the Turks thither. According to al-Vayasiyat, a first attempt by the Turks to occupy the town ~~was~~ made as early as 1517. According to M. Mercier, Hassan, one of Khair al-Din's lieutenants, forced the people of Constantine to recognise his master's authority in 1519 or 1520. The submission of the town was only an ephemeral one, however, for in 1521 a representative of the Hafsid sovereign of Tunis was raiding in the town. It is not till 1534 ~~that~~ the establishment of a garrison definitely marks the occupation of Constantine by the Turks. Their authority ~~was~~ not firmly established without difficulty. The partisans of the Hafsids did not bow at once to the Turkish yoke but sought to rid themselves of their new masters. At the end of

1567 or to the early months of 1568 they massacred the Turkish garrison and expelled their supporters. To restore order, the Pasha Muhammad had to lead an expedition against Constantine, the inhabitants of which did not dare resist but opened the gates without showing fight. Another rebellion broke out in 1572 and was suppressed with the greatest signs. The 'Abd al-Mu'min who had instigated it, were deprived of their privileges, and from that date ceased to play a predominant part in the affairs of the town. They resigned themselves to their fall with a very bad grace. We find them again in 1642, taking advantage of the difficulties caused to the Turks by the revolt of the Kabyle and the insubordination of the great Arab chiefs to stir up risings again which were, however, speedily put down. After being selected as the capital of the Beylik of the East in the sixteenth century, Constantine enjoyed complete tranquillity for the half century following the period of government of the Bey Farhat (1637). But the intervention of the Algerians in the affairs of Tunisia ended in expelling Constantine to the outskirts of its neighbors. In 1700, Masud Bey of Tunis, victorious in two battles against 'Ali Khadija Bey of Constantine, laid siege to the town and blockaded it for three months. The Bey of Algiers at length received warning of the precarious situation of the town by a messenger, who had succeeded in escaping from Constantine after being let down the cliff by a rope, and sent an army to its help, the arrival of which the Tunisian general did not ~~meet~~ sweet.

The sixteenth century marks the zenith of Turkish domination at Constantine. The beylik was held during this period by men of energy and intellect, ruling like independent sovereigns rather ~~than~~ as feeble representatives of the Bey of Algiers. Such were Kulu Hasan Bey, called Bu-Kamla, (1713—1736), Hassan b. Husain called Bu-Hanak (1736—1754), Ahmad al-Kuli (1756—1771) and above all Salah Bey (1771—1792). Constantine owes to them many public works and buildings of general interest. Bu-Kamla built the mosque of Sidi al-Ghual; Bu-Hanak made new streets and built the Mosque of Sidi Lahjar. Salah Bey rebuilt the bridge over the Roume and the Roman aqueduct bringing the waters of the Djebel Wagh to the city; he also built the mosque and madrasa of Sidi al-Kaoui and commissioned Italian architects to build him a palace adorned with salmons and marble columns purchased in Italy.

A period of anarchy and disorder succeeded this brilliant epoch. Salah Bey himself, deposed by the Bey of Algiers, to whom he had given offence, tried to stir up a rebellion but perished miserably. Seventeen Beys ruled Constantine in the period 1792—1826. Some of them only held office a few months or even a few days; almost all were distinguished by their cruelty and rapine. Constantine suffered much from this state of affairs; public works were abandoned; commerce was ruined; the lives and property of the inhabitants were continually endangered. To the internal dissensions were soon added attacks by the surrounding peoples. The Kabyle hordes of the Marabut Bel Arach (the al-A'rah) rose against the Turks and advanced up to the walls of Constantine in 1804. A Tunisian army commanded by Sidi al-Kabkabi besieged the town three years later. It was blockaded

for two months (April—May 1807) and was once bombarded. The approach of a relieving army from Algiers caused the Tunisians to raise the siege and in their retreat they lost 1567 prisoners and all their artillery.

Ahmad, the last Bey of Constantine, possessed three qualities which were lacking in his predecessors: intellectual, active, ambitious and energetic; he unfortunately made himself hated by his acts of cruelty and by the exactions levied by him to raise funds to build a palace in Constantine to replace the old *Hâr al-Bey*. After the French occupation of Algiers, he sought to profit by the disappearance of the *Odjak* to create an independent principality in the east of the Regency and had the title of *Pasha* given him by the Ottoman Porte. Deposed by a decree from General Clausel on the 25th December 1830, he nevertheless retained possession of Constantine. The hesitation on the part of the French government, which tried to come to terms with him for his voluntary submission and after the failure of these negotiations did not wish to enter on a dangerous campaign, delayed his fall. But in 1836, Marshal Clausel, then governor-general of Algiers, obtained permission to undertake an expedition against Constantine. Leaving Bône on the 2nd November the French troops arrived without difficulty in sight of the town and took up a position on the heights of *Manâra* and *Kuliat*. Two sorties by the besieged led by *Shi Arara* (1836), *Shah* of the Bey, were repulsed; on the other hand, two attacks by the French on the night of the 22nd-23rd December also failed. Clausel decided to raise the siege and returned to Bône after a *siège* which rendered very difficult by *siège* weather. This check was made good the following year. An army under General Damrémont laid *siège* to Constantine on the 6th October 1837. Batteries were planted on *Kuliat Ali*, so as to make a breach in the south-east front of the town. Damrémont was killed on the 12th October; but his successor, General Valée, ordered no assault on the 13th. The town was taken after fierce fighting by columns led by Colonels Combe and Lamontagne. Ahmad Bey who had left Constantine on the approach of the French troops, retired to the south where he held the country against the French for eleven years longer. It is said that the siege of 1837 was the *siège* which Constantine had to endure.

After the French occupation, Constantine, the administration of which had been entrusted to a *Shahin* under the supervision of the military authorities, became the headquarters of a *commandement militaire* and the base of French operations in the eastern province. At first under military law, it was then given a municipal government in 1848 and became the capital of the *département* in 1849. Since then the town has developed considerably, but in spite of the growth of the European population, the natives still hold a more important position in it than in other townships of Algeria with the exception of *Alger*. Constantine has in fact remained a market and centre of supplies for the tribes of the east; its native industries have received and supply the population of the surrounding country with cotton stuffs and articles of leather.

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CONSTANTINOPLÉ.

CONSTANTINOPLÉ TO THE OTTOMAN CONQUEST (1453).

The Name. The city, which Constantine the Great on the 11th May 330 raised to be the capital of the Eastern Empire and which was called after him, was known to the Arabs as *Qustantiniya* (in poetry also *Qustantina*, with or without the article); the older *Qustantion* (*Qustantia*, in various spellings) was also known to them as well as the fact that the later Greeks, as at the present day, used to call Constantinople simply *hê polis* as "the city" par excellence (*Massé*, l. 357; Ibn al-Athir, l. 235; Abu 'l-Fida, ii. 1, 2; Dimichli, p. 241, 250; Ibn Hisham, ii. 431). From *Qustantiniya* the Turkish *Qustantiniya* (*Qustantini* in the *al-Athir* and in *Qustantini*; *Qustantini* in Abu 'l-Fida, Dimichli, Yâqûti, Ibn Hisham; Clavius, p. 22, ed. Braun; *Qustantini*; Schlißberger, p. 43, ed. Langenstiel; "Constantinople" between the *Chroton* *Qustantini* and the *Thürcken* *Qustantini* *Qustantini*). In the 15th century we find the form *Qustantini* "Qustantini" appearing. *Qustantiniya*, with the variant *Qustantiniya*, has remained the official designation to the present day on coins of *Qustantini*; the form *Qustantini* appeared on coins from Ahmad I to Selim II; in the written language and in more refined conversation the form *Qustantini*, less frequently *Qustantini*, "the Gate of Bile" is used. *Qustantini* has survived in everyday speech and in the narrowest sense it applied to Constantinople proper, in opposition to *Qustantini*, viz. Galata and Pera, as was the usage even in the Sultan's times.

The Campaign of the Arabs against Constantinople. It is said that the Prophet himself had foretold the conquest of Constantinople by the Ishmael. The Ottoman historians address the following *fatwa*: "Ye shall conquer Constantinople; *Qustantini* be upon the price and the army to whom this shall be granted!" (*Fatwa*, *Qustantini*, p. 250 et seq.; *Qustantini*, p. 124; *Qustantini*, l. 32 et seq. 73; *Al-Bihar*, *Qustantini*, l. 2 et seq.); *Qustantini* *Qustantini* is given as authority; older references are wanting. As a matter of fact, the Umayyads set about this enterprise with *Qustantini* energy and valour, that inspired *Qustantini* early warriors of Islam. In the year of the world 616 (beginning 1st Sept. 633), according to Theophanes, p. 345, a fleet was equipped in Tripoli "against Constantinople" which under the leadership of *Qustantini* (i. e. Basar ibn Abi Asit) defeated the Greek fleet at Phenicia (Finike) on the Lycian coast; but it did not reach Constantinople; at the same time *Qustantini* had invaded Dyanthio territory.

In the year 64 A. H. or 636 of the world (664 A. D.) took place the campaign of 'Abd al-Rahman b. Khalid who advanced as far as Pergamon; the admiral Basar ibn Abi Asit, so-

cording to Arabic sources, it said to have reached Constantinople (Yabart, l. 86).

In the course of the next years, Faḡāla b. 'Ubayd advanced as far as Chalcedon, and Yazid, son of Mu'awiyah was sent after him (according to Theophanes in the year 659 of the world, beginning 1st Sept. 666; according to Elias of Nisibis Yazid appeared before Constantinople in 54 A. H., which began on the 18th January 673); a fleet commanded by Huzayfah b. 'Abd Ar-Rahmān supported this enterprise. In 672 a strong fleet cast anchor off the European coast of the Sea of Marmora under the walls of the city. The fleet attacked the town from April to September; they spent the winter in Cyprus and renewed their attacks in the following spring until they finally retired "after seven years' fighting". A great part of the fleet was destroyed by fire; many ships were wrecked on the journey (Theophanes, p. 353 et seq.). There are difficulties in the chronological arrangement in Theophanes of the various phases of this seven years' blockade. The land army seems to have appeared before Constantinople in 667 and the fleet to have finally retired in 673. The Arab historians vary between the years 48, 49, 50 and 52 A. H. and place the death of 'Abd al-Azīz in the year 50, 51, 52 or even 55 A. H. As the fighting around Constantinople was spread over several years, the difference in the estimates is not so unaccountable.

This siege has acquired particular renown in the Arab world as the exploit of 'Abd al-Azīz Khalid b. Yazid fell in it and was buried before the walls of Constantinople, the finding of his tomb during the final stage by Mehemmed II was an event only comparable to the discovery of the holy lance by the early Crusaders at the siege of Antioch. (The grave of 'Abd al-Azīz is first mentioned by Ibn Kathīr, p. 140; according to Tabari, III, 2324, Ibn al-Azīz, III, 381, Ibn al-Jawzi and Karatī, p. 408, the Byzantines respected it and made pilgrimages to it in times of drought to pray there for rain (ṣalāt); the Turkish legend is given very fully in Leunclavius, *Hist. Mus.*, p. 41 et seq. and in the palmating manuscript by Ibn al-Azīz, *al-Azīz al-Azīz al-Azīz* A. H. 1257 A. H.).

There was a truce for over 40 years between Byzantium and Arab until in 97 A. H. (beginning 3rd October 715) Sulaiman b. 'Abd al-Malik came to the throne. A *ḥudūd* was at this time current, according to which a Khalifa who should bear the name of a Prophet was to conquer Constantinople. Sulaiman took the prophesy to refer to himself and equipped a great expedition against Constantinople. His brother Maslama led the army which was equipped with siege artillery through Asia Minor, crossed the Dardanelles at Abydos and surrounded Constantinople. The Arab armies anchored partly near the walls on the coast of the Sea of Marmora and partly in the Bosphorus; the Golden Horn was barred by a chain. The siege began on the 25th August 716 and lasted a whole year; Maslama then found himself forced to retire owing to the attacks of the Bulgars and the scarcity of provisions (Theophanes, p. 385—399; full details in Ibn al-Azīz, ed. de Goeje, p. 24—33; cf. also Tabari, II, 1314 et seq.; Ibn al-Azīz, IV, 37 et seq.; cf. the vivid account in Galax, *Byzantine and Ottoman*, p. 49—64). There are

many references to Maslama's hazardous march among the later Arabs. Even several centuries later they knew of "Maslama's Well" at Abydos where he had encamped (Mas'udi, II, 317; Ibn Khurdaḡibih, 104); and the mosque built by him there (Yāqūt, I, 374). 'Abd al-Azīz b. Tayyib, the first Muslim to lead an attack on the "Gate of Constantinople" was one of Maslama's comrades (Ibn Khurdaḡibih, p. 275). Maslama is said to have made the building of a house near the imperial palace for the Arab prisoners of war one of the conditions of the treaty of peace and to have built the first mosque in Istanbul (Mukaddas, p. 247; Ibn al-Azīz, I, 18; Dimishqī, p. 227); finally he is credited with building the Tower of Galata (Dimishqī, p. 228) and the "Arab House" in Galata (Ibn Khurdaḡibih, *Tarikh al-Furūd*, year 97 A. H.). Ewliya and his authority have made two sieges out of Maslama's campaign and embellished their narrative with incredible stories. Norked (died 1044 A. H. = 1634) discusses Maslama's campaign in the fourth section of his *Pentateuch*, following Muḥyī T-Dīn al-'Asadī's *Masama*.

Only on one other occasion did an Arab host appear within sight of Constantinople, namely in 784 A. H. Harun, the son of the Caliph al-Mahdi, had marched through Asia Minor unopposed and encamped at Chrysopolis (Scutari). The Emperor Irene who was acting as Regent for her son Constantine, hastened to make peace and agreed to pay tribute (Theophanes, p. 455 et seq. under the year 624 of the world (781—782); Baladhuri, p. 168; Yabart, III, 504 et seq.; Ibn al-Azīz, VI, 44; A. H. 185, beginning 26th August 781). Ewliya and his authority (Muḥyī T-Dīn 'Asadī, first 957 = 1550 according to Rieu, *Crusades* etc., p. 46 et seq.) have made no less than four regular sieges of Constantinople out of the campaigns of the Arabs under al-Mahdi and Harun against the Greeks. After the second, Harun gained a quarter in Scutari by a trick similar to that by which Uthman gained the city of Carthage (Leunclavius, l. c. 54; Ewliya, I, 81 = *Crusades* etc., l. 1, 25); the same story is given by Chavix, p. 23 of the settlement of the Goths in Galata, and Ewliya, *Crusades* etc., l. 2, 66 of the building of Rumeli Hisar by Mehemmed II.

The Arab accounts of Constantinople date from the 7th century. They considered the Dardanelles, the Sea of Marmora and the Bosphorus as a single "Canal" (*ḥudūd*), connecting the Mediterranean with the Black Sea. Ibn Khurdaḡibih and others mention the great chain which prevented the entrance of Arab ships; this is probably the chain, which was stretched between Galata and Scutari in time of war that is referred to (see below). The high double walls of the city with their towers and gateways, including the Golden Gate, the Aya Sofia, the Hippodrome with its monuments (notably the Egyptian Obelisk), the four *ḥudūd* horses at the entrance to the palace, and the great equestrian statue in bronze of "Constantine" (really of Justinian, the so-called Augustus) are described by them in general or less detail. Ibn Khurdaḡibih and Mukaddas devote particular attention to the Praetorium where their countrymen, prisoners of war, were kept under a strict custody and the Mosque attributed to Maslama (cf. Yāqūt, I, 709, A. H. 304 and Constantinian Porphyrogenitus, *de Cerim.*, l. 592 and 767). The most detailed account is that of Ibn al-Wardī (11th century); he men-

from the famous Obelisk of Porphyrogenitus, the Pillar of Arcadius and the Aqueduct of Valens and also knew that the Golden Gate was closed. The *Diogenes* (ii. 431—444) described from his own observation the domestic life of his time; the latest notices are given by Firdausî (died 817 A. H.) in his dictionary.

Apart from prisoners of war, numerous Mohammedan merchants and envoys from the Caliphs and other Mohammedan rulers sojourned in Constantinople; the Mamizet Sultans occasionally banished their troublesome persons with their families; Seljuk Sultans and pretenders (Kilij Arslan II, Kaiikhusraw I, Kaiikhusraw II) repeatedly spent long periods in Constantinople; remarkable details of their life in the capital are given by Byzantine writers and in the *Sahih* historian.

No definite traces have as yet been discovered of the two sieges by the Arabs and the residence of Arabs and other Mohammedans in Constantinople; in particular the Mosque of Maslama has not come to light; it is first mentioned by Const. Porphyrog., *de administr.*, ch. xxi. (*Anna Corpore*, p. 101, 22); it was destroyed in a popular rising in 800 and pillaged by the Crusaders in 1203 (*Vitenus Chron.*, p. 696 and 731, ed. Bonn). According to Ibn al-Athir, *ib.*, 581, n. 2, 13 (whence Abu l-Fida derives his information) it was restored in 441 A.H. (1049-1050) by Constantine Monomachus at the request of the Seljuk Toghrul-Beg. According to Maheut (*l. 177*, *ib.* *Quatremaire*) Michael VIII Palaeologus built a mosque about 660 (1261-1262) which the Mamizet Sultans had built equipped in splendid style. The accounts of the 'Arabians' and other buildings by the Arabs in Scutari belong to the domain of fable.

CONSTANTINOPL.E AND THE OTTOMANS.

The Conquest. More than 500 years had passed since the Arabs under Hisham had encamped on the Bosphorus, when the Ottomans made their first attempt to take Constantinople, which with its immediate neighbourhood formed all that was left of the great Eastern Empire.

Bayezid I. besieged the walls in 1396 for several months but raised the siege on hearing of the approach of a relieving army of French and Hungarians under Sigismund I. After the defeat of this army at Nikopolis (25th September 1396) the siege became a close blockade, which lasted several years till the Emperor submitted to Bayezid's demands (about 1400); among other conditions the Turks were allowed to have a quarter of their own, to sit under the separate jurisdiction of their *Paşa* and to build a mosque. Byzantium was relieved of its tormentum by the appearance of Timurlang and the capture of Bayezid in the battle of Angora (20th July 1402). (The only certain date is that of the siege in 1396; the accounts in the original authorities of the events after the battle of Nikopolis are incoherent and the proper chronological order cannot be determined).

Murad II was the first to lay siege to the city again but he attacked it from June to the beginning of September 1422 in vain. A peace was made which lasted till the death of the Sultan.

It was reserved for Mohammed II, the son of Murad II, to conquer Constantinople and overthrow the Byzantine Empire.

To cut off supplies and possible relief by sea,

in the year 1452 he built the castle of Rumeli-Hisar (then called *Yedigöller* 'the barrier of the strait') on the European shore of the Bosphorus. The siege began on the 9th April 1453 and ended on Thursday the 29th May. The main attack was directed against the land-walls between Topkapı, the 'Gate of the Cannon', and the Gate of Adrianople, where the heavy artillery of the besiegers had made a great breach. Two episodes of the siege have become particularly renowned: the entry of the Turkish fleet into the Golden Horn, which was closed by a great chain, by being dragged overhead (from the Bay of Dolma-Baghçe over the ridge of Pera into the valley of Kama-Pasha) on the night of the 21st-22nd April and the discovery of the grave of the Anzari Ahi Aliyah by Sheikh Ak-Same al-Din.

The conquered city was given over to plunder and devastation for three days; the Sultan then made his entry, offered up the Friday prayer in the Ayı Sofası and returned to Adrianople after appointing a *vali* (governor of the city).

The mosque which of Galata which had remained neutral during the siege capitulated a few days after the fall of Constantinople.

On only two occasions since it passed under Ottoman sway has a hostile foreign force appeared before the capital: on the 20th February 1807, the English Admiral Duckworth, who however retired to days later without making a serious attack, and in 1877 the Russian army which did not occupy the city but encamped in the suburb of San Stefano.

Constantinople under Ottoman Rule. The Serai and the Government Buildings. In the years immediately following the conquest, Mohammed II. employed himself in reoccupying the deserted town and making it the royal residence. From the inhabitants who were transplanted from Karaman, arose the names Karaman and Aghasal of two quarters in Istanbul; the Conqueror also brought the inhabitants of Kaffa, Mytilene and other islands to the capital; there was also a great influx of Armenians, Persians and other races to the city. In the period following, large numbers of Jews and Arabs, who had been driven from Spain, settled there (cf. the very fantastic statements in Ewliya, *Travels* etc., I. 48 et seq.). The Greeks, who had left the city before and after the last siege, gradually returned. The imperial Byzantine palaces were allowed to fall into ruin; in their place Mohammed built a Serai in the centre of the city on the third hill (*Catibulata*, II. ch. 1, § 2; *Dease*, p. 317; according to Ewliya, *Travels* etc., I. 1, § 50: from 858-862 = 1454-1456); in a later period after the completion of the new Serai it was called the *Eski* (old) Serai and was used for several centuries — till the reign of Mahmut II. — to provide apartments for the women of dead or deposed Sultans; it then became the residence of the *Serasker* and was taken down early in 1870; on its site was built the Seraskerat, but the ancient name — *Eski Serai* — is still popularly applied to the latter.

Comparatively early — in 872 A.H. = 1467-1468 it is said — Mohammed began to build a second Serai in the midst of extensive gardens on the promontory between the Sea of Marmara, the entrance to the Bosphorus and the Golden Horn and on the whole on the landscape by

a strong, high wall (completed in Ramadan 833 A. H., which began on the 26th Nov. 1478); on the side ~~of~~ the sea, the sea wall marked the limits of the Serai. Of the buildings of the Conqueror only the Çimîl (i.e. Science)-Kiosk, finished in September 1472, has survived; it is now attached to the Imperial Museum. On the site of the New Serai and its individual buildings, cf. the authoritative essay by 'Abdurrahman Sheref in Vols. I and II of the *Revue Historique de l'Institut d'Histoire Ottomane* (with a Map).

Within this was the Serai proper, situated on the top of the pre-Byzantine Acropolis, formed a separate complex of buildings with three great courts, which were entered by so many gates (*bab-i Humâyet, Bab-i Kudsî, also called Bab-i Salâm, and Bab-i Saâdet*). Around the third court were the private apartments of the Sultan with the Harem, ~~the~~ treasury, the chambers containing the sacred relics of Islam (*Abdâr-i Sharîf Odâi*) and in the court itself was the hall of audience (*dar-ı adalî*); the hall in the Harem was built on the second court with the "sacred treasury" (*Taş-ı kudsîye*); the ~~third~~ court contained amongst other buildings the armory of the ~~Sultan~~ (*Ordukhâna*, formerly the church of Irene, now a museum of arms) and after 1633 the ~~mausoleum~~ (*Zerkhâna*). The later Sultans laid out a whole series of palaces and kiosks, partly on the heights, partly in the lower lying parts of the Serai, not close to the sea at the "Gate of the Cannon" (Tophkapı); the best-known are the Baghdad Kiosk outside the third court of the Serai, built by Murâd IV, the Topkapı Kiosk on the Sea of Marmara and the Yald Kiosk on the Golden Horn, the two latter now being destroyed. The palace of Topkapı which was used as the Sultan's winter residence till the beginning of the 18th century, perished in flames in 1862. Mahmûd II was the first to reside in Beşiktaş; his successor, 'Abd al-Majîd, built ~~the~~ splendid palace of Dolmabahçe there, and his successor 'Abd al-Azîz the palace of Çirâğlın which was destroyed by fire in 1910; 'Abd al-Majîd II (deposed in 1909) returned to the Yald Kiosk on the heights above Beşiktaş. Since then Mehmed V ~~has~~ occupied the palace of Dolmabahçe. To distinguish it from these modern palaces, the sea, which has just been described, with its buildings ~~is~~ called Old Serai by Europeans; the Turks give it the name Topkapı ~~and~~, formerly Yenî Serai.

Down ~~to~~ the year 1634, the Grand Vizers ~~had~~ no special official buildings allotted to them; the business of state, which did not come before ~~the~~ Harem, was transacted in the Grand Vizer's private house. In 1634, Mehmed IV presented ~~the~~ Grand Vizer Dervîsh Mehmed Pasha with a large building opposite ~~the~~ Alai Kiosk ~~and~~ the Serai; this became the office of the Grand Vizer under the name "Sublime Porte" (*Bâb-i 'Alî*, in popular language, *Bab-ı or Paşa Kapısı, Pârlâzâ Portu, Hehr-i Pfortu*). In ~~the~~ course of centuries it has been repeatedly destroyed wholly or in part by fire, the last occasion being on the 6th February 1911.

Besides the Grand Vizer the Agha of the Janissaries had also his separate Porte, the *Ağa Kapısı* near the Janissary barracks and the *Sâimiyâ-Mosque*; built by Süleimân I. it was burned in 1730 along with the "Fire Kiosk" (*Yungkuş Akadî*) and rebuilt by Mahmûd I. After the

disbandment of the corps of Janissaries the building was given to the Şahîh al-Islâm in 1823 as an official residence (*Şahîh al-Islâm Aghası, Bâb-i Sâimiyânî*) and the famous Fîr Kiosk was taken down, the Serasker Tower being built on the site.

The government offices which were instituted in the 16th century on a European model are now housed in various buildings, mostly quite modern of no historic interest; only the Defterkhâna (land-registry office) on the Atmaidân with the registers compiled by Süleimân I, the so-called *کوتکات*, for the whole kingdom, deserves mention.

The Mosque 1. The Aye Sofya, see the separate article, p. 524.

2. The Mehmedîye, built by the Conqueror on the site of the Church of the Apostles and the Mausoleum of the Byzantine Emperor on the fourth hill in the years 867—875 (1462—1470), famous for the various ornaments attached to it, including the "Eight Mosques". At the Mihrâb there is also the tomb of the Conqueror; a second türbe contains the tombs of Gâlibahâr Sultân, mother of Bayazîd II, of two *Serâfil* (odalisks) and of a daughter of Mehmed II. According to a tradition, which is not corroborated elsewhere, the architect was a Greek, named Christodoulos; for various legends according to which the Sultan had the architect slain or mutilated, see Kantemir, *Gesk. des Osm. Reiches*, p. 158 and Ewlyâ, *Travels* etc., I, 68. — The step-mother of the Conqueror, the Serbian princess Maria, daughter of George Branković, who remained a Christian ~~after~~ entering the Sultan's harem, is said to be interred in the first türbe.

The earthquake of the 22nd May 1766 caused the cupola of the Mosque to collapse and the title of the Conqueror was severely injured; the Mosque was then subjected to a thorough renovation which occupied almost five years (1767—1771).

3. The Mosque of Bayazîd II on the Great Bazaar with the ~~cupola~~ of the building and his daughter Râşîdâ Sultân, built from 1501—1506, famous for the market, which is held in the outer court during Ramadan and for the pigeons which nest in it.

4. The Selâmîye, on the 6th hill, above the Fâzîl quarter, with the türbe of Selâm I, completed by Süleimân I in 1522; in it is also the tomb of Süleimân 'Abd al-Majîd.

5. The Mosque of the Petron, (*Şahâzâde Aghası*), on the third hill, built for Süleimân I by the architect Sinân (q. v.) in 955 (1548—1549) in memory of Prince Mehmed who died in 949 A. H., with the türbe of this prince and his brother Mahmut (died 960 A. H.) and the tombs of numerous Vizers.

6. The Salâhatîye, whose commanding situation on one of the highest hills of the city and great size give it an imposing appearance, built for Süleimân by Sinân in the years 1550—1557 with four medreses, one *imaret* and other buildings, the four Medreses have to spiral stairways (*şifârlar*), presumably because the builder was the tenth Ottoman Sultan. The türbe of Süleimân I is in ~~the~~ court of the Mosque and Süleimân II, Ahmed II and various *Sahâbices* are also buried in it.

7. The Ahmedîye, on the Atmaidân, famous for the number of its minarets (six), completed

by Ahmed I in 1617; it encloses the turbe of its builder who died in the same year, in which his son Osman II, Murad IV and their mother the famous Kösem Walide (Mehpeker) as well as several other princes also lie. This Mosque was in days gone by "the State Mosque, the cathedral, the scene of the great festivals of the church and extraordinary processions of the court" (von Hammer, *Gesch. u. Hosp.* 1, 421).

8. The Yeni (New) Djami, on the shore of the Golden Horn at the 'Jew's Gate' (*Cifur Kapısı*) which has now disappeared, was begun by Kösem Walide and afterwards completed by Terkhan Khadija Sultan, the mother of Mehmed IV, in 1074 (1663-1664). Annagat other tombs in it are those of the sultans Mehmed IV, Mustafa II, Ahmed III and Osman III.

9. The Nispetiye Camii, on the second hill near the Great Palace, begun by Mahmut I in 1748 and finished by Osman III in 1755.

10. The Laleli Mosque, the smallest of the imperial Mosques, built in the interior of the city towards the Sea of Marmara near the Laleli Casmeh ("Lily Fountain") in the years 1761-1764, on the plan of the Selimiye, with minarets in which the builder, his children (including Selim III) and wives are buried.

The Mosques just enumerated are the "Great Imperial Mosques" within the walls of Istanbul; of the others — over 500 in all — the following are worthy of special mention:

1. Koca Aya Sofia ("the Holy Aya Sofia") on the Sea of Marmara, formerly the church of St. Sergius and Bacchus, but transformed into a Mosque in the reign of the Conqueror.

2. Zeyrek Djami on the Golden Horn, above Haskapan, formerly the famous monastery of Pantokrator, was used for a period after the conquest as a kennel, and was then made a Mosque by the Conqueror; it is called after the neighbouring wall (Zawlya) of Zeyrek Shihab Mahomed.

3. Mahmut Pasha Djami, near the Nispetiye Camii, occupying the site of a church which was taken down in 866 (1463-1464), and replaced by the famous Grand Viceroy whose name it bears and whose turbe it contains.

4. Murad Pasha Djami, in the Akseml quarter, built in 870 A.H. (1465-1466); the founder was one of the Conqueror's slaves.

5. Weli Djami, on the Golden Horn, built by Bayazid II in 881 A.H. (1476-1477) for the Zaimye Shihab Mustafa Weli.

6. Idris Pasha Djami, on the Sea of Marmara, finished in 890 (1485-1486).

7. Kocia Mahmut Pasha Djami, in the Pasmalia quarter, changed in 895 (1489-1490) from a Byzantine church into a Mosque; its founder, whose name it bears, originally a Christian, is said to have been the same man as poisoned Prince Djem. The Mosque is noted for the legends attached to the cypress with the tomb and to the wells on the outer court.

8. Eski (or 'Ahi) "Ali Pasha Djami", at the Cemetery Tugh, built in 902 (1496-1497), with the tombs of numerous Grand Viceroy.

9. The Mosque of Mihredin Sultan daughter of Selaiman I, who died in 965 (1557-1558) on the highest point in the city near the Adrianople Gate, whence it is also called Edirne Kapari Djami; it is one of Şahin's works.

10. The Mosque of Rustem Pasha in the

Takhtakal quarter on the Golden Horn is famous for its fine work; the founder, who was for long Grand Viceroy to Selaiman I and husband of Mihredin Sultan, is well known from Barick's account of him; he died in 1562; the Mosque was built by Şahin.

11. The Mosque of the Grand Viceroy Sakot Mehmed Pasha, southwest of the Hippodrome, formerly a Byzantine church, was finished in 970 (1571-1572).

12. The Feriye Djami, on the fifth hill, formerly a church of the *Pammakaristos* and, after the conquest, the residence of the Greek Patriarch, was transformed into a Mosque by Murad III in 1587, whence it bore the name Muradiye for a time.

13. The Mosque of Djerrah Mehmed Pasha, on the seventh hill near the 'Aurelian Gate', built in 1002 A.H. (1593-1594).

Of the Byzantine churches, about 400 in number, which are traditionally said to have existed, only about 50 can still be identified; of these only one (the so-called "Mekhitarist"), of the 11th century) has remained in the possession of the Greeks; one was occupied by the Armenians in the 17th century (*St. Nersis*), the others all became Mosques in the first two centuries after the conquest, while one — the church of Irene in the Serai — is now used for secular purposes.

Among the churches which are now Mosques the following may be mentioned here: the Kilia Djami, formerly St. Theodor which had been a Mosque since the end of the 10th century, the Kalye Djami, renowned for its minaret, formerly the monastery of St. Kater, at the Adrianople Gate, made a Mosque in the reign of Bayazid II, as was the Mitrakhor Djami, formerly the monastery of the Shanon near Veli-kale; lastly the Guldjami ("Mosque of Room") on the Golden Horn near the Aya Kapari, which became a Mosque in the 16th century in the reign of Selim II.

Before the Adrianople Gate, in the suburb of Ayyub on the Golden Horn, stands the particularly sacred Mosque of Ali Ayyub Agha with his turbe on the place where tradition says Shihab Ali Şahin al-Wal found his grave during the siege by Mehmed II in 863 (1458-1459) the Conqueror built a Mosque on the spot, which was replaced in 1213-1215 (1798-1800) by an entirely new building on the same plan as the original edifice; the turbe of the saint was last repaired by Mahmut II in 1235 (1819-1820). Among other relics preserved in the Mosque are an impression of the Prophet's foot (*basma-ı şerif*), and in the turbe, the flagstaff of the holy banner (*şamşat-ı şerif*) in preserved. In it the ceremony of branding on the sword (*şafat-ı şerif*) is celebrated at coronations.

The cemetery of Ayyub is famous, with its numerous tombs of Sultans, scholars, poets, viziers etc.

The turbes of most of the Sultans are in the Imperial Mosques; exceptions are the beautiful mausoleum of Sultan Abd al-Monid I (at Haghe Kapari) who died in 1789, in which Mustafa IV (died 1807) is also interred, and the splendid mausoleum of Mahmut II (1839) on the Haskapan; 'Abd al-Halim (died 1877) is also buried in the latter.

The Derwish monasteries, some large, some

small, are very numerous (*hâzîrâ, hâz, shâzîr*); in 1883 there were 166 such monasteries in Stambul and the suburbs, including the villages on the Bosphorus, which belong to the most different orders. The most important are the Mervanî monastery on the Yeniköy (built in 1006 = 1597-1598), the Sunâhî monastery of Merkez Efendi in the same place, founded by *Şeyhî Mehdi el-Ulu* Mevlânâ Mân who died in 959 (1552), and the Mevlâ-wîkhânâ of Perâ, which will be mentioned later.

Medreses (Collages). *von Hammer, Gesch. d. Osm. R.,* ix. 145 *et seq.*, gave the names of 275 Medreses; in 1883 there were 163 in Stambul and Aiyah, and such in Beğliklâh, Top-ikâne and Scutari, or only 172 in all with 1,148 occupants. The most largely attended were: Aya Sofia (148), S. Ahmedi (200), the Medrese of the Sultanahmet (644 in all), and those attached to the Mohammediye (912 in all).

The Hospitals and Asylums, (*hâzîrâ, hâz, shâzîr, Tâhîrân, Tâhîrânî*) which used to be attached to the Mosques, have now been replaced by modern institutions on the European model (the hospitals of Gulhânâ, Hâsârî Paşa etc., cf. *Krieger Paşa, Für die Türkei*, Jena 1904); the best known were the hospital of the Mohammediye and the Asylum of the Ahmedîye. — The *madrasas* (public schools) which used to be attached to the Mosques have also lost their importance: Parliament has just (1911) decided to reduce the number to three.

Libraries. In 1883 there were in Stambul, Aiyah and Top-ikâne, 45 public libraries, with 64,162 volumes in all — almost exclusively Islamic manuscripts —; most of these belonged to Mosques, or rather to the Medreses attached to them. The richest were: the Aya Sofia (4884), the Mohammediye (4885), Nûrî Osmâniye (4782), Eski Kfendi (3833), Kâpuk (2777), and Hâjîrî Paşa (1733) volumes; these figures do not include the collections in the old Topkapu Serai and "public" library (*umûmî*), containing many printed books; founded since that date, catalogues of these libraries (with the exception of the Serai libraries) have since been published in Stambul. The first fully accurate list was given by *von Hammer* in his *Gesch. d. Osm. Kaiser.* ix. 159 *et seq.*; the older catalogues, manuscript as well as printed, (cf. Flügel's edition of *Hâjîrî Khâfî*, vol. vi), have not lost their value as a guide of the modern catalogues. — The two most important collections of the Serai are in the Baghdad Khânâ (2,150 volumes) and in the library built by Ahmed III in 1714 (*hâzîrâ, hâz, shâzîr*, ca. 3000 volumes). The Serai library has been famous in Europe since the 17th century for its wealth in Greek and Latin MSS. (now 37), because it was hoped to discover among these the lost works of classical authors.

The central Bazaar with open shops (*Tarîkâ, Pazar*), as well as the *hâzîrâ* (like the Italian *fontanelle*, both stairways and shops) in Stambul all appear to date from the Turkish period. The Great Bazaar, laid out by Mohammed II, was in earlier times repeatedly ravaged by fire; great damage was also done by the earthquake of the 10th July 1894. A similar Oriental character to that of the Great Bazaar is borne by the Egyptian Bazaar laid out by Sulaimân I in 1560 and rebuilt in 1609 in stone by Ahmed I after a fire (*hâzîrâ, hâz, shâzîr*, bazaar for drugs and spices) near the Yeniköy on the harbour side.

The older and larger Khânâs lie on the streets leading from the harbour to the Great Bazaar, for example the famous Wallîdâ-Khânâ (built in 1646 by Kâim Wallîdâ-Sulân as a work for the Yeniköy), the great seat of Persian merchants with about 400 rooms, the Bayrak Yenî Khânâ, built by Murâd III with 320-350 rooms, the Sunâhî-Khânâ, the Mahmûd-Pâshâ-Khânâ etc. of the others we may mention the Westî Khânâ (as the Taahhûdî quarter) built by Kâpuk Ahmed Paşa and that of Pestew Paşa to the Bahâdîrî quarter. The number of these buildings dating from the older period and still in use may be estimated at 200.

The Caravanserais (likewise called Khânâs) have almost entirely disappeared from Stambul, or have lost their importance as meeting-places for travellers; the largest used to be in Scutari. Among them was the Eski Khânâ ("Khânâ of the Ambassador"), taken down in 1883, which was on the Divanîkhân opposite the so-called "Horn Pillar" (*Çemberli Tahta*), done to the second half of the 17th century (according to *von Hammer, Gesch. d. Osm. Kaiser.* x. 191, ill. 1894) the Emperor's eunuchs were quartered or rather interned there.

Water Supply. The oldest aqueducts were laid down by the Emperor Hadrian and Valens; the picturesque remains of the Aqueduct of Valens, *İzâdîrân Kemer*, are preserved between the third and fourth hills. The Byzantine Emperor arranged for a perfect supply by bringing water through new aqueducts and pipes from the distant springs on the European shore of the Bosphorus to the town. The sultans, who succeeded them, still further extended these waterworks, which were particularly important on account of the danger of the Muslims, then had to do so was the Emperor himself (Keremîz, ix. 10 & 21). Sulaimân I. described the building of waterworks as one of the three great tasks of his life (the two others were the building of his great Mosque and the conquest of Vienna). He ordered his architect Sinân to lay down five aqueducts (*hâzîrâ, hâz, shâzîr*, *Çemberli Kemer*, *İzâdîrân Kemer*, *hâzîrâ, hâz, shâzîr*, and the *hâzîrâ, hâz, shâzîr* with the pipes connected with them and a great reservoir — *hâzîrâ, hâz, shâzîr*).

Çemberli II built the Pyrgos reservoir in 1620; in Ahmed III is attributed the building of the great *hâzîrâ, hâz, shâzîr* in the source area of the Belgrade forest; Mahmûd I built the dam of Baghîc-Kol in 1732 and the aqueduct which supplies Pera, Galata and Top-ikâne. In addition to these works, water has been brought for the last thirty years from the lake of Izerkoy by private enterprise. The classical style of architecture of the older works appears in the *Tarîkâ* (water-distributors) buildings and in the *Sarîrâ* (water-balances) pillars. The best known are the Takîm of Perâ (Mahmûd I) and the two outside the Eski Sâpâ gate on the harbour of Stambul.

Of all the Byzantine cisterns (over a dozen have now been discovered), which were used to collect water for periods of scarcity — droughts, sieges, etc. — and were fed from the great aqueducts only one, that of Yerebatan-Serai ("the under Serai"), has remained in use; the others, at least those that are useless, have been turned into vegetable gardens (*hâzîrâ, hâz, shâzîr*); the others are used, for example the largest of them,

formerly the eastern of *Palladion*, now called *Sin the Street* ("1000 pillars"), as workshops for silk spinners on account of their moist atmosphere. In the Turkish period, thousands of *tsoukaina* (*tsouk*, *tsoukaina*, have arisen, some of them being real works of art, both as regards their architecture and decoration, particularly worthy mention is the fountain of Ahmed III before the main entrance to the Serai (Harem) (Harem) with an inscription composed by the builder himself in 1142 (1728-1729).

None of the Byzantine Baths have survived; their place has been taken by the well known hot baths of *Orientalis* (*Hamam*), at the end of the 19th century, the number of such institutions in Istanbul was estimated at 130 — there are probably about the same number to-day.

The old Byzantine city walls, although they have long been worthless for the defence of the city, have survived practically unaltered on the west side. Mohammed II had them repaired a few years after the conquest and built the fortress of the seven towers (*Yedikule*). The castle of *Yedikule* (*Castle* aptly calls it the *Fortress of Constantinople*) had a garrison under a *Blaster* and was used down to the 17th century as a treasury and to the 18th as a prison for high officers of state, foreign envoys and prisoners of war. In 11 Mahmut Paşa, Mohammed's 11 famous Grand Vizier, was tortured and put to death and *Yedikule* was razed to the ground, in 1247 (1831-1832) the ruins from the *monastery* (*Armenian*) on the *Armenian* were transferred here, it is now left to fall to pieces.

The great earthquake of 14th September 1509 did great damage to the walls, and forced *Bayezid II* to repair them (*see* *Monuments*, *Genl.* 4. *Genl.* *Genl.*, 11, 350). In the reign of *Murad IV* (in 1635) the walls, which had been repeatedly damaged, were rebuilt by *Barbaros Paşa* and white-washed (cf. *Kelly*, *Turkey* etc. I, 1, 12 et seq.). A thorough renovation of the sea walls and the harbour walls as far as *Egri Kapu* took place in the reign of *Ahmed III* in 1722-1723 (*Celebi*, *Genl.* 11, 47 h. et seq.).

Since that date nothing has been done for their preservation; a great part of the sea walls was removed when the Eastern railway was laid, the walls on the Golden Horn have almost entirely covered by the houses that have been built over them, or destroyed by fire and only in a few places have portions of the old city survived.

The Gates of the City-Walls.

a. on the Golden Horn from East to West:

1. *Egri Kapu* (Golden Gate); 2. *Efendi K.* (*Jew's Gate*) before the *Yeni Ulu*; 3. *Halkapasa K.* (*Vishnuker Gate*); these three are destroyed; 4. *Yeni Ulu* (*Gate*) K. (*the Gate of the pier for ships*) usually called *Yeni Ulu K.* (*Prison Gate*) on account of the adjoining *dehşet* prison, which was also used as a female prison (changed in 1247-1831-1832 into a *Karahol* warehouse); now it is the tomb of *Baba İsmail*, the patron saint of the prisoners; 5. *Odun K.* (*Wooden Gate*); 6. *Voni* or *Ayazova K.*, built in the 18th century; 7. *Yüküphan K.* (*Gate of the Rose Warehouse*); 8. *Çiğdemli K.*, so-called after *Çiğdem* who took part in the siege under the *Conqueror*; 9. *Aya*

K. (*Salut Gate*, from the neighbouring church of *Saint Theodosia*, now the *Gökmen*); 10. *Fener K.* (at the entrance to the *Fener* quarter); 11. *Petri K.*, which in the Byzantine period led into the fortified *Petion*; 12. *Yeni Ulu Kapu* (*the new gate leading into the interior of the Golden Horn*); 13. *Saltık K.*, so called after the palace of the *Blachernae*, which was situated there, in the 17th century it still bore its Byzantine name *rod Konyas* (*Blaster's Gate*); 14. *Yeni Ulu K.* (restored from *Ayaz* *Aspet*, as it leads to the suburb of *Ayaz*), in the 18th century also called *Kylopora* by the Greeks.

A. The Gates of the land walls, from north to south:

1. *Egri Kapu* (*Unique Gate*) At *Egri Kapu*, adjoining the city walls are the ruins of the *Toklar Serai*, the palace built by *Constantine Porphyrogenetos* (10th century). After the conquest it was used in turn as a stable for elephants, a workshop for the manufacture of *Nicean* fancies and glass, and has become famous by the finding of the *Coban* ring, the most valuable diamond among the Ottoman crown jewels. 2. *Edirne K.* (*Adrianople Gate*); 3. *Yüküphan K.* (*Camion Gate*); 4. *Mevlâlikhan* *Yeni K.* (*New Gate of the Seraglio-monastery*); 5. *Silivri K.* (*Silivri Gate*); 6. *Kapalı K.* (*the "Walled-up" Gate*, now reopened); 7. *Saltık K.* (*Blachernae Gate*) usually called *Yedikule K.*

The *Golden (Triumphal) Gate of Theodosius II*, has been walled up since the Turkish conquest; the *basileus*, which adorned it as late as the beginning of the 15th century, have now entirely disappeared.

c. Gates on the sea walls, from west to east:

1. *Nisli K.*; 2. *Somrta* (*Primate's*) *K.*; 3. *Yeni Ulu K.*; 4. *Yeni Ulu K.* (now destroyed); 5. *Yeni Ulu K.*; 6. *Kum K.*; 7. *Çiğdemli K.*, called the gate "with the tower" by the Greeks in the 17th century after the stone tower placed above it; 8. *Akhir K.*

d. Gates of the Serai walls along the Sea of Marmora and the Golden Horn:

1. *Saltık K.*; 2. *Yeni Ulu K.*; 3. *Yeni Ulu K.*; 4. *Yeni Ulu K.*; 5. *Yeni Ulu K.* (on the highest point of the Serai, now destroyed); 6. *Yeni Ulu K.*, now destroyed.

These gates were only used for communication with the Serai.

The sacred and profane buildings which have been enumerated, give a clear idea of the changes which have been brought about in Constantinople through its occupation by a people of different race, religion and culture with totally different requirements of everyday life. This revolution which spared nothing, has also affected the numerous monuments and works of art which adorned the streets and public places of *Byzantium*. The *Conqueror* ordered the great equestrian statue of *Justinian* (*see* *the "Horse of Justinian"*) to be taken down from its pedestal and the metal melted down to make cannons; the other monuments met the same fate.

Of the other pillars etc. the following have survived — almost by a miracle, probably because they were regarded as talismans. On the *Armenian* there still stand the Egyptian obelisk, the *Snake Column* (the core of the obelisk of *Constantine Porphyrogenetos*; the latter has however lost its coating of bronze. The *Snake Column* survived in

the khans of the Genoese period that have survived in the Pera-Medinet. The originally Frankish (Italian) population formed the nucleus of the later so-called Latin community of Pera; Greeks (particularly from Chios), Jews and Armenians afterwards settled here; after the foundation of the Arsenal and the gun-foundry of Top-Khâne, Muhammadans from the east and west also forced their way in and took possession of the larger Catholic and Greek churches which they found there. Only St. Pierre, St. George and St. Basil have remained to the Catholics; the others, viz: St. Paul, now the *Arak Dîvân* (a Mosque since 1523 or 1535), St. Maria *de Drapers* (consecrated in 1603), St. Francis (since 1607 the Mosque of Wâhîd), St. Anna (consecrated in 1693), St. Sebastian, St. Clara, disappeared in the course of the xvth and xvith century. Of the Greek churches the best known was the *Kieretzeri*; it disappeared in the xvith century. The Turks have 14 Mosques in Galata of which 4 were originally churches.

Galata with its taverns and other places of amusement was, as Pera now is, much visited by Turks who wished to enjoy themselves there as in France. Mehmed III used occasionally to visit the Catholic churches to see the services.

As early as the beginning of the xvth century, the ambassadors of Venice and France as well as other foreigners also settled on the heights north of Galata in the "*villages de Pera*". Pera, abbreviated from this phrase, became the name of the new settlement and then fell into disuse as the name of Galata, to which it was originally applied. Luigi Goliti, the adviser and agent of Sultan Izzet, Grand Vizier to Sultan III, had his residence there equipt in splendour; the name by which he was known to the Turks, *Agâgân* ("Son of a prince" as he was son of a King) is the Turkish name for Pera. The Greek name is *Stavrodéfi*, "the crossroads", because at the entrance to Pera, the main road from Pera la crossed by the coast from Top-Khâne to the Arsenal.

Pera has since been constantly expanding and with its 100,000 inhabitants forms the real European quarter; Galata remained the commercial quarter and seaport. The Turkish population which at an earlier period had settled on the western and eastern slopes of the high ridge of Pera, is gradually disappearing and only a few small Mosques in the centre of the Christian quarter remind one that Muhammadans also were once settled here.

Two other foundations of the earlier period have survived: the *fiakars* Serai and the Mewlewî monastery on the road between Galata and Pera. The former, built by Bayezid II, was used as a training school for the Imperial pages; in the reign of Selim II and again in that of Mehmed IV (in 1076 A. H. = 1665-1666) it was closed; III Ahmad III revived it in 1724; the old building taken down in 1820, the new one built in 1827 as a medical school with polytechnic since 1867 it has been the Lycée Impérial, imitated on the French model.

The Mewlewî monastery, the oldest settlement of this order in the capital, called "*Galata Mewlewîkhâné*" as the district of Galata included Pera also, was built in 497 (1097-1098), burned down in January 1763 and finally rebuilt by Se-

lim III in its present form in 1210 (1795-1796). It is best known to Europeans as containing the tomb of the renegade Ahmad Pasha (Bosporus, q. v. p. 144) and to Muhammadans by the tomb of Ismail Ankarawi, the commander on the *Maghrib*.

Close to Galata, to the east on the seashore, is the suburb of Top-Khâne so-called after the gun-foundry erected there by the Conqueror himself and much extended by Sultan I. The present building, which is only used at the present day for government offices, as artillery are now procured from foreign countries, dates from 1745, just opposite it, Kapudan Pasha Kiliti 'Abî built his great Mosque in 1580 with a ribbe, both the work of Sinan; the tomb, which is built in the Turkish fashion in bad taste, probably dates from a later period. In 1732 Mahmud I built opposite the Mosque a handsomely decorated fountain; and at some distance, on the open space, is the Nurgatye Mosque built by Mahmud II in 1823-1826 in memory of the massacre of the Janissaries.

The site of the aforementioned observatory, which the astronomer Wâhî al-Dîn built after Top-Khâne by command of Murad III and which was destroyed in February 1850 on the representations of the historiographer Sa'd al-Dîn, cannot be more definitely located.

In the neighbourhood to the Fındıklî quarter is the Mosque built by Sultan I in 967 (1559-1560) in memory of Prince Nishangî who perished in 1553 on the Persian campaign and called after him; it is a well known landmark and has been several times destroyed by fire; it was last rebuilt in 1823.

"Kaba-taşı" "the Rough Rock", was the name of a dangerous cliff near the shore at Dolmahaghe, the *Petra Thermas* of the ancients (see Hammer, *Compt. u. Berp.* i. 191); a certain Mustafa Nedîth, who had a villa there on the shore, built a pier to it early in the xixth century. It was finally rendered safe by the building of a small haven in 1267 (1851) but the name has remained.

Dolma-Baghçe ("the well-filled garden", the translation "Gould-garden" — which first appears in von Hammer, *Compt. u. Berp.* ii. 190 — is based on an amusing misunderstanding). The area which is now occupied by the palace built in 1853 by 'Abd al-Majid and the open space in front of it, was originally a deep gulf between the gardens of Kara Hall and Nezhiktepe, often mentioned in the xvth century. It was regained from the sea in 1614 within three months by Kapudan Pasha Khailî. It was from this bay that the conqueror's ships were dragged into the Golden Horn in 1453 (see above p. 867). At a later period the admirals used to anchor here for several days when the fleet was about to sail and give farewell festivals. — The above-mentioned palace was used as the Imperial residence by Sultan 'Abd al-Majid and his successor 'Abd al-'Azîz till the latter built the palace of Çerâghân; the reigning Sultan Mehmed V has again returned to Dolma-Baghçe.

Bibliography on the Conquest, see Lucas, *Chroniques* and *Chalcocondyles* in the *Corpus*, also *Monumenta Hung. Hist.*, xxi. et seq. (ed. Dethier); A. D. Montmann, *Belagerung und Besetzung Constantinopel*... 1455 (Stuttgart 1858).

The main source for the history of the Mos-

ques of Stamboul and its suburbs is the *Hedder el-Gardahi* the "Garden of Mosques" by Hâfîz Jusufi Efendi of Arwanak (described in the second half of the eighteenth century), which was first made known in Europe by von Hammer (cf. *Gesch. der Osman. Reichs*, ix 46—144); it was printed in Stamboul in 1281 (1862-1865) with the additions made by 'Abd Sami' which come down to the reign of 'Abd al-Majid. The earliest descriptions of any value with pictures were given by Grotot in his *Relation nouvelle d'un Voyage à Constantinople* (Paris 1672); there are fine engravings in d'Ossun, *Traité de l'Empire Ottoman*, Vol. vii. of the folio edition. The section in von Hammer's *Constantinople u. der Bosporus*, i 335—446, although in many places out of date, still deserves to be consulted; see also *L'Architecture Ottomane*, Ouvrage publié sous le patronage de S. E. Edhem Pacha (Constantinople 1871); Corbachy-Garlin, *Die Baukunst Constantinopels* (about to be published); Paspati has discussed the Byzantine churches which are now Mosques in his *Byzantine Mosaics* (Cp. 1877); Lady J. Ebermont, *Étude sur la Topographie et les Monuments de Constantinople* (Paris 1909).

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Among Oriental authorities Ewliya Çelebi (seventeenth century) may be mentioned; there are three recensions: 1. *سفرنامه* (Stamboul 1839

ff.; contains only the first sections); 2. Ewliya Efendi, *Narrative of Travels in Europe, Asia and Africa*, transl. by von Hammer, London 1850 (incomplete); 3rd edition in 6 vols.; Stamboul 1814—1817 A.D.

An almost complete survey of the older travel

literature is given by Ladoke, *Beschreibung der türk. Reiche* (Leipzig 1780), i 399 et seq., II. 93 et seq.; cf. v. Hammer, *Const. u. Bospor.*, vol. i preface.

Plans of the City. On the older plans see Oberhammer, *op. cit.*, p. 25; the first real plan is that completed by F. Knauff in the year 1776 and revised in 1786, which appears in its original form in Choiseul-Gouffier, *Voy. Pittoresque de la Grèce*, Vol. II, 208 J. B. Lechevalier, *Voy. de la Propagande* (Paris 1800). H. Klepper's map, *Constantinople u. der Bosporus* (Berlin 1853) attests Molke's surveys of the years 1836-1837. The latest plan by C. F. Swolpe is practically based in its details on that of Knauff.

View of Eugen Oberhammer, *Constantinopel unter Sulaiman dem Grossen* (München 1902; contains the drawing by Melchior Lotichs of the year 1559); Choiseul-Gouffier, *Voy. Pittoresque de la Grèce*; Perizonius, *Peregrinatio Pittoresca in Constantinopoli et in his Partibus* (Paris 1813); Mölling, *Voyage Pittoresque de Constantinople* (Bern 1819).

(J. H. MÜLLERMAN.)

CONSUL (Arabic *hankar*, Persian *hankar*, Turkish *konsul*), the accredited administrative and commercial agent to the local authority in a commercial town. Turkey gives its consuls the title of *ghasb-könder* and Persian that of *kâr-kardâr*. In Muhammadan countries, the consul as well as those, who claim his jurisdiction, have the right of extra-territoriality; he is the judge of the latter, who are exempt from the jurisdiction of the local courts, except in mixed zones. The old Venetian capitulations granted the republic the right of maintaining at the Porte a consul called the *baile* (cf. the article *ambasador*, p. 640), an official who had previously existed at the Byzantine court; in 1304, the Genoese Podesta had the title "*gouverneur des consuls*" (Santi, II. 212). There was a Venetian consul in Egypt as early as 636 (1238); his right of jurisdiction was confirmed by the treaty concluded with the Sultan al-Malik al-Adil II. (1238—1240 A.D.). The French capitulation, which reserved for French citizens the privilege formerly granted to Venetians (last renewed in 1740), have used the position of consuls in the Ottoman empire: the right of deciding lawsuits between their own citizens, without the intervention of the local authority (Art. 15 and 20); the *hankar* Porte reserves the right of judging cases in which the consul is a party, but he cannot be imprisoned nor the seals placed upon his dwelling (Art. 16); they may make wine in their homes or import it from abroad without anyone interfering (Art. 40) or levying duties upon it (Art. 31). They shall employ such native dragomans and such janissaries (*yandji*) as they please (Art. 43 and 50). They are to be allowed to hold their flag on residences which they have had to for some time [except in certain towns such as *Dimas*] (Art. 49). They are to examine the papers of vessels of their nationality (Art. 54), issue the consular dues (Art. 64), deliver and examine passports (Art. 61); they shall be present at the searching of the *hankars* in connection with any crime committed by one of their countrymen (Art. 65 and 70).

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1876), p. 386 et seq.; *Capitulations de*
Traité de la France, p. 37, 55 et seq.
(CL. HIST.)

CORAN [See CORAN.]

CORBAÏL, a title applied to colonels of the regiments of Janissaries (*seks*) [see the article JANISSARIES] and to prominent individuals in the smaller townships of Turkey on whom it devolved to entertain passing strangers. At the present day it is used only as a title of Christian country gentlemen.

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(F. GIBBS.)

CÓRDOBA, French *Cordoue*, English, Italian and German *Cordoba* (KORDOVA), Arabic *Kur-tuna*, Latin *Corduba* (370 feet above sea-level) on the right (north) bank of the central course of the Guadalquivir (from the Arabic *Wād al-Kabir* "the great river"), the ancient *Urtuba*, with 60,000 inhabitants, is at the present day the capital of the province of the same name which lies on both sides of the river in the heart of Andalusia. The southern and smaller half of the province, practically the famous *La Campiña* (*ḥimā al-Kampiña*, Latin, Arabic text, p. 174), rising in the south east to a height of over 1200 feet, is more level, hot and fertile, being especially devoted to viticulture, while the northern, larger half which begins in the Sierra de Córdoba immediately to the north of the town, rises to heights over 2000 feet high in the central Sierra Morena (Marion's Mount) with the plateau of los Pedroches which declines to a northerly direction to the Záfor valley in the west and the Guadalquivir valley in the east; this plateau is called *ḥimā al-faḥḥā* by Idri' and by others *ḥimā al-Kaḥḥā* "sunfield" and in it lies the little town of Pedroche known to the Arabs as *Bayrawd* or *Bayrak* (whence *al-Bayrak*, q. v. above p. 735). The north has a more temperate climate and includes great stretches of hill country, suited for sheep and horse breeding (*caballos cordobeses*) and rich deposits of coal and minerals. The name Córdoba has frequently been explained as from the Pœnician-Punic: *קורבא*, "good town" since Camille Rist suggested this etymology in his *Description de l'Espagne de l'Épique d'Al-Andalus*, Madrid, p. 161 (for even earlier etymologies see *Madrid*, vi. 646 and *Malaga*, i. 335). The name is certainly not Semitic (not Old-Iberian (cf. *Balduba* the Old-Iberian name for Caesar-Augusta, whence *Saragossa*, *Zaragoza*: there is a *Balduba* = *Medinilla* in the south between Málaga and Gibraltar). After the second Punic war it became known as an important and wealthy commercial city (*in Córdubensi*) under the name *Κορδοβα* or *Κορδοβα* or *Κορδοβα*. It was finally taken for Rome by St. Marcellus in 152 B. C., colonized with Roman citizens and as *Colonia Patricia* raised to be the capital of the Provincia of Hispania Ulterior. As Córdoba had taken the side of Pompey, it was severely punished by Cæsar after the battle of Munda in 49 B. C., but in Imperial times it remained the capital of the province (it was the home of the two Senecas and Lucan) alternately with Ilipolis (Seville) and Tarraco (later the Arabic *Tālijay*, Lewigih king of the Visigoths took it in 571 from the Byzantines

It had been settling in Southern Spain since the time of Justinian, but although it was a see of a Bishop it remained unimportant under the Goths.

In 711 Córdoba was captured by Muḥammad al-Rumī, a Mohammedan slave — it was betrayed by the Jews — but 400 Goths held out for three months longer northwest of Córdoba in the fortified church of San Acisclo. The town was treated very leniently by the Arabs (*Sinemat*, *Historia de los Morábetes*, p. 49).

As early as the year 100 (719), al-Samī b. Malik al-Khawāsim, the sixth of the 23, mostly ephemeral, Umayyad governors, transferred the seat of government definitely from Seville to Córdoba and repaired the ancient Roman bridge. When the last governor Ḥusayn b. 'Abd al-Rahmān al-Fihri (126—138 = 747—756) was overthrown by the Umayyad prince 'Abd al-Rahmān I b. Muḥ. al-Dakḥil (q. v., p. 53), who had escaped the massacre of his house in Syria, the great period of prosperity of the city began, and lasted throughout the Umayyad dynasty (q. v.) of Córdoba, which was independent of the 'Abbasids in Baghdad (138—403 or 421 = 756—1031 or 1031). This incomparable period of splendour of the western rival of Baghdad, the city of the Caliphs, is uniquely perpetuated in the great mosque lying just in front of the lofty ancient Moorish bridge-head, the fortress-tower of Calahorra (Arabized from the Iberian *Calagurris*), the Ka'ba of the west; although, at the re-conquest in 1236, it became a Christian cathedral and was disfigured by alterations, it has on the whole faithfully retained its Arabic character with its forest of pillars, its outer court (*Patio de las Naranjas*), the wall which encircles it as if it were a fortress or monastery, the bell-tower, which was however renewed in 1593 and 1763, along with its popular name of *la Mezquita* "the Mosque" while all the other splendid buildings and monuments of this world-famed period of splendour in the early middle ages have disappeared except for a few wretched fragments. When the shrewd 'Abd al-Rahmān I had laid the foundations for the supremacy of his dynasty in circumstances of exceptional difficulty, by attaining some success in putting a stop to the rivalries and quarrels of not only the Arabs of North and South but also between them and the Berbers of North Africa, the Spanish renegades and the Moors who remained a constant menace to Arab rule in Spain and brought the ultimate fall, he began the building of the great mosque in the last two years of his life 785—786. His son and successor Ḥishām I 173—178 = 788—796 completed it, and built the minaret (often called in Spain *torre de* and now *torre de muelle*), but 'Abd al-Rahmān II. (206—238 = 822—852), son and successor of the Amir al-Hakim I. (180—206 = 796—822), found himself forced to enlarge the building; by extending it 11 avars northwards he added 7 transepts with 20 rows of pillars and built the second *mihrāb* into the south wall, west of the present *Capilla de Nuestra Señora de Villaviciosa* (833—848), while his son and successor Muhammad I. (238—273 = 852—886) had in 852—856 thoroughly overhauled the older building, which had been too hurriedly put up; he devoted particular attention to the decoration of the doors and walls, raised off the *mihrāb* reserved for the Amir and the court in front of the *mihrāb* by a wooden screen

built a covered passage (*zafra*) from Alcazar, the palace to the west of the mosque, to provide a direct and private entrance to the mihrāb for the daily prayers. 'Abd al-Rahmān III. al-Nāṣir (300—350 = 912—961), the "Ḥafṣid" (q. v. p. 53), who marks the zenith of the Arab epoch in Spain, rebuilt the minaret, which had been severely damaged by the earthquake of 830, in splendid fashion; he was also the builder of the celebrated country house Madīnat al-Zahrā (now called Córdoba la Vieja) for his beloved al-Zahrā, 1½ hours' journey northwest of Córdoba at the foot of the Sierra (near the convent de San Gerónimo which has been built out of the ruins of the palace), but practically nothing is now left of it (cf. Maqāṣat, i. 344 ff. seq.). The most beautiful extension of the mosque proper (almost doubling it) was carried out by the learned and scholarly Caliph al-Hakam al-Mustansir bil-lah (350—366 = 961—976), son and successor of the great 'Abd al-Rahmān III, who ordered his Prime Minister or Grand Vizier (called *ḥakīm* in Spain) Ḥisām al-Hakīm (the Slave) to extend the colonnades to the mosque to the south by the addition of 14 transverse, and to add a splendid new mihrāb, a new *zafra* and the third noble mihrāb, which alone has survived in its entirety. The last great extension was made by Ḥishām II al-Mu'ayyad (366—399 = 976—1009) powerful vizier, 2nd regent al-Manṣūr (Almanzor, died 1002), who added seven colonnades to the whole length of the building in the east and thereby raised the total number of *ḥall* (previously 12) to 19, but threw the mihrāb out of its proper place at the end of the central axis of the sanctuary (on account of the proclivities slope down to the Grand Mosque) and was found impossible to extend the building further to the south). Like al-Zahrā in the N.W. al-Madīnat al-Zahrā ("the Hourisburg city"), founded to the east of Córdoba by al-Manṣūr to be the seat of the government and his officers, was destroyed in the period of revolution in the beginning of the 11th century and has now quite disappeared.

After the complete extinction of the Umayyads with Ḥishām III al-Mu'ayyad (418—423 = 1027—1031), Córdoba became a republic under the presidency of these *Ushwārī* Abū 'Al-Ḥasan Ushwārī b. Muḥammad b. Ushwārī, 1032—1043, Abū 'Al-Walīd Muḥammad, 1043—1064, and 'Abd al-Malik, 1064—1070. In the latter year it passed to the 'Abbāsids of Seville; in 1091 the Almoravids and in 1148 to the Almohads. With its conquest by Ferdinand III of Castile in 1236 it began to decline.

Of the countless Arab scholars who belonged to Córdoba, we will only mention here Ibn Hazm, died 1044, Averroës (Ibn Rushd), died 1126, and Maimonides, died 1204.

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COROMANDEL, the name adopted by European geographers for the eastern coast of India. It is a corruption of *Choramanjale*, "the kingdom of Chora or Chola", which is found in Tamil inscriptions of the 11th cent. at Tanjore. The early Mohammedan name for the same coast is Maḥar (q. v.). (J. S. Cotton.)

CRAC, CRATH, a medieval Frankish corruption of the place-name KARAK (q. v.); CRAC DES CHATELAINES see *AL-AKALD*.

CRETE

1. Present Conditions and Constitution.

Crete, the geography and pre-Muhammadan history of which will not deal with here, was called *كريتش* by the Arabs and *Kleid* by the Turks. At the present day it is an autonomous state, owing the sovereignty of the Porte but paying an tribute and governed on behalf of the four protecting Powers, Britain, France, Italy and Russia, by a High Commissioner (ill 1906 Prince George of Greece, who was followed by Zaimis; the post is at present unoccupied). The High Commissioner is assisted by an Administrative Council of three members (*syndikoi*), who control the departments of Justice, Finance, Education and Home Affairs. They are appointed and dismissed by the High Commissioner, are responsible to the Chamber and may be impeached before a special tribunal. According to the constitution which was granted on the 26th—28th April 1899 and modified on the 21—22nd February 1907, the Chamber of Deputies (*syndes*) was elected to represent the people. One deputy is elected by each 5000 inhabitants. The Chamber meets annually on the 1st May for 2—3 months. There are elections every two years. Parliament has control of finance and appoints taxes.

The four protecting Powers control the foreign affairs of the island.

Crete is divided into 5 *eparchies*, formerly called *nomoi*: Canea, Candia, Rethymnos (York Remos) Sphakia and Lassithi (Turk. *Lashid*) each of which is under a Nomarch. Canea is the capital.

Ecclesiastical affairs are controlled by the Synod, which consists of the Metropolitan and seven bishops of the island. They meet in Candia (Heraklion).

Justice is administered on the French model. Muhammadan judges retain their jurisdiction in matters of religion, marriage and inheritance as well as in all the wardship of minors. The police and militia are commanded by Greek officers.

According to the last census, that of the 31st Dec. 1911 the population is as follows: 307,812 Christians, 27,552 Muhammadans, 487 Jews, in all 335,851.

2. 1714-1879.

The Muhammadans first came in contact with the island on their earliest campaigns against the Byzantines and occupied it temporarily in 873. We know very little of the history of this early period. It was not till 823, that Abū Hāshim 'Omār b. 'Alī b. Shu'ayb al-Hafsi (q. v. p. 87) permanently won Crete for Islam. Abū Hāshim 'Omār was the leader of the mercenaries, who had to flee after an unsuccessful rising against Hakkis in Cordoba. On his raids on the Mediterranean coast, he landed at Crete which he gradually subjected with the exception of the territory held by the Syriakoi. In spite of repeated attempts by the Byzantine Emperors to drive them out, the Muslims retained their newly won possession for 133 years. To render their footing on the island more secure, they built the new capital of Khandaq, which later became Candia, near the promontory of Cherson. This name was continuously applied to the whole island down to the most recent times.

In 961 the Byzantine general Nikephoros Phokas succeeded in taking Candia after besieging it for several months and soon after subjecting the rest of the island. The last Amir 'Abū al-'Asrā died in Constantinople and his son Aqunnes entered the service of the Emperor. The Muhammadan population left the island or in a short time adopted Christianity.

After the conquest of Constantinople by the Latins, Crete fell to Count Boniface of Montferrat who sold it to the Venetians in 1204. Down to the Turkish conquest in 1669 it remained under Venetian rule, which, although very unpopular with the inhabitants and on several occasions guilty of acts of great cruelty, nevertheless produced a period of prosperity ~~which~~ as it has never again reached.

In 1645 began the Ottoman conquest. The pretext given was an attack which the Venetians and Maltese had made on the Khaila Agha of Tripoli when he was on the way to Egypt with a slave and her child, whose father was said to be Sultan Ibrahim. Their intention to occupy the island ~~was~~ however of much longer standing. After a siege of 57 days the Turks took Candia, then Rethymno and after long and weary fighting and a desperate resistance on the part of the Christians they finally occupied Candia (1645-1669). The whole western world sent embassies to the Venetians under Morosini. Nevertheless the town had to surrender on ~~the~~ 27th Sept. 1669 to the Grand Vicer Ahmad Köprülü. By the terms of the treaty of peace the Venetians only retained Gherusa, Suda, and Spinalonga. It was not till 1713 that the latter finally passed to the Turks.

At first the ~~Muslims~~ had hailed the Turks as liberators from the hated Venetian yoke and aided them in many ways, but soon saw that they had only made their position worse. Many of them sought to advance themselves by adopting Islam. These Muhammadan Cretans, who were hated by

their former coreligionists, the Christians, even more than the immigrant Turkish elements, who were on the whole less numerous, were the real cause of oppression. They became the proprietors of the land; the fanaticalism of the island was centred round them, and were the real rulers of the island, so the Ottoman government could do nothing against them. We really know very little about Turkish rule in Crete up to the beginning of last century. Small things had often taken place but it was not till 1770 that there was a serious revolution. It was begun in the hope of receiving support from the Russian Empress Catherine II, who ordered Admiral Orlov to cruise in Greek waters, and was put down by the Turks with great rigour. In 1803 the governor (Mutasarrif) 'Othman with the help of the Christians managed to suppress the Jacobins for a brief period. He was however misrepresented in Constantinople and recalled. The Jacobins then became masters of the island again. Crete took a prominent part in the war which began in 1821 for the freedom of Greece. The rising assumed such compass that the Sultan (1821) had to summon Muhammad 'Alī from Egypt to his help. When, in 1830, the Conference of London established Greece's independence of the Sultan, Crete was not, as was hoped, given to Greece but to Muhammad 'Alī. Majestik Pasha, an Albanian, governed the island from 1832-1852, even after it was returned to Turkey in 1840. His rule ~~was~~ on the whole the best that Crete has had. After various smaller disturbances, the greatest revolution the island had yet seen broke out in 1866. It was only by great sacrifices on the part of Turkey and the granting of various demands of the inhabitants that peace was restored in 1868. In the so-called 'Organic Statute', a national assembly, mixed courts and other reforms were introduced. When Turkey was occupied in 1878 with the war with Russia, Crete rose again. The Treaty of Berlin did not grant the wishes of the Cretans and Greeks, but only bound the Sultan to carry out the provisions of the 'Organic Statute'. On the 15th August of the ~~same~~ year, the Pact of Chalepa (Chalepa near Canea) was signed by which the Cretans were practically granted self-government. Affairs however were not improved thereby; on the contrary they became worse. A period of purely party government followed during which the finances particularly suffered. In 1885 a revolution again broke out. The Pact of Chalepa ~~was~~ nominally modified, but practically annulled, and the island was governed by the governor sent from Constantinople. In 1894 Karathodoris Pasha, a Christian, was appointed governor, because the Cretans wanted a Christian; but he also was powerless. Almost the whole island was in revolution. He therefore sent in his resignation which was accepted in February 1896. Disorder increased more ~~and more~~; at Whittemide there was fighting in the streets of Canea between Muhammadans and Christians so that the Great Powers sent their warships to the island, which arrived on the 26th May. On the 26th July the Christian deputies declared themselves ready to adopt the scheme of autonomy prepared by the representatives of the Christian Powers and the Porto, but the revolutionary committee of the rebels in Campi was against this and the Muslims also were not satisfied. On the 3rd February 1897, there was again fighting in

the streets of Candia, and at the same time the town was set on fire in several places. The foreign Powers landed troops from their ships. Greek warships soon afterwards appeared, which attacked a Turkish transport. Greek troops were landed. During the war between Greece and Turkey which ended so disastrously for the former, affairs in Crete remained unsettled. In 1898, Germany and Austria withdrew their troops. The remaining Powers (Britain, France, Italy and Russia) divided the island into four sections each of which was ruled by one Power. After a rising of the Muhammadans of Candia and an attack on the English, the Powers demanded that the Turkish soldiers should be removed from the island by the 15th Nov. 1898, which was done. Prince George of Greece was then installed as High Commissioner for three years. Peace signed at first but the Muhammadans emigrated in large numbers. Discontent had been increasing since 1901 and in 1903 there was again a rising. The claims for union with Greece became stronger and stronger. The Powers were determined to maintain the status quo. On the 11 Oct. 1906, Zaimis, a former Prime Minister of Greece, became High Commissioner. On the 30th March 1908 he announced to the Powers that the conditions for the withdrawal of their troops had been fulfilled, namely: 1. the creation of a national gendarmerie, 2. the maintenance of order, 3. the complete security of the Muhammadan population. The Powers therefore resolved to withdraw their troops. In several places risings of the Muhammadans took place, who believed themselves to be left defenceless at the mercy of the Christians. On the 29th Oct. 1908, the Cretan National Assembly proclaimed a union with Greece. The Powers protested and on the 13th July 1909 resolved to station four warships to protect the Muhammadans and preserve the unalienable rights of Turkey. The last note of the Powers to the executive committee on the 21st-24th Sept. 1911 announced: "Les Puissances Protectors de la Crète ont décidé de ne pas pourvoir au poste de Haut Commissaire laissé vacant par Mr. Zaimis et de ne rien changer au statu quo de l'île". Neither side has been satisfied with or pacified by this decision.

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CROJA. See 45 (1914) 3, p. 224.

CÜ, a river in Russian Turkestan, rising in the Tien-shan mountains and called Kökür on the upper part of its course, approaches within 4 miles of the west end of the Issyk-Kul and sends out a branch, the Kutenakul, to this lake; the river itself rushes through the Mam (Higam) ravine, receives the waters of the Great and Little Kebin on its right bank and on its left the Aysa and Kuragat with their tributaries and after a course of about 650 miles falls into the small lake of Saunul-Kul, about 80 miles from the head of the Sir-Darya. The CÜ forms the northern boundary of the Sir-Darya territory from the neighbouring districts of Semipalatinsk and Akmoinsk, and a part of its eastern boundary from the Semiretche territory.

From the mouth of the Kuragat to the Saunul-Kul, the CÜ flows through a dreary waste, which has never been of any economic importance; at the present day the banks of the river in this area are visited by a few nomads in winter only. On the other hand the pastures on the upper course of the river have always been of great importance for the nomads; below the Kum casting, the geographical conditions favour the development of agriculture, so that permanent settlements were made here at a very early period; the water used for irrigation purposes is, as in the valley of the Amu-Darya and Sir-Darya also, not for the most part taken from the main stream but from its tributaries.

Even in the pre-Muhammadan period, in the fifth century A.D., there were villages and even a town which was a centre of commerce here: as we know from Hsün-tsang's journal, the culture of this district had developed under the influence of Turanian civilisation. The land from the CÜ to the valley of the Amu-Darya is regarded by Hsün-tsang as being under the same civilisation. In his time, two great trade-routes led through the valley of the CÜ from China to Western Asia: one via the Ili valley and the Karak pass, and the other through Chinese Turkestan to Aksu, thence over the Bedel pass and along the south side of the Issyk-Kul. In the valley of the CÜ some pre-Muhammadan geographical names have

survived to the present day, such as that of the village of *Shetso* or the river *Asipara*.

Even in the oldest Arab itineraries (the *Khamshah*, ed. de Goeje, p. 29; *Kudma*, ibid. p. 200) several towns are mentioned in the neighbourhood including *Nawaksh*, which is also mentioned by *Yuhann* (ii. 252, etc.). The valley of the *Ca* was only affected in the extreme West, and then only temporarily, by the Arabs on their campaign of conquest, campaign against Kullin, the western Turan, in 604 = 51, mentioned in the *al-Akhbar*, ed. Leunberg, vi. 164; Islam does not appear to have penetrated here till the Selmanid period. The *Ca* itself (called *Sul-yu* or *Sul-shu* in Chinese sources) is not mentioned in Muhammadan literature before the Mongol period; but the *Ca* of the two *Sul-yu* (Sul + *para*, *sh*, "water, river") is apparently connected with that of the river. The name *Sul*, of the Hami region, mentioned by *Gantsh* (ib. Barthold, *Oriss* p. 244) & *Sindjar* (ib. *Oriss*, p. 205) seems to have survived at the present day in *Ust-urk* (the name of the entrance to the ravine); the word *sh* according to *Gantsh* means "narrow" (probably in a local dialect). The name *Shigshu* first appears in the *Zafar-nama* of *Shah* al-Din Yaqut (Arabic edition, i. 274), as does the name *Kashgar* (ibid.).

Down to the time of the Mongol conquest, the town of *Balkhash* (q. v. p. 614) in the *Ca* valley was the residence of most of the nominal rulers of Turkestan, of the Muhammadan *Ala-Khwa* (or of one of their branches) as well as after the sixteenth century of their descendant conquerors of the *Kashghar* stock. Almost all conquerors of Eastern Asiatic origin, who have invaded the western part of Central Asia, have passed through this district. The revolt against the *Kashghar* in 607 = 1010 and the destruction of the town of *Balkhash* probably affected the other settlements considerably, although only temporarily. In 1218 the land submitted to the Mongols without resistance. Three years later the Chinese pilgrim *Cangye* crossed the *Ca* on a wooden bridge; at this time there was a small Muhammadan town immediately to the west of the *Kashghar* pass and a number of villages between the *Ca* and the *Talas*; in addition to *agrawans*, *amirans* and the breeding of *sheep* were the only occupations followed. In 1259 again the Chinese traveller *Cangye* found a numerous population here but there were already many ruined sites which seem to show that a decline had set in. According to *Rashid al-Din* (the passage given by Barthold, *Oriss* etc. p. 35, note 2 is wanting in most manuscripts, and even in *Moher's edition*), "*Ca*" was in his time still a land with many villages which was governed by the princess *Kashghar*, daughter of the *Kashghar* who had died at the beginning of 701 = 1301.

To the same period (viii-viii = viii-viii centuries) belong, as the *Oriss* epigraphs show, the Christian settlements discovered at *Plahpek* and *Tashkent*. Even the district on the *Ca* had some importance in the history of Nestorian Christianity, as is clear from the title of the Bishop Metropolitan of *Kashghar* in the *Tibetan Annals*: "*Mahayana Chhangarac or Nanchuan*" (obviously the *Nawaksh* mentioned above). The inscriptions on the tombs are composed partly in Syriac and partly in Turki (in the *Syriac alphabet*); an Armenian epigraph of the same date has

also been found in this neighbourhood. When and how Christianity was definitely destroyed by Islam is unknown. The Catholic *al-Akhbar* speaks of a religious persecution in the year 1333, in the following year several Catholic missionaries perished in their persecutions. According to the inscription the land was visited at the same year by a pestilence. It has been supposed that this was the "Black Death" which appeared nine years later in Western Europe, but no mention is made of it by *al-Akhbar* who must have passed through this district on his route from Uygur to *Alash* or to the *Khitan*.

Certain it is that the constant wars and struggles for the throne in the thirteenth century (cf. the article *Kashghar*, p. 314) proved fatal to prosperity and civilisation, both Muhammadan and Christian. Even in the history of Timur's campaigns earlier towns and villages are mentioned on the *Ca*. In the time of Muhammad Shah, the author of the *Tarikh-i-Rajsh* (about the middle of the sixteenth century), there were only the ruins of ancient towns in this district; their very names had been forgotten. Muhammad Shah mentions an inscription on a tomb of the year 711 = 1311-1312 and several buildings, including a *mosque*, a *madrasa* and some domed buildings, all of which were in ruins. These ruins were called *Masara* apparently from the highest building among them. The only medieval building (but *ca.* arrived on this site not far from *Tashkent*) at the present day, is a high tower, called *Burana*. The tower has been frequently described and reproduced (cf. e. g. Barthold, *Oriss* etc. Plate VI and is apparently to be identified as the minaret of the *Tashkent* mosque; even its name, as *Petrovskii* suggests (*Zapiski vost. otd. Imp. Russ. arkh. obsht.*, viii. 351) may be derived from the Arabic *masara*.

Down to the sixteenth century, various nomadic peoples have occupied the *Ca* valley in turn; for a period the land was under the rule of the pagan *Kashghar*; even their successors the *Turkic* *Kashghar*, who had successfully effected in Islam before the Russian conquest. The *Kashghar* of *Khokand* had succeeded in subduing all the nomadic peoples on the lower course of the *Sir Darya* as far as the *Al* valley, several settlements were again founded on the *Ca* and its tributaries by colonists from *Masara* of *Nish*, two of which, *Plahpek* (*Plahpek* in the histories of *Khokand*) and *Tashkent*, were fortified. When the Russians penetrated into the *Ca* valley over the *Kashghar* pass (the *Ashtuk* of the histories of *Khokand*) from the *Al* valley, both settlements were taken in 1860 and destroyed. *Plahpek* in under Russian rule the capital of the district. A post road now runs north from *Plahpek* across the *Ca* and the easy pass of *Kashghar* into the *Al* valley; the old route via *Tashkent* and the *Kashghar* pass is no longer used, in fact the district around the modern *Tashkent*, north and south of the main stream, has no longer the importance it had in the middle ages. In the last few decades a considerable number of emigrants from Russia in Europe have settled here; lands in the *Ca* valley have also been allotted to the *Dzungars* who fled from Chinese Turkestan.

Plahpek et *Tashkent*: Histoire de la vie de *Masara*, *Tashkent*, trad. par Stan. Julien (Paris 1893); *Mémoires sur les peuples nomades*, trad. par

permanent occupation of the island but was merely a rubber raid. The town of Salamis-Comitene was destroyed on this occasion. The result was, if we may believe the Arab sources, that the island had henceforth to pay the same tribute to the Muslims as to the Byzantines. The Arabic name *Larnak*, wife of 'Ubayd b. al-Samit, was taken part in the expedition and died during the course; a town which is said to be here now. Larnaca is still regarded as the greatest Muslim sanctuary in the island (see *Yearn. of the Royal Soc.*, 1897, p. 38-101). A second expedition in the year 33, according to Rashidun, led to the first step towards the subjugation of Muslims and the extension of Islam to the island. Mas'ud's successor Vaid again visited the island, according to the Arab accounts, the correctness of which is doubted by Wallinga. One of the conditions of peace between 'Abd-Allah b. Mar'ath and the Emperor Justinian II in 69 (688-9) (Theophanes, ed. de Boor, p. 163) the Muslim of the Cypriot tribute between the two powers. In 123 (743) Walid II is said to have departed Cypriotes to Syria.

From these accounts it is clear that Cyprus in the Unmyd period, apart from occasional Arab *razzias* and quite ephemeral occupations, retained a fairly independent position between the two great powers, to which it was materially bound by the payment of tribute, in which point the sympathies of its Christian inhabitants were with Byzantium than Islam. Under the *Khilafas* the situation became still more favourable to the Byzantines. It is true that we read of successful expeditions against Cyprus, under Harun al-Rashid, for example, and even later. It is clear that on these occasions permanent occupation of the island was not thought of but Byzantine influence always soon became preponderant again (Byzantine conquest, 874-876). The population remained Christian as before; their hosts assured them friendly relations one with the other. The island was however used as a naval base by whichever side happened to be predominant — as for the time. After Nicephorus Phocas (963-969) we find it again in the possession of the Byzantines.

When Richard I's fleet passed Cyprus in 1191, Isaac, a son of the ruling house of Comnenus, was ruling there independently. The plundering of the ships of his fleet, which had been wrecked there, was followed by the conquest of Cyprus by Richard; he sold the island to the Templars, who soon passed it on to Guido of Lusignan. Franks held the island for almost 400 years; massive fortifications and churches still remain as witnesses of their rule. The Frankish kingdom of Cyprus was a powerful ally for the Crusaders; on the other hand it formed a permanent menace to the Muslim Kingdom of Egypt and Syria.

Habib I, the real founder of the Mamluk kingdom, therefore sent a fleet against Cyprus in 699 = 1210, but this was wrecked off al-Limna = Limassol. The first serious blow to the Lusignan kingdom was struck by the Mamluks who occupied Famagusta in 1273. It was not till the third decade of the 14th century that the Mamluks took serious steps to retaliate for the repeated raids by the Cypriotes. After Saladin himself (q. v., p. 688) had temporarily taken a part of Limassol in 127 = 1284 with his death a large expedition appeared the following year before al-Salibi =

Famagusta and after brief fighting at the salt-pans (*al-Malaka* now known as *Larnaca*) destroyed the citadel at Limassol. The next day, however, the Lusignan kingdom was struck in 129 = 1290. The Saladin army again occupied Limassol. A decisive battle was fought between this town and al-Malaka at Mithras, in which King James was taken prisoner. The Mamluks devastated the sanctuary of Maronitis (*Maronitis* = *Maronitis* and were captured al-Afrasiya (= *Lebanon*, *Nikea*). They did not however think of occupying the island permanently. They were content with exacting tribute, an arrangement which several times afterwards gave the Mamluk Salid an excuse for armed intervention. The kingdom of Cyprus then continued to survive; indeed in the reign of James II, Famagusta was again threatened in 12 Caterina Curiano, the widow of the king, ceded the island to Venice in 1289. It was still in the latter's possession when the Ottomans under Selim II proposed to conquer it. The *Malak* *Malak* occupied Nicosia in September 1570; Famagusta held out till the following August. Turkish rule which was established by a *ferma* was introduced with the greatest ease; — though the Venetians were not entirely blameless in this matter — and was a period of great decline. On several occasions (1665, 1690, 1764-1766) rising had to be put down by force. The decline of the importance of the island, which had begun with the exhaustion of the copper mines in quite early times, was sealed by the development of steamships. In 1832 Muhammad Ali occupied Cyprus and was formally granted it in the following year, but had to return it to the Sultan in 1840.

By the *Convention* of the 4th June 1878, Cyprus passed under English administration, the Turks retaining a nominal suzerainty, in return for which England pledged herself to guarantee the Asiatic possessions of Turkey against Russia.

The island is governed in the name of the King by a High Commissioner, who is assisted by a Legislative Council of 18 members (10 *ex officio* and 8 elected: 3 by *Angliotomani*; and 5 by non-*Angliotomani* voters) and by an Executive Council (of 3 members, only advisory). For administrative purposes the island is divided into 6 districts: Nicosia, Famagusta, Larnaca, Limassol, Paphos and Kyrenia.

With good government, Cyprus has again revived. Between 1878 and 1901, the population rose from 124,000 to 237,000. The majority of the inhabitants are Greek Christians; the number of Turks in 1901 was 48,500, and of Muslims 31,300. The economic prosperity of the island is also developing. Roads have been made and a railway from Famagusta to Morpho via Nicosia laid down. In 1900, which almost doubled between 1900 and 1907, imports practically balanced exports (chiefly cotton and barley) with a value of £ 600,054 and £ 603,530 respectively.

Littérature: *Ar.*: Rashidun (ed. de Goeje, p. 152-158; *Mal. Geogr. Arab.* (ed. de Goeje, p. 70 et seq. i. 118 et seq. 137; iii. 184; vi. 225, *Idris* (ed. Jauher), ii. 130; *Al-Bihar*, *Dihannun* (Constant, 1845), p. 612 et seq.; *Wellhausen* in the *Göttinger Nachrichten*, 1901, p. 418, 423, 443; 445; *Wallace*, *Wikipedia* & *Arabic* (St. Petersburg 1900); *De Mus-Lartie*, *Histoire de l'île de Chypre* (Paris 1890) & *Revue des*

peuples de la nation de Languis (Paris 1852—1861); L. Choix, *Un dernier lien des croisés*; *Mémoires de la Soc. Dr. Hierosol.* i. 303—315; Obeilmonier, *Die Insel Cypern* i. (München 1908); G. H. Cobham, *Cyprus* (Cambridge 1908); doi, *Histography*

of Cyprus (Cambridge 1908); J. T. Hinchman and G. D. Cobham, *A Handbook of Cyprus* (London 1909); Baidies, *Palästina und Syrien* (Leipzig 1910), p. 363—372.

(H. HARTMANN.)

D.

DABBA is **DAW** or **TAUKH** or **ALYAS** or **ALYAS** was the ancestor of the well known tribe of that name. The name (which means a beard, *lucida mandibula*) is borne also by Dabbu b. 'Amr of (Judah), Dabbu b. al-Harith b. Khatib, and others (cf. Tabari, i. 2710—2712; in 1359 Dabbu b. 'Udd was brother of 'Abd Mani and of Munir (variously 'Amr) and uncle of Tamim b. Mu'ir. He is sometimes included amongst the Rabba which strictly denotes the three sons of 'Abd Mani only.

The pasturing grounds of this tribe lay to al-Yamama, but included the Wadi 'Ajl in Nadjd (Wustenfeld, *Geograph. Tabellen*). During 222 was to 'Abu and 'Ubayy, the former at one place settled amongst Dabbu, but, owing to a quarrel, they had to leave, and when the break of the war between the Baya Tamim and the Banu 'Amir b. Sa'ad, 'Abu entered the territory of the latter tribe. Upon this the tribes of 'Ubayy, Asad and most of Tamim, together with Rabba and the Rabba, united in an attack upon 'Amir and 'Abu. They were, however, defeated at the battle of 'Uzaym. This happened some time about the year 599 A. D.

When, in the Caliphate of 'Abd Rahr, the prophetess Sajah appeared, her claims were admitted by many branches of Tamim, especially 'Ubayy b. Munzir, but Rabba and the Rabba held aloof. On the defeat and death of 'Abd 'Ubayy at the battle of the Bridge in the year 12 A. H., or 634 A. D., Rabba is mentioned as one of the Rawad tribes who cast in their lot with al-Muthanna; and they distinguished themselves by their defence of 'Ajl in the battle of the Camel in which they lost 1000 men. They settled in Bagra and took their full share in the repeated disturbances in that town. They opposed 'Ubayy and were engaged in the wars of 'Ubayy. When Salim b. Khatib held Bagra for the Umayyads in 132 A. H., Rabba were opposed to the 'Abbasid cause. They took a half-hearted part in the expedition of 'Abbas b. 'Amr al-Ghassawi against the Ghassanids in 287 A. H.

A few members of the tribe migrated to Spain (Makki, i. 185). Rabba is one of the three tribes of al-'Arab, who did not form alliances with other tribes. Eventually, however, they became absorbed in the Rabba. (cf. *Sanhi*; *al-Jawari*; and Lane).

Rabba b. 'Udd, the eponymous hero of the tribe was the originator of several expressions which became proverbial (Makki, *loc. cit.* Prov., i. 350, 359, 601).

Histography: Tabari, by index; Ibn 'Abd Rahr, *Udd al-Farid* (Cairo, 1303), ii. 48; Makki, iv. 326; *Sanhi* de Perceval, *Ann.* 400 ff. 191; Sprenger, *Die Geogr. Arabier*, i. 104, 316, 339.

(T. H. WEIR.)

DABBA, any animal that walks, creeps or crawls upon the earth. 'And God hath

created every Rabba of water, and some of them go upon their belly, and some go upon four legs, and some upon four'. (Sura 24, v. 16) Here the word is used of both rational and irrational creatures. But *lucida mandibula* applies to a head that is shaven, especially the horse, mule, or ass; it signifies both the male and female.

Ubayy al-'Arab is one of the greatest signs of the resurrection. It is said to be a horse six cubits high, the parts of whose body belong to different animals, — the head of a bull, the ears of an elephant, the legs of a camel etc. It is to appear in Yama or between al-Sila and al-Murra. In the face of the anbellows it will put a black mark, and on the face of the believer a white mark. These marks will spread until the whole of the face becomes white or black, and then believers will be distinguished from unbelievers. It is said that the horse will bring with it the end of 'Ubayy and the end of 'Ubayy. With the first it will strike believers on the face and mark them with the word *lucida*; with the latter it will stamp the word *lucida* on the face of the unbeliever.

These traditions are based on Sura 27, v. 2: "When the sentence shall be ready to fall upon them, we will raise a host to come forth unto them from out of the earth" etc. — On the *Ubayy al-'Arab* mentioned Sura 34, v. 6 supra 418. *Ar. Arab.*

Histography: Lane, *Udd al-Farid*.

(A. S. HUTTON.)

AL-DABBI, **AM** **LYAS** **ALYAS** or **YAYRA** or **ALYAS** or **AM** **ALYAS** (and al-Kurayb), a Spanish Arab scholar of the 11th (12th) century, was born at Vélez (Málaga, Minorca) west of Lora, or appears practically certain from inference to himself and his family in his work, and began his studies in the latter town when not yet 10 years of age, except for his journey to North Africa — (Cairo), Marrakech, Bujaya (Bouja), and Alexandria — he seems to have spent most of his life in Marraja (Marra) and to have died at the end of Haid' ii. 399 = beginning 1203. Of his writings there has only survived a valuable biographical dictionary of the Arab scholars of Spain prefixed by a brief survey of the history of the Arabs in Spain, which is supplemented by 'Abd al-Wahid al-Murashid's introduction (*History of the Almohades*, ed. Hany). For the rest, al-Dabbi follows closely al-Humaydi's *Udd al-Murashid* (which comes down to 450 = 1058) and expands it by the addition of biographies for the next 150 years. The work entitled *Bughyat al-Murashid* (and *Udd al-Murashid*), as stated by Huchelmann, i. 340 ff. *Udd al-Murashid* was published by Huchelmann and others in 1835 from the good, old but in part badly preserved unique manuscript in the Escorial in the third volume of the *Bibliotheca Arabica Hispanica*.

Bibliography: *ap. l.* Fr. Pado Bolgers, *Parage de l'Asie Mineure* (Paris 1898), p. 212, p. 257-259. In addition to the two excellent copies made by Maronites in the second half of the 18th century, of the unique manuscript in the Escorial and the copy belonging to the Société Asiatique in Paris of which I know nothing further, for completeness there may be mentioned the equally defective *Version de Maron* : *Commun* copy in Copenhagen, No. 103, which is also mentioned in my bibliography. (C. F. RAYMOND.)

AL-DABBI, Abd 'Ismā'īl 'Asmā' b. 'Ismā'īl, author of a commentary on the *Maṣṣabih* (See the article *al-Murayyān*.)

DABIK, a town in medieval Egypt famous for its manufactures of cloth, belonging to the district of Damietta and later to the province of Ghazbiya (the *Thalabiyah*, 1774 *al-Bihar*, v. 37, *Im* *Uṣṣā*, *al-Bihar* *al-Sayyid*, p. 77). The name is variously given (cf. *Idrisi*, *al-Bihar* and *Uṣṣā*, p. 150 note 1; *Idrisi*, *al-Bihar*, II, 546, 548). As no exact details of its situation are given and as Dabik is regarded as one of the manufacturing towns belonging to Damietta and Tinnis, it may perhaps be identified with the modern Dabik (pronounced *Dabik* as *Dabik*) which is placed 8 miles south of Shabshah on the large scale map (1:50,000) of the Survey Department, sheet N. E. V., 8 to 31 30' N. lat. (cf. Bulnes *Rep. Directionnaire Géographique*, p. 105) and only about 35 miles from the site of the ancient Thinite. The Dabik cloth was woven of linen but seems to have been occasionally or regularly interwoven with gold and silk. Originally a name denoting only the place of origin, like Tinnis, Dabik cloth came to be the name of particular kinds of cloth, which were also made in Egypt for example (Yaqut, *op. cit.*, I, 273). But there were even more costly silks in Egypt — one may conclude from the numerous dates paid to *Uṣṣā* (*al-Bihar*, ed. the *Im* *Uṣṣā*, *al-Bihar*, II, 104, 11). In the *Uṣṣā* of the *al-Bihar* 'Asmā' (Turkish made of *ṣabshah* cloth of gold and silk, the gold of which alone without the silk and the cost of weaving was worth 500 *ḥana*). The length of one of these *ṣabshah* cloths was 100 *ḥana* (*al-Bihar*, *al-Bihar*, I, 226, 227). The material (*ṣabshah*) must therefore have been very thin. There were also thick materials for garments, which were likewise called Dabik (*Yaqut*, *op. cit.*, I, 273, *al-Bihar*, *al-Bihar*, II, 104, 11). The Egyptian Dabik was an important and well-known article of commerce (*al-Bihar* *al-Bihar*, *al-Bihar*, I, 226, 227). (C. F. RAYMOND.)

DABIK, a locality in northern Syria, in the district of 'Asmā' (Yaqut, II, 313) on the road from Hama to Antakya (Yaqut, II, 1103), on the Nahr Kawk above Hama (Idrisi, *Zeit. der Dialect. Pol.-Veren.*, VII, 10). These statements suffice to establish the identity of its site with that of the modern village of Dabik (now it is *Dabik* = Turkish *Tarabik*). Dabik was the headquarters of the army and the base of operations for campaigns of the Mamluks and early 'Abbasids against Kaim. The Caliph Sulaiman b. 'Abd al-Malik in particular spent a good deal of time here. He died in 947 (957

September 767 and was buried there. After his death the place *Kay* b. *Ḥafṣ* had bought as future capital in the mosque at Dabik to the man whose *Ḥafṣ* desired should succeed him; and when this was done, a will was produced which designated 'Umar b. 'Abd al-'Aziz as this man (see *Waddah*, *Arab. Acad.*, p. 105 of 1917). The *al-Bihar* distinguished Sulaiman's tomb in Dabik after their victory (*al-Bihar*, *al-Bihar* *al-Bihar*, II, 473).

The name is best known however by the decisive battle fought between the Ottoman Selim I. and the Mamluk Kaṣṣāw al-Jahid on the 25th Rabi' al-Thani = 24th August 1516 on the field of Dabik (*War* *al-Bihar*) not far from the sanctuary of Nubt Dabik which is still highly revered at the present day (cf. *Yaqut*, II, 537, 538, 539, and *al-Bihar*, II, 537, 538, 539). The Mamluk Sultan fell and the fate of the Egyptian kingdom was sealed (see e. g. *Hammer*, *Gesch. der Arab.*, *al-Bihar*, II, 474, 475; *Jorge*, *Gesch. der Arab.*, II, 536; *West. Hist. der Arab.*, II, 413).

There is a popular legend that a decisive battle will once again be fought on the blood stained field of Dabik, in which Turks and Franks will fight for the mastery.

Bibliography: Cf. in *Strassburg, Palestine* under the *al-Bihar*, p. 61, 420, 503. M. Hartmann in *Zeitschr. der Ges. für Arabische Stud.*, 1888, 318, 319, 320, 321 and in *Zeitschr. der Verh. zur Arab.*, I, 102.

(R. HARTMANN.)

DABIL. (See *DAIR*.)

DABIR, the prophetic name of Mirza Sa'adat 'All, son of Mirza Ghulam Haqq, of Lucknow. He was a pupil of Mirza Asadullah Khan, called Qasim, and is noted chiefly as a writer of *ḥikmah*, or singular poems on the death of the martyr of Kashmir. (J. P. BLUMHART.)

DABISTAN, the title of a Persian work, which describes various religions and special reference to religious conditions in India to the 18th century. It is based partly on the second books of the various *ḥikmah*, and partly on oral statements of their adherents or the author's own observations; the *al-Bihar* *al-Bihar* literature the subject has also been used in many chapters. The religion of the Persians is first discussed with special thoroughness; next follows that of the Hindus and after very short chapters on the Tibetans, Jews and Christians, Islam and its sects is treated of; the work concludes with sections on the philosophers (Pitanees and Neoplatonists) and the *ḥikmah*. Mirza Fari was long erroneously regarded as the author; the author really seems to have belonged to an enlightened Parsi sect and probably three manuscripts are correct which agree with *al-Bihar* *al-Bihar* *al-Bihar* in the *al-Bihar* in attributing the work to Mirza Asadullah or Mirza Asadullah. From internal evidence it is clear that the author was born in India shortly before 1020, came to Agra in 1020, spent many years in Kashmir and Lahore, visited Persia (*al-Bihar*) and was also acquainted with the west and north of India. The work was concluded between 1064 and 1067.

Bibliography: *Dabistan al-Awāṣṣān* (Calcutta 1224 = 1809); — other editions have been printed in Tehran, Bombay and Lucknow; *The Dabistan or School of Mirza Asadullah*, translated... by Dabir Shāh and Anthony Troyer

they used the place where he is so manifest himself at the end of time. According to some, he is a Jewish contemporary of the Prophet of the end of Sa'at in Sa'at Jinn al-Waḥī, p. 142-143; others say he is one of the messiah which the last of this name (Jahannam al-Masīh, ibid., p. 142) is to be. In his *Chawāṭir* (Istanbul, 1840), ed. Zotochberg, i. 67 (recept.) mentions him a kind of 'Alī b. Sūrat, a giant, king of the Jews who is to rule the whole universe; in this passage the author applies to himself the Jewish prophecies relating to the Messiah. He is to appear mounted on a sea as large as himself, when Gog and Magog break through the wall. His reign is only to be a few days, nevertheless he will have time to go over the whole world from East to West and from South to South. His power and all his gigantic stature will disappear before him and the Mahdi; the Mahdi shall stay him. Tabarī's account says that Dajjal's real name is 'Alī b. Abū Ḥanīfa.

He is to appear either in Shamsān or at Kūfā as the Jewish *qawm* of Ispahan (Ibn al-Warīd, *Isṭiṣṭāṭ*) cf. also al-Buhārī, *Ḥadīṣ*, p. 105-106. (B. CAENAL DE VALER.)

DAF, a dialect word meaning 'mouth', and hence applied in local nomenclature to a gorge or defile. It is used as an equivalent to the Pers. *dar* which is similarly employed, and which it is etymologically related (cf. *Ar. asfāṭ*) Example of use: Gaudakīn Dāf, near the Rōḥān Dās; often spelt 'Dāf' in maps.

(M. LAWSON'S NOTES.)

DĀGH, the portul name of Nawwāb Mirzā Khān al-Dīkh, one of the most distinguished Urdu poets of modern times. He was the son of Nawwāb Shāh al-Dīkh Khān, and grandson of Nawwāb Ahmad Bakht Khān, and was born in A.D. 1831. He obtained an excellent education under Mirzā Khān al-Dīkh, the author of the *Asfāṭ al-Lughat*, and studied Persian with Nawwāb Yūsuf 'Alī Khān, ruler of Rampur, during his stay at Dīkh. Dāgh had a remarkable aptitude for practical composition, and, under the tutelage of Shāh Mirzā Khān, he became so proficient in the art that, when only 12 years of age, he used to take part in the *asfāṭ*, or poetical contests, of endowed poets, which were held under the patronage of the emperor of Dīkh. On the deposition and exile of Mirzā 'Alī Khān, Dāgh left Dīkh and went to Rampur, where he became the intimate friend of Nawwāb Saīd 'Alī Khān, the son of Nawwāb Yūsuf 'Alī Khān (on the death of his father in A.D. 1845). Dāgh was appointed to be one of the Court officials at Rampur, and had ample opportunities for writing poetry and associating with the leading poets of Lucknow and other cities, who used to assemble at Rampur. In A.D. 1853 (A.H. 1268) Dāgh went to Haidarabad, and was honoured by becoming the poetical instructor of the Nizām and members of his staff. He died there in A.D. 1853 (A.H. 1268). His biography has been written in Urdu, with copious extracts from his works, and literary press notices, by Mirzā Muhammad 'Alī Shāhī, formerly Director of the Educational Department of Jamia and Kashūr, and was published at Lahore in 1905. (J. F. HENNING.)

DĀGH (N.) "Mountain".

DAGHESTAN, properly DĀGHISTĀN (Mountain land). Sources: Henning, *Albān*, ii. 243 noted to

Meaning that the name was pronounced Daghestan even by people also belonging to it). A Russian territory (about 700 the west shore of the Caspian Sea between 41° 30' and 41° N. Lat., but an area of 13,248 square miles and a population of about 700,000). Its boundaries are: to the north the Dnieper, to the south the Caucasus, to the east the watershed between these rivers and the Altai, a tributary of the Kura; the territory is divided into nine districts (rayons). Its present boundaries and its constitution as a Russian territory date from 1860 after the war with the mountain tribes; its name which is proved by a native linguistic phenomenon (lack of a mountain, with the Persian termination used to form the names of places) appears to be first found in the 17th century. Tiflis (Tbilisi) is the capital of the territory and the residence of the gubernatorial governor, but the number of its inhabitants is much less than those of the great power Tashkent and Permian (now the only harbour in Daghestan).

The highlands and lowlands on the coast were never united in any length of time in the possession of one people or under one dynasty before the Russian conquest. The lowland coastland is itself divided into two parts by the Pass of Derbent, only 1½ miles broad, of which the southern belonged to the settled states of western Asia, and the northern to the nomadic kingdoms of Southern Russia. Neither the peoples of the north nor those of the south have had any appreciable influence on the ethnographical conditions of the highlands. Before Russian supremacy was established, no foreign conqueror had succeeded in permanently subduing the highlands; from time to time the mountain tribes succeeded in conquering portions of the lowlands, but this always in a short time to the resurgence of the political bond between these conquerors and their relatives who had remained behind in the highlands.

In ancient times the southern portion of the coastlands as far as Derbent belonged to Albania; to the north, apparently in the mountains, lived the peoples called Abas and Abas by Strabo (Ch. 505). The Armenians, and after them from the 7th century A.D. the Persians, had to fortify the pass of Derbent against the nomadic tribes. The story of the conquest when conquered by the Arabs leads one to conclude that the civilisation of the Albanian Empire and probably the highlands also had been not without influence on the neighbouring mountain-tribes. Several rulers of these regions are mentioned by Persian titles, e.g. the Tatar Shah, ruler of the latter now called Tabasaran (west of Dushanbe); in the same region the Daghistan (from the Persian word, coat of mail) who were famous warriors, the modern Kabard (Turk: Kaba), whose burial customs have been described by Abu Hamid al-Andalusī (lived in Baghdad, *Zuḥrī* 100, ed. 1882, iii. 103) and seem to have been under the influence of the Iranian religion. Whether Christianity had been brought from Albania and had any influence on the peoples of the mountains and coast at that early period, cannot be ascertained from the documents at present.

In spite of individual successes of Arab arms in the northern parts of Daghestan (particularly under the Caliph Hishām, 105-123 = 724-743, whose brother Maslama was the first to establish Islam in Derbent), none in the Arab period,

Derbend still retained the position as a border fortress which it had held under the Sassanians. Trade with the neighbouring peoples seems to have become rapidly more active, as was the case elsewhere also, after the Arab conquest (this before; but it was at first only) Christians and Jews and not till later Muhammadans, who professed thereby. As early as the time of the Armenian Patriarch Sahak III. (677—703 A.D.) the "Huns", i.e. the Khazars, are said to have adopted Christianity; in the reign of Harun al-Rashid (780—803—786—809) the Jews succeeded in converting the ruler and a body of his people to their religion.

The geographers of the 9th—10th century give us fuller details of the ethnographic and political conditions in Daghestan as well as of the domination of the three religions. The Arabs only penetrated by addition to Derbend, the neighbouring cities which, according to Mas'udi (Mas'udi, II, 40) were only three miles (some faraway) from Derbend. In Mas'udi's time (II, II, 73) Mas'ud, the ruler's son of the Emir of Derbend, 'Abd al-Malik, was ruling in Tabaristan. The prince of the adjoining Khazars (this is the correct reading according to Marquart, *Orientalische Literaturzeitung*, p. 492; previously all three religions, according to the Rus' (ed. de Hake, p. 147 ff. 149) and observed Friday with the Muhammadans, Saturday with the Jews and Sunday with the Christians in Mas'ud's Khazarah, II, 39), he appears as a Muslim and he even said to have founded an Arab genealogy for himself; but there was no follower of Islam except himself in his country; this principally belonged to the Khazar empire (II, II, 73), the prince bore the title Sahib. Further north ruled the Persians, prince of the Gurgs, also a Muslim; south of his lands were the Chinese (Sogdians) and further north still lay the impenetrable mountain lands of Zhetysay (or Zhetysay) where all three religions had adherents, and lastly the land of the Christian prince of Sakh who bore the title Khagan (or Khagan). According to the Rus', only the inhabitants of the capital on a high mountain were Christians, the other sections of the people heathen. The Rus' gives the title 'Avar' to the ruler. According to Iskhak (ed. de Hake, p. 233) the frontier of Sakh was only two days' journey from the town of Samandar, the coast; the Christian ruler of Sakh had made peace with the Jewish ruler of Samandar, a relative of the king of the Khazars, as well as with the Muhammadans in Derbend. According to Iskhak Samandar was four, and to Mas'ud eight days' journey from Derbend and it was called as a flourishing city; there were 4000, or according to others 5000 Christians there; the Muslims had their mosques, the Christians their churches, and the Jews their synagogues there. In the west the land of the Sakh bordered on the land of the Alans.

Samandar seems to have lain in the northern part of the mountains, near the lake Tazk or Tazk and the modern Petrovsk. The land of the Sakh lying next to this part of the coast corresponds to the district now inhabited by Avars (this is the royal title mentioned by Ibn Khaldun); the chief town in this district, formerly the residence of the Avar Khan, is Khilinsk which is said to have been founded by the Arabs. Mas'ud does not appear to define the location of the land of the Khilinsk accurately; the correspon-

ding name Khilinsk (from Turk. *khil* = a coat of mail) is now borne by a village much farther to the south, in the district (район) of Kank-Kuban. The name Khilinsk is apparently to be connected with that of the village of Kank, the capital of Khaz-Kumukh or Khaz-Kumukh, whether it is only an accident that the Turkish Kank is in the northern part of the modern Daghestan bear the same name as the Georgian people, is still uncertain. The name Khilinsk, according to Marquart (ibid. 122), corresponds to the name of the Khilinsk, and the capital of this region to the modern village of Khilinsk.

All these peoples are now comprised under the name "Lazgians". The Arabs seem to have applied the name Lazg to a particular tribe, whose territory cannot now be exactly located. According to Iskhak (ed. de Hake, p. 205), the land of the Lazg was in the plain between the Saur and the town of Samandar, i.e. south of the modern Daghestan; on the other hand, Mas'ud (ibid. 122) describes the Lazg as a numerous people living in the highest mountains of this region; there were "unbelievers" among them, who were not subject to the prince of Samandar; "strange tales" were told of their family life and customs. The association with Samandar shows that Mas'ud thought the Lazg lived in the mountainous region on the upper Saur. The Rusians also originally applied the name "Lazgians" only to the people of Southern Daghestan in opposition to the "Khil-folk" of the northern frontier (Iskhak, from Turk. *khil* = "mail").

In the centuries following, Islamic seems to have continued to make but slow progress in Daghestan. The power of the Khazar kingdom was broken by the Russians in 965 A.D.; even the most southern part of the kingdom with Samandar was on this occasion laid waste; the Christian Alans seem to have profited by the situation, as at the time of the Mongol conquest their territories stretched much farther to the east than in the 10th (11th) century. On their early raids into this region, the Mongols (Ibn al-Athir, ed. Forberg, II, 252) first came in contact with the Lazg, north of Derbend, who at this period also consisted of "Muhammadans and unbelievers", then after passing through some other peoples further north, they reached the Alans. According to William of Rubruck, who visited this region in November 1254, the Christian Alans lived in the mountains and "between the mountains and the sea" (Ibn Sa'id, I, 2, Muhammadan Lazgians (Lazg); 294 William himself describes a fortress lying on the coast region, only a day's journey from Derbend as a "castellum Alamanum". The Mongols had not yet succeeded in subduing these tribes, the passes leading from the mountains to the plains had to be guarded by special troops to prevent the bands passing up the slopes from the ranks of the mountains (cf. F. H. Schmidt, *Kaukasus*, Berlin 1885, p. 24 ff.).

In the 12th and 13th century, the land as far as the pass of Derbend and consequently also the land to the south of it was belonged to the kingdom of the Sakh Khazars. The names of the two most important tribes in Daghestan, the Khilinsk (or Kank) and the Kank-Kumukh first appear in their modern form in the history of the campaign of Timur (1397—1398—1399—1406). The land of the Khilinsk lay west of the pass of Derbend and

belonged to the kingdom of Toghianish; the *Kalish* are described by Shams al-Din Yaqut (*Yaqut-Nama*, Ind. ed., I. 742 *et seq.*) as a people "with one religion" (*bi din*) as "with a holy religion" (*bi din-i quds*) so that Islam was not then the dominant faith among them. According to Barukh (Kamard, *Shahar*, II. 1097) in the 10th century, there were still many "Christians — Greek, Armenian and Roman Catholic — among the *Kalish*; on the other hand the ruler of the *Kalish* (*Khalid-Nag*) mentioned in the account of his journey by Afanash Nikiish bears a Mohammedan name.

The *Kalish-Kish* were Mohammedans and were regarded as the conquerors of Islam against the neighbouring heathen tribes; their prince was called Shahrban North or the *Kash-Kish* dwelled the *Ashkhal*; the *Kash-Kish* helped the latter against the *Thur*; they were therefore approached by him with having obtained their reputation as warriors of the faith by their alliance with these unbelievers (*Yaqut-Nama*, I. 777 *et seq.*). The *Ashkhal* therefore had, and at this time adopted Islam. In the history of these campaigns the town of *Tark* is mentioned. The *Kish-Kish* lived between the *Kash-Kish* and the *Kalish*, i.e. in the district of the modern *Kolch*; they still retained their ancient name of warriors and brought with them all which they had made, as offerings to the conqueror (*ibid.*, I. 781).

The tribal name *Ashkhal* may safely be connected with the name of the village *Ashkhal*, the capital of the district of *Yark* (*Yarkand*). The language of this region at the present day shows only dialectal differences from that of the *Kalish*; but the inhabitants were never subject to the prince of the *Kalish* and have never obeyed any authority but that of the elders of their tribes.

The account of the campaigns of Timur affords considerable proof that the conditions found by the Ottomans in the last period of their rule in Daighestan (986—1013 = 1578—1606) could only date from the 12th (13th) or 14th century. Nevertheless the historical tradition which was first preserved about this time depicts this state of affairs as having existed in the early centuries of the Muslim, just as the Jews possibly even before the Arab conquest had located various events in the history and traditions of their people in Daighestan (cf. Marquart, *Seidenstr.*, p. 201, and as at the present day the smallest "mountain Jews" (*Yaghut*) say their forefathers were brought hither to their country and Mohammedan conquest, as all the Mohammedan tribes claim to have been converted by Abu Muslim in Islam, and their rulers to be descended from Arab governors, left behind by Abu Muslim. The title *emir* of the ruler of Tabasman was explained as the Arabic *amir*; Arabic cognates were also found for the title of the *Yam* of the *Kalish* (*Yam*) from the Arabic (*am* "name") and of the *Shamshat* of the *Kash-Kish* (now written *Shamshat*). The word *Shamshat* was said to be derived from *Sham* = Syria; various explanations were given of the second syllable. There was also another etymology (*Shamshat*). It is not impossible that the pronunciation of the various titles became influenced by such etymologies. It certainly is not an accident that the title of the ruler of the *Kash-Kish* appears in the oldest Russian documents in the same form (*Shamshat* or *Shamshat*) as in *Shams al-Din Yaqut*; it is obvious

that both Persians and Russians could not have independently corrupted *Shamshat* to *Shamshat*. It is enough more probable that the present form of the title only arose out of the above mentioned etymologies. The subjects of the *Shamshat*, the *Kash-Kish*, were seen to have distinguished themselves fighting for the two faiths under Abu Muslim and to have received at this early period the complimentary appellation "*Shamshat*" from the Arabs. The chief mosque of the village of *Kish* is said to have been built by Abu Muslim as is evidenced by an inscription (which is of course much later) on the interior of the main entrance. In *Yaqut*, the Arab capital, Abu Muslim's tomb is still shown as well as his sword and cloak, on which the date 150 A.H. is said to be inscribed. The whole story of course shows of the fact that Abu Muslim never was in Daighestan; to reconcile the legend with history, it has been asserted that it is not Abu Muslim himself that is referred to here but another Abu Muslim; in support of the similarity of names, this Abu Muslim was confused with *Shamshat* as has in historical works and even in inscriptions "*Abu Muslim*," "*Abu al-Malik*" sometimes appears as conqueror of Daighestan and ruler of Merv. A *Shamshat* Abu Muslim is said to be buried in *Kish*, who lived in the 11th century A.D. Even Russian scholars have hitherto been misled by the incorrect tradition and the irresponsible compilations of native scholars.

The first historical prince of the *Kalish*, who bore the title *emir*, appears to have been the Sultan *Alimut Khan* who died in 998 = 1587-1588. He is said to have founded the village of *Shamshat*, where the members of his tribe assembled to transact their business (whence the name); by his order the provisions of the customary law were collected to form a code which the ruler "*Shamshat*" was to observe, a proceeding which Mirza Hasan Rikhi, the author of the *Atlas* (*Atlas*, p. 85), regarded as "great importance" (*Shamshat*). Among the prince's innovations is mentioned the law by which *Shamshat* was to be excluded from inheriting their father's estate.

About the middle of the 11th century (c. 1040), a part of the *Kalish* separated from their composition and migrated to the lands lying south of Daighestan, *Yamshat-Khan*, the leader of these emigrants, succeeded in founding a new principality in *Kalish* and *Kash*; with "Ali Khan" prince of *Kash* and *Yamshat*, in the 11th century, was descended from this branch of the *Kalish*. The Ottoman traveller *Kutub-Celebi* (*Sinhat*, II. 291 *et seq.*) in 1647 met these independent *Kalish* between *Shamshat* (the modern *Shamshat*) and *Shamshat*, the settlement given by *Kutub-Celebi* shows that the *Kalish* did not then speak *Langue* as they now do, but *Shamshat* unless there is some incontestable error here, this fact is of great importance for settling the question of the origin of *Kalish*.

The *Shamshat* of the *Kash-Kish* (or *Shamshat*) gradually extended their power from their mountain home in a westerly direction to the coast; in the 17th (18th) century these princes moved to spend the winter in the lowland at *Shamshat* and the summer in *Shamshat*. The *Shamshat* *Shamshat* died in 980 (1578) at *Shamshat* and his sons were divided among his sons. The power of the house

was thereby much weakened; the Ulster-Scots who remained in the mountains gradually assimilated and lost independence of their former culture. Since the death of the Shamshul Khojah-Mirza in 1649 (1030-1046), the Shamshulis have only ruled on the coast in Bulbul or Terikhs (Turk); some of these princes came to Kamsak where the tomb of the early rulers of the dynasty may still be seen.

This ~~name~~ ~~country~~ is ~~born~~ born by a village
to the ~~now~~ ~~present~~ ~~of~~ ~~the~~ Shāhādāt, ~~and~~ far
from Truth Khān Shāh, the present capital of
Afghanistan; this village is now ~~called~~ Kāfir-Kumūk.
The following story is told to explain the ~~name~~
of this name at the ~~same~~ time as the ~~country~~
the Kāfir Tatars invaded Afghanistan by ~~the~~
at the Saffar; 'Adh-Ghāzī, a brother of ~~the~~ Khān
Muhammad Ghāzī, ~~was~~ ~~driven~~ ~~by~~ the Persians
in Shirwān and ~~ended~~ ~~his~~ ~~life~~ ~~in~~ ~~captivity~~
the ~~mother~~ ~~wanted~~ ~~to~~ ~~release~~ ~~her~~ ~~son~~ ~~and~~ ~~there-~~
fore undertook the journey to Herat, having ~~rich~~
with her ~~carried~~ ~~his~~ ~~into~~ ~~on~~ ~~her~~ ~~return~~ ~~journey~~
she was ~~collected~~ ~~in~~ ~~the~~ ~~land~~ ~~of~~ ~~the~~ ~~Shāhādāt~~ ~~for~~
the sake of the ~~prisoner~~ ~~she~~ ~~had~~ ~~brought~~ ~~for~~ ~~the~~
Shāh, and ~~also~~ ~~in~~ ~~this~~ ~~village~~; ~~for~~ ~~this~~ ~~injustice~~
she ~~is~~ ~~a~~ ~~strong~~ ~~and~~ ~~intelligent~~ ~~and~~ ~~is~~ ~~called~~
a "believer".

The inhabitants of Drachman never in any way opposed the Christian conquests of their Mohammedans. The historian Ali Colah, who took part in the campaign of the year 1578 and has described it in his *Memor-Nama*, called the attention of the Mughals to the industrious practices of his subjects; one section of the tribe dwelt which was called *Sufi* ("domestic") on account of its unintelligible language, he remarked by then as having had community of wives; a *Hanooch*, *Gurkhi* des *Chamashin* *Kutub*, vol. 1, p. 116.

To the same period belong the earliest Russian attempts to subdue from Astrakhan the lands of the Northern Caucasus, including Daghestan. In 1522, a Russian army under Prince Ilya Mstislavskiy succeeded in taking Terkiya and building a fortress on the Kuma or Sulak, but the Russians were soon afterwards expelled by the sons of the Khan of Terkiya and had to retreat over the Sulak. An attack on Terkiya in 1604 under Husein and Morozovskiy had still less success.

Since that time three powers, Persia, Turkey
and Russia, have claimed suzerainty over Afghanistan,
as well as over the other lands on the western
shore of the Caspian Sea; the native rulers sought
alliances sometimes with one and sometimes with
other power. It was not till the sixth century
that the struggle was finally decided in favour
of Russia. After 980 = 1376, in addition to the
Shahshah and the Khan, the ruler of Tabaristan
(his name was) in this time was written Tahir-
zadeh and the ruler of the coast submitted
to the Sultan. Mirza Asker Jangheh Vardan
only here in 1015 (1606), he was ordered by the
Tsar Kharizmshah, while the Shahshah continued
faithful to the Turic monarch. After provision
of the treaty of peace made in 1021 (1623), it
was provided that the Shahshah and the other
princes subject to him were bound to con-
tinue still by the Persian Emperor Kharim-
Khan until year 10 the Turk in 1028 = 1639)
which occurred his army, the Shahshah, was de-
posed by the Shah and confirmed in his rank;
he had already received confirmation from the
Tsar Michael (John Dreyer, p. 32).

When the Salween empire began to decline under the weak rule of Shih Huzan, a revolution against Peking rule broke out in Yunnan also. At the head of the movement was Chuai-Sunghui-Khan, who a short time previously had founded a new principality in the land of the Chuan-Chiang. Allied with the Tibetans and the leader of a popular movement, the Moshan (Moshi) Chuan-Khian, he succeeded in taking Shingchi in 1223-1212, when upon the allies sent an embassy to Constantinople, received rules of commerce, titles and ornaments from there and were accepted as subjects of the Salween. Affairs took another turn on account of the intervention of Khamti, 300 Russian merchants had been slain at the taking of Shingchi; so Khamti had received an satisfaction, thus the Great emperor sent a campaign to Khamti at the end of the Northern was and occupied it in 1223; soon afterwards the other provinces on the west bank of the Caspian Sea had also to submit to Khamti; by the Parisian Treaty of 1794, Russia's claims to these countries were recognized as her own.

Chinese rule did not last long on this occasion; when K'ang Shih had succeeded in establishing the unity of Korea, all the lands south of the Yalu were given back to him by the treaty of the year 1742, and by that of 1745, the land between the Yalu and the Suiho River. The frontier had withdrawn its claims in 1733 after its advance on Hakkou by the Kaimo Tatars which was failed by the Russians, but hostilities were resumed at a later period; the native population also, particularly in the highlands, stubbornly resisted the new Suiho, it was only in the course of this K'ang Shih was able to establish his authority permanently. The Shambhal (Aulais) had taken the oath of allegiance to Peter the Great in 1744 and given him his assistance in the campaign of 1747, but had afterwards risen against the Russians; in 1755 he was sent to Lapland and the rank of Shambhal was declared abolished; the rank was now reserved by K'ang Shih and given to K'ang-P'ing-Shan, the son of the banished ruler, in spite of some fighting (particular in 1753 and 1744) the population of the highlands remained in obedience.

After the withdrawal of Nāth (1880-1881) there was no strong government in Persia for half a century, which might have maintained Persian suzerainty in the region. Even the local nobilities of the kingdom could not be protected from the ravages of the princes of Afghanistan; for example, the town of Amol was plundered by Fāzr Andr Khān in spite of the treaty of 1773. Russia again made its influence supreme in Afghanistan. When the emir Abdur Rahman was captured in the land of the Yūz and then died in 1774, the land was ravaged in the following year by an army under Nadim. In 1784 the Shāhshāh Mirwāz 'Abd again attacked himself to Russia. In 1785, Russian power in these regions was strengthened by the creation of a Caucasian governorship. Afghanistan was only superficially affected by a religious movement under Shāikh Mahdī, provoked by the Turks in 1793-1794-1795; more of the rulers took up a hostile attitude to this movement.

When the Rajahs had succeeded in again bringing all the provinces of Burma into one kingdom, the Shan State lands were intended to be included

DAHLAK, the name of the principal island of the group of the same name in the Red Sea opposite Massawa. The origin of the word is uncertain: it is hardly possible to derive it from the name *Dahla* (Dahar) of this group mentioned by Arab geographers and in the *Periplus Maris Erythraei* or from the *Allana* which appears in the older maps. It is likely that the population is of Tigre origin and speaks this language. Islam was brought to Dahlak at quite an early period: it was used as a place of exile for prisoners under the Emperors of the post-Aksumite and the Medinet empires. Arabs were banished thither. This use of the island continued under the Abbassids, but Dahlak was lost to the caliphate when their rule ended and fell to the dynasty of the Fihriyas of Zetoul, whose viceroyalty it shared. This is with Abyssinia brought wealth to the country, but after the 12th century we find Arabic inscriptions here, the monuments of which have only been partly collected by Valentin Selt, Kappel and Mahomed. The island became independent after rules by whom Mahomed paid the title of "king"; these entered into relations with the Maurel rulers, probably to be the more easily able to resist the claims of the Yemen. Dahlak was annexed under the sultanate of Yemen again when Ahmad of Aden conquered and the Portuguese arrived in 1513. Ahmad, the prince then reigning, whose name is known to us from an epitaph, appeared to give them a friendly welcome but really intended treacherous designs. As a punishment the island was laid waste in 1520 and the inhabitants had left it. Peace was made to him; he was again allowed to gain possession of the island again on condition that he should renounce the Portuguese, which did not prevent him from attacking himself to Ahmad Gazi when the latter had become lord of the whole Eritrean kingdom and receiving the governorship of Dahlak. Ahmad, his successor followed his example and in the approach of a Portuguese fleet under Don Sebastian de Somo in 1541 had to flee with the entire population of the island. The further history of the island till the conquest of Yemen which he shared, by the expedition of the Emperor Paulus F. I. is unknown. In the period following Dahlak's history is that of Massawa, a port under Egyptian suzerainty and was finally ceded to Italy. The population is estimated at 1900 souls, the great libraries are almost abandoned.

Histor. Geogr., Inseln, *Progr. und Afri. Reise* (Strassburg 1889), p. 75—83; R. Hassel, *Les inscriptions de l'île de Dahlak* (Paris 1893); Bon, *Éléments de la géologie de l'Érythrée*, *Arch. d'Éthiop. Égypt.* (Paris 1897), II, 490 et seq. Note 1, where further authorities are given.

(Kurt Baumbach.)

DAHLAN, ARMAN R. ZAHN, was born in Massawa towards the beginning of the nineteenth century. From 1871 he held the office of Mufti of the Shafilites and Spanish al-Bahar there. When in 1881 the Grand Sharif Abu al-Bakr retired to Medina on account of the opposition of Othman Pasha, Dahlan accompanied him, but, as in the case of the Prophet, the fatigues of the journey proved too much for his strength, and he died there in the same year. He was not only a prolific author of works dealing with the religious sciences of the Muslims, but took an interest in the history of his time and issued satirical commentaries

on questions of his own day. Most of his works were published at Cairo at the end of the nineteenth and beginning of the twentieth century. A. H. 1275—1295, though some of them were composed at a much earlier date, e.g. a treatise on logic written at Medina in 1278 (1862 A. H.) and printed at Cairo about 1292. The following are the most important of his historical writings. *Umm al-Islam al-Diyar al-Islami al-Mashriqi*, (Cairo, 1306), in which, instead of following the usual chronological order, he takes up the events after another beginning with the Prophet and includes and lists Cairo down to his own time, with special reference to Arabia and Egypt. The *Umm al-Islam al-Mashriqi*, a history of the Muslims from the time of the Prophet to the end of the thirteenth century (Cairo 1305, Medina 1311), is partly a recapitulation of the history of the Arabs by al-Buhārī (written 1005 A. H., 1684 A. H.), but for the last two centuries it is original, and is one of the best known works of that period. It continues Wāstenfeld's *Character of Islam* (Cf. *Umm al-Islam*, *Umm al-Islam*, I, 2nd). The *Umm al-Islam*, composed in Mecca in 1278 and printed in Cairo in 1292, is generally known as the *Umm al-Islam* in distinction from the *Umm al-Islam*, in the margin of which it is printed. The *Umm al-Islam* is a political history of Islam printed at Mecca 3 years before the death of the author. *Umm al-Islam* (Cairo 1305) is one of the best compilations of the history of the first century, A. H., especially on the legacy of the first four caliphs.

Other works are the *Umm al-Islam* directed against the Wahabites (Cairo, 1299), a *Umm al-Islam* against Soliman ibn Abd al-Hamid, a *Umm al-Islam* living in Mecca (Hussein-Hussein, *Umm al-Islam*, II, 241 et seq.); *Umm al-Islam* on prayers for the Prophet, and by 'Abd al-Hamid and others (Cairo 1297). *Umm al-Islam*, an abridgement of *Umm al-Islam* al-Buhārī of al-Buhārī (Cairo 1298); a commentary on the *Umm al-Islam*; and other treatises on dogmatic, metaphysics and religion. *Umm al-Islam*: *Umm al-Islam* (Hussein-Hussein, *Umm al-Islam*, I, 2nd). *Umm al-Islam* in *Umm al-Islam* (Cairo, 1297, 5th Vol. II, 344—405 (also in Brockelmann, *Geschichte der Arab. Lit.*, II, 499); Van Dyke, *Umm al-Islam* (Cairo 1297) *Umm al-Islam* (Cairo, 1296) by Ibn al-Hamid.

DAHNA, "the Red" as called from the colour of its sands, the great desert of Arabia, known to geographers by the name *Rud al-Bahar* or "empty space". It stretches southward from the Arabian coast ("Bahrain") to the confines of Yemen and Afghanistan, and eastward from the Wadi Beker to Oman — an area said to be about 50,000 square miles. It is entirely desolate but for small clusters of bushes and stunted palms which appear at intervals. Great sand waves, intersected and broken by lower formations, cross its surface from north to south; at right angles, that is, to the path of the prevailing east winds. Owing to its tropical position and its general low level, this desert is said to endure terrific heat both by day and night. Not even do the Bedouins traverse its whole extent.

Umm al-Islam: *Umm al-Islam*, *Umm al-Islam*, [ed. Wāstenfeld, Doughty, *Travels in Arabia Deserta*; Palgrave, *A Year's Journey through Central and Eastern Arabia*. (A. S. FERGUSON.)

The name *Dair al-ʿAḥl* can hardly be explained, as has been done, from the Arabic as "monastery of the camel-thorn" (Arabic *ʿaḥl*, popularly *ʿajāl*) but more certainly like so many other pre-Islamic place-names in the *ḥaṣṣ* be of Aramaic origin. The Arabic *al-ʿAḥl* corresponds to the Syriac *ʿaḥlā* = "band", therefore the name means "the monastery at the bend of the river", and refers to a settlement which was founded at a place where the Euphrates takes a decided turn in any case. *ʿAḥlā* exists elsewhere as a place-name in Babylonia, as the name of a suburb of the Aral-town of Kāṣa (this word itself seems to be merely a translation of the Aramaic); that this name was given on account of a wall marked bend in the Euphrates, is expressly stated in Syriac sources. Cf. on this point, Noldeke in the *Monatsschrift der Wiss. Akad. d. Württemberg*, Vol. 128, Abh. 3a, p. 43. *Al-Lawḥ* "the winding", an epithet given to Baghdad or perhaps to be similarly explained (see above p. 563).

Dair al-ʿAḥl is famous in history for the decisive battle fought there in 628 = 676 between Yaʿqub b. ʿAlī al-Ḥafṣ and the army of the Caliph al-Muʿawwiḥ, led by the able general Muʿawwiyā, in which the rebellious governor *al-Muʿawwiyā* his first serious defeat and the great danger which threatened the Caliphate was averted. This battle of *ʿAḥl*, *Tabari*, II, 1893; *Marʿaṭi*, *Marʿaṭi al-Muʿadd* (ed. Paris), VIII, 41 et seq.; *Weil, Gesch. der Chalif.*, II, 443; *Müller, Der Islam im Morgen- und Abendlande*, I, 383; *Noldeke, Sketches from Eastern History* (1892), p. 199 et seq.

Topography: *Yāqūt, Muʿjam* (ed. Wartenfeldt), II, 676; *Marʿaṭi al-Muʿadd* (ed. Joyntall, *English. History*, 1850 et seq.), I, 435, p. 556; *Steck, Babylonien nach den Arab. Geograph.*, II, 289–293; *C. de Sacy*, in *Mon. Jour.*, of *Rev. Arch. Sci.*, 1835, p. 11; *ibid.*, *The Limits of the Eastern Caliphate* (1902), p. 35; *K. Ritter, Erdkunde*, I, 101, 321 et seq.; *Körner in Die Welt der Gegenwart*, I, 15 (cf. also p. 444).

DAIR AL-DJAMADJIM, a Christian monastery in Babylonia, 7 parasangs (c. 28 miles) from Kāṣa, according to *Yāqūt*, on the edge of the desert on the road to Hama. Near it was another monastery, called *Dair al-Kura*, which was identified with the al-Kura in *Ḥadīṣa* (cf. *Yāqūt*, II, 685; *ibid.*, 70). The distance between *Ḥadīṣa* and Kāṣa was 3 parasangs (30 miles); cf. H. Wagner in the *Arch. der Görting. Gesellsch. der Wiss.*, 1902, p. 257 et seq. From a story in the *Kitāb al-ʿAḥl* it may be deduced that *Dair al-Djamadjim* was near the bank of the Euphrates and apparently on its west side. According to these data, the site of this monastery should be sought for south of Kāṣa (the ruins of which are 6–8 miles east of Baghdad) *ʿAlī* = *Nadīṣa* somewhere in the southwestern part of modern *Dair al-Nadīṣa*, a swampy tract which has arisen on the bank of the former channel of the Euphrates.

Dair al-Djamadjim means "monastery of the skulls". There are various stories to the Arab authors of the origin of this name. *ʿAlī* are agreed that the name originated in skulls of men slain in a battle there, buried or piled up; but as to the actual event, which is placed in pre-Islamic times, and those who took part in it,

opinions differ. Sometimes it is said that the skulls in question belonged to members of the Hittite *Trojan*, who met their death here in a fatal feud, sometimes they are said to have belonged to Persians slain by the Lydians. A third tradition says that it was the Lydians and Hittites who were concerned; then bodies covered the bank in an encounter between the two tribes and were buried in the monastery. Whether the name really owes its origin to some such incident, may be doubted. It may more probably be derived from the skulls of martyrs and saints buried and venerated in the monastery. In any case the etymology name *al-Djamadjim* = "the skull", which is borne at the present day by a village at the south end of the ruins of Babylon, should be compared. There are two different views on the origin of this latter name; cf. on the one hand, J. C. Rich, *Colloques Monast.* (1830), p. 64; on the other Meisner in the *Archiv für Religionswissenschaft*, v. 232, and in the *Monatsschrift der Wiss. Akad. d. Württemberg*, (Berlin), IV, (1902), Abteil. II, p. 137, 6.

In Muhammadan history the "monastery of the skulls" is memorable for the battle fought in its neighbourhood in 62 (701) between al-Hudayl, the governor of *ʿAlī* al-Muʿawwiyā, and the rebel *ʿAlī* al-Rahmān b. Muḥammad b. al-Aḥlāṭh (q. v., p. 50). The former had his headquarters at the above-mentioned monastery of *Dair al-Kura*, while *ʿAlī* al-Rahmān occupied a strong position at *Dair al-Djamadjim*. The opposing armies skirmished with one another for more than three months. Although *ʿAlī* al-Rahmān's force was increased to over 100,000 by the addition of the troops from *ʿIrāq*, he had finally to quit the field, when the last, decisive battle was won for *Ḥudayl*'s Syrian troops by a powerful cavalry charge by *ʿAlī* al-Rahmān.

Topography: *ibid.* al-Fakhri (ed. de Goeje), p. 135, 137; *Yāqūt, Muʿjam* (ed. Wartenfeldt), I, 364; *Yāqūt, Muʿjam* (ed. Wartenfeldt), II, 681; *Marʿaṭi al-Muʿadd* (ed. Joyntall, *English. History*, 1850 et seq.), I, 437, p. 540; *Nadīṣa*, *Kitāb al-Fakhri* (ed. de Goeje), p. 283; *Marʿaṭi, Marʿaṭi al-Muʿadd* (ed. Paris), v. 304–310, 341, 355, 356; *Patard, Dictionnaire* (ed. Laguerre), p. 210 or 631 (transl.); *Körner al-Aḥl* (ed. de Goeje), tab. al-Fakhri, p. 732. In *Noldeke in Denkschr. der Görting. Gesellsch. d. Wiss.*, 1902, p. 257 et seq. (extract from the *Kitāb al-ʿAḥl*), *Weil, Gesch. der Chalif.*, I, 454–457; *A. Müller, Der Islam im Morgen- und Abendlande*, I, 321; *Weilhaus, Arabische Reich und sein Fall* (1902), p. 147–149.

DAIR AL-DJATHALIK = monastery of the Catfish, a Christian monastery in Babylonia, at some distance from the west bank of the Tigris, in the area western by the canal. *ʿAlī* al-Dudhail *al-ḥal* off from the latter south of Samarra and runs parallel with it. The old building was built on a piece of high ground near al-Mashin, the capital of a district (*ḥaṣṣ*) in the province of *ʿArāḍ* al-*ʿAlī* al-Mashin is to be located about 9–10 parasangs (= c. 36–40 miles) its site is perhaps marked by the present ruins of *ʿAlī* al-Mashin.

Dair al-Djathalik owes its name to its history in the decisive battle fought in its immediate neighbourhood in 72 = 691, in which the Caliph *ʿAlī* al-Mashin defeated *ʿAlī* al-Mashin, the

line were Deraigh or Malabarhita, governed by the Vādava, and Warangal or Telingana, governed by the Nēlūya. The former were finally overthrown in 1328, and their kingdom annexed to India. The Muhammadan conquerors in the south were greatly extended by Muhammad b. Tagh-lah, but in 1347 his officers in the Dakhān, goaded to desperation by his tyranny, rebelled, and under Hasan Khān who, under the title of 'Ala' al-Dīn Bahman Shāh, founded the Bahmanī dynasty, established the independence of the Dakhān. The kingdom of Telingana was finally subdued by Ahmad I of this dynasty in 1424-1425. In 1490 the weakness of Bahman Shāh's descendants led to the disruption of their kingdom and between this year and 1525 the Dakhān was divided into the independent kingdoms of Bidjapur, Ahmadnagar, Golkonda, Berar, and Bidar, under the 'Adil Shāhi, Nizam Shāhi, Qutb Shāhi, 'Imād Shāhi, and Burhān Shāhi dynasties, founded by the provincial governors under the later Bahmanī kings. Berar was subsequently absorbed by Ahmadnagar. Bidar by Bidjapur, and in the reign of the Emperor Akbar the Dakhān was invaded by the imperial troops and Berar was annexed, but the further advances of the Moghals was long stayed by the ability and energy of Malik 'Ambar the African, who was nominally the minister of the later representatives of the Nizam Shāhi dynasty, and it was not until after his death that the dynasty was overthrown and the kingdom annexed by Shāh-Jahān's officers in 1633. The remaining kingdoms of Bidjapur and Golkonda continued, by intrigues with the Marāṭhas and by holding the corrupt imperial officers in the Dakhān, to maintain a precarious existence for another half century. Aurangzib captured Bidjapur in 1686 and Golkonda in 1687, and the whole of the Dakhān was incorporated in the Moghāl empire, but the authority of the imperial officers was not at naught by the rising power of the Marāṭhas, who established their independence in the western Dakhān and overran and looted black-mountain in the Moghāl dominions. In 1723 Kāshī Khān Nizam al-Daulah, who had been appointed viceroy of the Dakhān, defeated at Shikharphān in 1724 Mubarrā Khān, who had been appointed by the two Dalāyids then dominant in the north of India to supersede him, and re-established the virtual independence of his family in the Dakhān. In the eighteenth and the early part of the nineteenth centuries the eastern and southern districts of the Dakhān passed into the hands of the British, as a result of their wars and treaties with the French and the Marāṭhas, and in 1803 (first, the northernmost province of the Nizam's dominions, was leased in perpetuity to the Government of India, but the Nizam of Hyderabad still governs the greater part of the Dakhān.

Historical geography: T. W. Hail, *Historical Landmarks of the Deccan*. (T. W. Hail.)
DAKHANI, also-spelt **DAKANI**, **DAKANI** or **DAKANI**, the form of Hindustani spoken by the Muhammadan inhabitants of the Dakhān, or Southern India, more especially of the Hyderabad State. The language is that of Western Hindi, with an admixture of Persian and Arabic words, phrases and grammatical forms, introduced into it by the Moghāl conquerors, who formed a large accession to the Hindi population of this part of India. The structure of sentences also differs

from that of the modern and more polished style of Hindustani as spoken in Upper India. Thus we find the Persian translation *do* to express the plural number of Hindi names, whether denoting persons or things, as *do* 'people', *do* 'eyes'. The use of the Agent case (*me*), and the construction of the transitive verb — particularly characteristic of the polished style — is, as a rule, not observed in Dakhani.

Dakhani Hindustani was the language in which Urdu literature took its rise in the beginning of the 17th century, A. D. The early poets of the Dakhān were of the Shī'a creed, and their works — written in the Persian character — consisted chiefly of eulogies of popular Persian or Arabic theological treatises, stories of Muhammad, the Caliphs and saints, and adaptations or translations of popular romances or legendary stories. The earliest extant compositions of Dakhani poets are the *Shāhī Sāfī al-Mulūk*, and a translation of Muhammad 'Alī's Persian abridged version of the *Fāṭimā*, or 'Tales of a Parrot'. These two works were written by Ghawwāshī, a poet at the court of 'Adil Alī Khān Shāh Sultan of Golkonda in Hyderabad. The first is dated A. H. 1027 (A. D. 1618), the other A. H. 1039 (A. D. 1630). During the reign of the Nizam ruler Mir Nizām wrote, in A. H. 1060 (A. D. 1655-56), a romance called *Shāhī*, translated from the Persian *Shāhī*, and Naṣrullāh, the court poet of Bidjapur, wrote the romance of Prince Mandahat and Madhumatī, entitled *Gulshān-e-ḥāṭī* (A. H. 1068 = A. D. 1657-1658), and 'Alīshāh, a eulogist of his overlord 'Alī 'Adil Shāh II (A. H. 1071 = A. D. 1660-61). Several minor Dakhani poets, viz. 'Adil, Sewah, 'Adil, Ghulam 'Alī, Sayyid of Hyderabad, and others flourished about the same time. Shāh Wali of Ahmadnagar in Gujarat, the great Dakhani poet of the Dakhān, flourished in the 11th of the emperor 'Alaung II, in the beginning of the 18th century. The enjoyment of the position of being the first to compose in Urdu Dakhani in accordance with the Persian system is primarily, which form of poetical composition was universally adopted by the poets of Lucknow, Agra and other principal cities in the Moghāl kingdom.

(J. P. HUNTER.)
AL-DAKHIL, an epithet of 'Adil al-Rahmān b. of Cordova (q. v., p. 53).

DAKHIL, is a musical term applied to a vocalized consonant preceded by an *alif* (here called *alif al-dakhil*) and followed by a vowel or rhyming consonant (vocalized or quiescent). Thus, for example, in a verse which ends with *muḥarrirah*, *muḥarrirah* or *ḥarrirah*, the *Alif* (x) is the *alif al-dakhil* — the *Al* the *alif* and the *Kaf* (k) the *alif*. (Mott. Ben. Chazani.)

DAKHLA, is one of the southern groups of oases in the Libyan Desert (cf. article *DAKHLA*, p. 580). The oasis of Farafra, four days' journey to the north, is also sometimes included in it. The Dakhila is the present day (some part of the province of Agyū) the most important place in it is Siyā with about 1300 inhabitants. Little is definitely known about the history of the oasis; the accounts we find are mostly fabulous tales of mythical rulers and all sorts of marvels. Thus the lake is located there into which all birds which fly over it irresistibly fall; we are also told that whenever approached the gates of the town guarded by four idols of copper, fell as

once into a deep sleep from which he could only be awakened by being trodden upon by the inhabitants. According to the Waqf Shih, Minā v. Nūḥīr unsuccessfully attacked for seven days a fortified town, which had been built in ancient times to afford protection against the Saḥara. While al-Bakrī speaks of the great fertility and large population of the oasis, which was apparently at one end of a road to Ghazā which has been engulged by the desert since the 2^d century, Idrīs a few generations later describes its decay and desolation. There can be no doubt that much flourishing land has been covered by sand in occasional allusions show. Maḥṣūl points out, under *al-B*, that the sands which arose through the intermingling of the original population with Berbers were considered the cause of its decline. Al-Bakrī and al-Kalāmīn are the towns most frequently mentioned. The oasis now comprises 12 villages and has about 25,000 inhabitants.

Bibliography: Vāḥidī (ed. de Goeje), p. 324; *Maḥṣūl*, *Intervallum de l'Égypte* (transl. by de Slane), p. 33 et seq.; Vāḥidī, *Maḥṣūl*, iv. 575; Idrīsī (ed. Wasy et de Goeje), p. 43; Maḥṣūl, *Idrīsī*, l. 234 et seq.; Kāḥṣarī (transl. by Wartenfeld), p. 102; Ibn Ḥaywān, *Kitāb al-Jarīdā*, v. 11 et seq.; 'Abī Bishr al-Maḥṣūl, *Kitāb al-Jarīdā*, xiv. 29 et seq.; *Antiquities of Egypt*, Volney Bey, *Discours sur l'Égypte*; Doedeker, *Égypte*, p. II et seq.; J. Matignon, *Égypte*, p. 11 et seq. (R. GRASSE.)

DAKĪL, ALI MAḤMŪD MUḤAMMAD B. AḤMAD, a Persian poet belonging to 'Iṣā. He began an epic in the *maḥṣūl* more for the Sāmānī ruler Nūḥ II b. Maḥmūd and had completed 1000 couplets (covering the reign of Gushkasp and the preaching of Zoroaster), when he was murdered by a Turkish slave, his favourite, in 341 (952). These 1000 couplets were incorporated by Firūdūz in his *Shāhnāmā* (ed. Tārner, *Macan*, iii. 1005—1103, ed. Vahner, iii. 1495—1553). He also wrote lyrical poems of which a few fragments have been preserved by 'Aḥl al-Bayt, *Ḥawāṣī*, p. 11—13. It has been supposed from a verse in one of his poems that he was a Musulman; but it is more probable that what he really admired in Zoroastrianism was the liberty to drink wine.

Bibliography: Rūḥ al-Kaḥṣān, *Maḥṣūl al-Furūḡ*, l. 212; Rūḥ al-Kaḥṣān, *Maḥṣūl al-Furūḡ* and *Zalīqah*, p. 59; Nāḍī, *Das Iranische National-epos*, p. 18; Horn, *Gesch. der Pers. Litt.*, p. 81; Edm. G. Browne, *A Literary History of Persia*, l. 123, 457. (C. H. HEART.)

DAKKA, a village in Nubia on the west bank of the Nile opposite the mouth of the Wādī al-'Aḥṣā (p. 310), famous for its gold mines. It was probably to its situation here that the ancient Per-sekai, called by the Greeks Perikhi, owed its importance; ruins of temples of the Hellenistic period still exist not far from Dakka. Cf. Doedeker, *Égypte*, p. 285 et seq.; E. A. W. Budge, *Égyptian Nubia*, l. 349; li. 120—114, 168, 297, 329 et seq.

DĀL, the eighth letter of the small Arabic Alphabet, and fourth of the Abjad (where its numerical value = 4). It was pronounced at the present day as *al* (cf. Arabic as a vocal dental explosive). Cf. A. Schaefer, *Schreibweise Lautlehre, Index*. (A. SCHAEFER.)

DALLĀL (a.) "broker, commission agent". *Dallāl*, literally "a finger-post", is the popular Arabic word for *commission agent*. The *Taḥṣīl al-'Arṣ* says in *ḥikma*: "This is the man whom the people call *dallāl*; he points the way for goods to the buyer and for prices to the seller". The Arabic notices of the occupation of *ḥikma*, which is of great importance in the history of commerce, and corresponded to the Byzantine *metretes*, are very scanty; as there are no systematic materials available, we can only give here a few *ḥikma* notes. In the law-books, the *ḥikma* are mentioned against trickeries used in trade (Ibn al-Qaṣṣā, *Kitāb al-Maḥṣūl*, iii. 75). They often command highly to the buyers goods which they know to be worth less than the price placed on them and, just as the modern *diagonian* still does, they made *ḥikma* came with the dealer against the buyer. Their occupation, which under certain conditions was of an official character, was called *dallāl*. Al-Wāḥidī appears quite early to name (*Taḥṣīl al-'Arṣ*), in the Fihrist period certain goods could only be sold through the intermediary of a *ḥikma* (*Maḥṣūl*, ed. de Goeje, *lib. Geogr. Arab.*, iii. 213, c.). In the Mamūlī period a car was laid on the *ḥikma*, commission (*ḥikma al-dallāl*) which had been used in Cairo from ancient times, by which the *dallāl* had to give up half of his profits, a tax which he naturally managed to make the public pay. This was called *ḥikma al-ḥikma* (*Maḥṣūl*, *ḥikma*, v. 80, c.). A somewhat similar arrangement existed in North Syria (cf. Sobrero in van Houten's *Corpus Inscriptionum Arabicarum*, li. N^o 55, and my review in *Der Islam*, l. 100). The most important transactions were made at the customs offices at the seaports. Here the *ḥikma* were also interpreters in commerce with the Franks. The relations of these *ḥikma* and the interpreters were minutely detailed in the treatise of commerce (*ḥikma*, *Diploma Arab.*, 104, 203). Heyd, *Levant-Handel*, l. 100, contains all the available information on these points. In the western Mediterranean cf. de Mer Lattre, *Traité de Droit et de Commerce* (Paris 1866), p. 189. The business of broking was then taken over by the new *al* *ḥikma*, *Handelsvermittlung der christlichen Völker des Mittelmeers*, p. 701).

It was not only in commerce with foreigners but among themselves also that *ḥikma* employed the *dallāl* but in this case he appears also as an independent dealer, e.g. in old *ḥikma* (*ḥikma*, *Égypte*, *Etat Moderne*, xviii. 2, p. 421). The auctioneer is the secondhand market is also called *dallāl*, a more frequently in the small broker and commission agent. His manner of business is well described by Lane in his *Manners and Customs of the Modern Egyptians*, li. 13. Women brokers (*ḥikma*) are also found who do business with the heterodox *ḥikma* (Lane, *op. cit.*, l. 200, 219, 242). For other meanings of the word see Wasy, *Supplément*, s. v. (C. H. HEART.)

DĀM (a.) "water-jar"; also the name of the commission agent, cf. al-Kawwāl, *ḥikma al-Maḥṣūl* (ed. Wartenfeld, l. 37).

DĀM is the name of an Indian copper coin. *Damya* and *damya* are diminutives applied to fractional parts of a *ḥikma*.

The first coinage of *ḥikma* was under Shih Shih and his successors of the Sāmī dynasty and it was continued by Akbar and his successors up to the fall of the dynasty. *ḥikma* is the popular name

in N. India for a small extent at the present day. Dāms were issued in great abundance by Sher Shāh and Akbar, and in smaller number afterwards, in fact so scarce were those of the later Moghals that they were unrepresented till lately in the principal European collections. During the past twenty years owing to the researches of C. J. Rodgers, Oliver Burn, Wright, White Klog and other anonymous specimens have come to light. Akbar's dams weigh from 303 to 327 grains (= from grammes 12.8364 to 12.8396) there being the lowest and highest recorded weights. There were also according to Abū'l-Faḡl half, quarter and 1/16 dams called respectively *ṣaḥḥā* or *niḥā*, *ḥaḥḥā* or *ḥaḥḥā*, and *ḥaḥḥā*. There was also a double dam, a specimen of which weighing 625 gr. is given by C. J. Rodgers (*Journal of the Asiatic Soc. of Bengal*, vol. 11, p. 22). On Akbar's currency the name dam does not appear, the coin being described simply as *ḥaḥḥā*. The names *ḥaḥḥā* and *ḥaḥḥā* however are found on some of the small coins. According to Abū'l-Faḡl 360 dams went to the *ḥaḥḥā* and 48 to the *ḥaḥḥā*.

Bibliography: R. Thoma, *Chronicles of the Pathan Kings of Delhi*; H. M. S. Catalogues: Sultan of Delhi and Mughal Emperors (Introduction by S. Lane-Poole, *Copper Coins*); P. J. C. J. Rodgers and others in the *Journal of the Asiatic Soc. of Bengal*, *Indian Antiquary* and *Nimnamah Chronicle*.

(M. LAMBERT DĀMĀN.)

DĀMĀD, 102-10-10, law of the Sultān. Under the early Ghaznavid Sultāns, princesses (*niḥān*) of the royal house were occasionally given in marriage to the royal princes of the Minor, for example, the Ghaznavids, who were to the viziers and generals of the sovereign; the case of the sister Anar Sultān of Ghaznavid married a daughter of Ghaznavid I is quite unique not only for that but also for later periods. We afterwards find Girand Vizier, Kapudān Paḥlāw, Agha of Janakaria, Buzand Vizier and other high officials in the Sultān's household the best known are: Ghaznavid Paḥlāw, the favourite of Salḥān I, Rustam Paḥlāw (husband of Mīrīnān), Salḥān Mahamud Paḥlāw (husband of Esmaḥḥān), Ghaznavid Paḥlāw (husband of Mahamud III.) and Ghaznavid Paḥlāw under Alḥmad III. etc. (cf. v. Hammer, *Gesch. d. Osm. Reiches*, v. 607 et seq. *Sultān*). The name *dāmad* is applied to some of them by their contemporaries and in history, as well as the usual fashion (e.g. Dāmad Mahamud Paḥlāw, Dāmad Fāḥḥā Paḥlāw etc.). The marriage ceremonies were celebrated with great splendour and are minutely described in the native annals as well as by western travellers (cf. v. Hammer, *Gesch. d. Osm. Reiches*, cf. Vol. 10, Index v. *ḥaḥḥā* and *ḥaḥḥā*); the dowry had been fixed by Salḥān I at 100,000 *ḥaḥḥā* and the apparatus brought in 1000—1500 *ḥaḥḥā* daily. (Venetian Report of 1608 in the collection by Harari and Decker, p. 72; v. Hammer, *op. cit.* vol. 211); in addition a large palace was usually bestowed on the princesses. Till the time of Salḥān I. the *dāmad* were usually sent into the provinces as governors to prevent them having any personal influence on the affairs of the Sultanate Porte. (Kotik, ed. 1303, p. 94, 97). Kitānān compelled the *dāmad* to put away the wives he already had and to take no further wives (cf. the Venetian Report already quoted, p. 103 et seq. and v. Hammer,

op. cit., iv, 1033); he became the slave of his wife and this relationship finds expression in the forms of address used between the spouses (cf. the above reports, p. 72, 104; de la Motte, *Revue*, p. 338 et seq.; v. Hammer, *Osm. Staatshandb.*, I, 476—484; *Gesch. d. Osm. Reiches*, vol. 211—213; C. White, *Three Years in Constantinople*, iii, 180 et seq.). The statement that many of such marriages were done away with at birth (Edm. Survey of the Turkish Empire, 3, ed., p. 101; v. Hammer, *Gesch. d. Osm. Reiches*, iv, 463), may be disproved (cf. Djevdet, vi, 196 et seq., the Venetian Report I, c, p. 182, 372), only in earlier times they were debarred from all public offices (Venetian Report I, c, 181). (J. H. MONTAGNA.)

DĀMAQHĀN, a town in Persia, the capital of Kūla. There used to be works there for distributing among the villages the water rising in a cavern but these were destroyed by the Afghāns in 1238 (1723-1724). It is said to occupy the site of Hecatompylos, one of the capitals of the Parthians. It is on the boundary between Ḥāḥḥā and Kūla and is frequently mentioned in Firdaws's *Shāhnāma*.

A day's journey from it among the mountains are the ruins of the fortress of Ghaznavid, which used to be a stronghold of the *ḥaḥḥā*. In the northwest there is an important spring, called *Ḥaḥḥā*, around which Fāḥḥā Ḥaḥḥā built murworks in 1207 (1802) and which is an object of pilgrimage because it is believed that the mark of the shoe of the Prophet's horse may be seen on a stone over which the water falls.

Now it on the hill of Mahamud are the ruins of a fortress.

Bibliography: Isfahān, p. 410; 219, *Shāh Hawāḥ*, p. 271; *Mukaddim*, p. 555; *Perrier*, *Voyage*, I, 155; *Khazān*, *Dictionnaire*, p. 73, 74; *Nūr al-Dīn Shāh*, *Journey in Herat*, p. 71 et seq., 431 et seq. (view, p. 430); *Le Quatremaire*, *Histoire des Afghāns*, I, p. 278, note; *Bathier de Meynard*, *Dictionnaire de la Perse*, p. 223; G. Le Strange, *The Lands of the Eastern Caliphate*, p. 364 et seq.

(C. L. ELIANT.)

DĀMĀN "security, bail", is an agreement by which a man pledges himself to the creditor (*ḥaḥḥā*) to pay the debt of a third person (*ḥaḥḥā*) if the latter does not do so. The guarantor (*ḥaḥḥā* or *ḥaḥḥā*) can only demand compensation from the debtor when he pays his debt if he becomes security for him with the latter's consent; otherwise he is considered a guarantor "for the sake of God". The latter is the case amongst others when a man becomes security for the debt of a *ḥaḥḥā* Muslim. — *Dāman* (in the books on *Fikḥ* further means responsibility for things, the law of or damage to which must be compensated to the creditor).

Bibliography: *op. cit.* Besides the chapters on *Dāman* in the collections of Tradition and *Fikḥ* books, *Ḥaḥḥā*, *Ḥaḥḥā* *al-Dīn* p. 111 et seq. *al-Dīn* (Pāḥḥā, 1300), p. 81.

(TH. W. JOURNAL.)

DĀMĀN, a Pers. word meaning "skirt" applied to the low lands lying along the base of a mountain range, fully written *dāman-shāh* "skirt of the mountains". This is especially used to designate a tract in the De radjst, now part of the Dera Ismaḥīl Khan District,

R. W. Frontier Province, India. The *Damian* is the high plain below the mountains, and does not include the low lands of the Indian known as *amāh* or *amāh*. The eastern part of this raised plain formerly called *Makhalā* is now included in the *Damian*. In the summer (over) further South (to the *Damā Ghāh* Khāh Dist.) the corresponding tract is also called *Damian* occasionally, but more usually *Pahāgh* or *Wāh*. The *Damian* is a level parched-up plain with little vegetation, intensely hot in summer, very dry with scanty rainfall. Irrigation from torrents is carried on by an elaborate system of embankments which catch the flow after rain and divert it on to the fields. In a few places there is irrigation from permanent hill streams (*khāh*), the chief of which are the *Takwā* near *Tāh*, the *Ghāh* (called the *Lūh* where it issues into the plains) and the *Vahāh*. The principal towns in the *Damian* are *Kāh*, *Drāhāh*, *Chāh* and *Tāh*. The population is mainly Afghan, speaking the southern dialect of *Pāh*, with numerous communities of *Dhā*, speaking *Lāhā*, especially in the east near *Tāh* known as the *Shāh*. There are also some *Māh*, and the *Kāh* an aboriginal tribe assimilated by Afghans as *Vahāh*. The principal Afghan tribes are the *Ghāh*, *Māh*, *Bāh*, *Ushāh* and *Kāh*. The *Pāh* or *Ushāh* traders enter this tract every year in the autumn by the *Ghāh* Pass and spread through the *Damian* where they camp and graze their camels while their traders wander through India. When the hot weather commences they return to the highlands of Afghanistan. These traders are mainly *Sāh* and *Kāh*.

Biography: [Tāh], *Settlement Report of the Indian District (Lahore)*; *Geographical D. I. (Lahore 1884)*.

(M. LONGWORTH DAMIAN.)

DAMANSUR, Coptic *DMANSHUR* "city of Horus", the name of a number of places in Egypt, mostly in the Delta of which only the most important are mentioned here.

The *Damansur al-Shah* or *Damansur Shahr*, mentioned by Yāqūt, l. 601, and placed by the *Dhā* in the suburbs of Cairo, deserves special mention on account of the Christian "Festival of the Mustyza", also frequented however by Muslims, observed on the 8th Pachon, in which the Christians used to throw a wooden box containing the finger of a saint into the Nile to hang about its rim, apparently a corruption of some ancient festival of Osiris and Horus. In 702 = 1302 the festival was forbidden, but in 732 = 1332 permission was again granted and in 155 = 1752 the relic itself was burned (see *Narrative of Events*, Vol. iv, p. viii—xi; *Majlis, Sultans Mamūn*, trad. Quatremère, II, 2, p. 213).

Majlis speaks of a *Damansur* in the *Kh*, 24 *Magir* *Kh*, which gives a clue to the Coptic texts to the locality of a *Damansur*, was certainly in the *Kh*, we would be inclined to regard the two places as the same and further to identify them with *Damansur Wahsh* (in *Qasr* *Kh*: *Damansur al-Wahsh*) which the later Arab geographers locate in the province of *Qasr*. This is unfortunately rendered accurate by the fact that at the present day there are two places bearing the name *Damansur* in *Qasr*.

The *Damansur al-Wahsh* of the Arab authors must not be confused with the above mentioned

Damansur Wahsh; the former (the ancient *Harpagopolis Parva*) is by far the best known of the places of this name. According to the later division into provinces which still exists, it was the capital of the province of *Khāh* (q. v., p. 772), was fortified in 792 (1392) by *Salḥ*, and lay on the western road, the so-called *Ḥāh al-Hāh* (see *Qasr* in *Majlis, Sultans Mamūn*, II, 2, p. 183), now on the railway from Cairo to Alexandria. This fine town, which forms the centre of a large system of railway lines, is of importance in the cotton trade and for its industries.

Biography: *Al-M. Tāh* (ed. Reinhold), p. 106; *Un. Fāh al-Hāh al-Umāh, Tāh* (Cairo 1322), pp. 175, 189; *Kāh*, *Qasr al-Hāh* (Cairo 1906), p. 239; *do.*, transl. by Wāhfeld, p. 114; *Un. al-Hāh, al-Hāh al-Hāh*, p. 116; *Un. al-Hāh, al-Hāh al-Hāh*, p. 101; *Qasr*, *Qasr*, p. 286; *Qasr*, *Qasr*, p. 332—366; *Qasr*, *Qasr*, p. 113—116; *Qasr*, *Qasr*, p. 27.

(R. HARTMANN.)

DAMASCUS, Arabic *DMASHQ*, *DMASHQ*, *DMASHQ*, also like Syria briefly called *DMASHQ*. The largest city in Syria, situated in 35° 18' N. Lat., 35° 28' E. Long. (Greenw.) and 53° 28' N. Lat., 5130 feet above sea-level on the edge of the Syro-Arabian desert, close behind the double mountain wall of *Lāhāh* and *Amīlāh* with *Hermon*. The spurs of these mountains (the *Amīlāh* is *Dhāh al-Hāh*) shelter the plain of Damascus to the north and south; in the south the *Dhāh al-Awad* and *Dhāh al-Māh* afford a certain amount of shelter but on the east it is quite exposed. The climate of Damascus, which has not yet been properly studied, cannot be identified as particularly healthy (east winds predominate; but there are also west winds bringing rain and cold and in spring occasionally the burning *Khāh*); great variation of temperature from 6° C. in the middle of January to 37° in the middle of July) but on the whole it compares advantageously with the country surrounding it on the east.

The importance of its site lies in the fact that the *Barāh* (q. v., p. 632) has been created an extensive oasis, the celebrated *Qasr* (q. v.) where it debouches from the *Amīlāh* into a country with a low rainfall (average estimated at 14 inches yearly) before its waters are finally lost farther to the west in the swamps of *Alāh*. This splendid district, a veritable garden, naturally forms a centre of civilization for the tract steppe-like hinterland. Owing to the incomparable fertility of its natural surroundings the town, lying on the north-south road through *Ignor* Syria, was able to attract the trade of North Syria and Mesopotamia, of Arabia and Babylonia with the Mediterranean and Egypt from the natural routes farther north and south respectively and to make itself the centre of this traffic.

With such a favorable situation Damascus has naturally been a centre of culture of the first rank from the very earliest times. The name (in the Thracian-Lat: *Damashq*, Assyrian *Dimashki*, *Tamashki*, Hebrew *דמשק*, later — as in Syria — with diminution of the double consonant — *דמשק*) is obviously pre-Semitic in the Old

Testament the name early appears in connection with the story of Abraham (Genesis, xiv. 15). This association was further extended by Tradition even at the present day, Muslims honour the Masjid Ibrahim in Herze north of Damascus (probably the *Abraham's altar* of Josephus) as the birthplace of Abraham. After the 2d century B.C. we find an Aramaean kingdom of Damascus, mentioned in the Old Testament and in Assyrian texts, which was destroyed by the Assyrians in 732 B.C. For the history of this kingdom as well as of the later kingdoms of Damascus under Assyro-Babylonian, Persian, Greek and Roman masters, the reader may be referred to J. Houshagar's article in *Damascus and its Environs*, *op. cit.* iv. 2042-2048 and the authorities there given. Here we are only concerned with Damascus in relation to the Arabs. About 85 B.C. the town passed for the first time under Nabataean rule (Arabs III. Philistines). The Nabataean kingdom owed its possession of Damascus for the second time to Rome (between 37 and 34 A.D., under Augustus IV. Philopator; cf. *Second Century B.C.*, xiv. 15). Arabic influences made itself strongly felt in an early period in the town which was too much exposed to the desert (Justin: *de expeditis* 98; *de vit. imp.*). This proximity towards the desert was probably also the reason why Damascus under Roman rule never became the capital of a province. According to the later division the province it belonged to Phoenice Libanensis, the political metropolis of which was Emesa (Hims). On the other hand the strongly Hellenized town was never directly subject to one of the Arab dynasties ruling in the neighbourhood, not even to the Ghassanids; yet the latter were the lords of the immediate neighbourhood (Labbid (q.v.) cf. Noldeke, *Chronik. Pflanz.*, p. 47) there was always a lively intercourse between the Hittites and their great market. They were acquainted with Damascus, looked upon it as the seat of earthly splendour and gazed with wonder and envious eyes upon the treasures of the town. It is therefore no wonder that at a later period the Muslim Arabs not only tolerated passage to the Koran like xvii. 2 and xxiii. 44, the more from *ahle al-islam* (Koran lxviii. 16) to Damascus but increased its glory by many sayings put into the mouth of the Prophet.

We have an accurate description of the Damascus of antiquity. Even Julian who praises the situation and buildings of the city in words of amazement, gives us no details. We can hardly be wrong however in supposing that the general plan of the town had been the same for centuries before as it was at the Arab invasion. The town had suffered considerably shortly before from the Persian invasion, but this was certainly not brought about any radical alteration in its configuration. Since the Muslim conquest the walls and external features of the town have been practically unchanged. This striking fact is largely due to the general situation of Damascus; for it lies at the point where the road through lower Syria from north to south crosses the Barada which runs from east to west. A regular arrangement of streets was thus formed. This feature was further emphasized by the gigantic temples of the ancient quadrangular temple (of the Sun) in which Theodoros or Apollonios built the Church of St. John. We must look upon the city as having existed in Roman times in its

present day form, as an elongated rectangle on the right (south) bank of the Barada, which was cut through by a road along its greatest length which is still called the "straight street", by foreigners its allusion to *Arde*, i.e. *Ar*. In the northern part lay the real centre of the town, the great vicinaria. The foundations of the church in the northwest corner probably also date from ancient times. We do not now know where to locate the synagogues founded by Isaacian. Even the divagates, which were there before the Arab conquest have in part survived to this day. Balidh (following Waghel's suggestion, in connection with the siege of Damascus, beginning with the Bab al-Sharqi at the east end of the main street, on the north side the Bab Tamm, the Bab al-Farabi, then the Bab al-Ghaziyah in the west at the end of the street running lengthways and the Bab al-Saghir and Bab al-Kabir in the south.

THE CONQUEST BY THE MUSLIMS.

After the battles of Hama and Fih in 634 A.D. (635) the Arab hosts advanced on Damascus along the Syrian road. They met with no resistance until they reached Marj al-Suffar north of al-Sanamin. The Byzantines were at first successful in surprising Muslim advance guard but were finally forced to fall back on Damascus (Muharram 14 = February 635). Fourteen days later the Arabs appeared before Damascus. Khalid b. al-Walid, the commander-in-chief, made his headquarters north or northeast of the city in Dar al-Salib or Dar al-Khalid (see Ibn al-Jaythami, quoted by de Goeje, *op. cit.* p. 94; the predominant tradition placed his camp at quite an early period farther east on the bank of Shaikh Asika, see Foster, i. 55 *Journ. Asiat.*, 1891 Ser. v. 403; vi. 449). It was necessary at all costs to prevent the union of the troops who had been driven back on Damascus with an army of relief which might come from the north; and this object was attained. The consequence was that in Rajab 14 = September 635, the inhabitants of the city (perhaps through the bishop, as Balidh reports, or al-Manfar the grandfather of Jobn of Damascus, as Enrichens says) secretly opened the eastern gate to Khalid's Muslims whereupon the Greek garrison retired to the north and the city passed under Muhammadan sway.

A wealth of irreconcilable traditions exists concerning the taking of the city. Only the most important can be mentioned here. The usual view, which has been disseminated in the east by Ibn Arabi and in the west by A. von Kremer, is that Khalid b. al-Walid conquered the eastern part of the town by force of arms from the Bab al-Sharqi, while the Bab al-Ghaziyah side of the town was surrendered to Abu Thabala. The two generals met in the ancient church of St. John and thus the eastern part of this building with the eastern part of the town came to be occupied by the Muslims, while the western remained to the Christians. The untenability of this late story which is in contradiction to all better older tradition has now long been recognised.

Balidh's account is more worthy of credence, according to which Abu Thabala seized the Bab al-Ghaziyah and was met by Khalid, who had entered by the east gate, which had either been surrendered or treacherously handed over to him, at the Makallat Church (cf. *Journ.*, *op. cit.* ix.

simple it may appear from Cestoni, *Damaski dell' Islam*, iii. 390 et seq. (but see also ibid., p. 349) and cf. Becker in *Islam*, ii. 197, the solution is by no means so easy.

The troubles which began with the Day of Hauran, led to the bloody battle on Moudj Rahib which secured the Caliphate for the Marwanid branch of the Umayyad house. With the decrease in the personal importance of the Caliph and the decline in their actual power, which marked the following period, there went hand in hand a gradually increasing necessity to make an external display of empire. It is therefore now that the most brilliant epoch for the Caliphate and the capital begins although in secret its decomposition had already set in. The city owes its greatest claim to fame, the Umayyad Mosque, to the Caliph al-Walid b. 'Abd al-Malik, the most important ruler among the Umayyads. The old mosque had only been a makshûr, the capital of the empire was at last to receive a place of worship worthy of it. The site on which it was to be built was already indicated. The centre of the town was still, as it had always been even in the days of Paganism and Christianity, the neighbourhood of the great temple. The first thing to do was to deprive the Christians of their church and build the new mosque on the site occupied by it and the old mosque, with the material still remained in the ruins of splendid ancient buildings. This was then done. In 86 (705), the Christians were forced to give up the church, this was partly destroyed and the new building, which was afterwards celebrated as the third wonder of the world, erected on its ruins. It used to be thought that the building was still practically unaltered and only the decoration was the work of Walid. Objections have recently (see in particular, Thierich, *Pharos*, p. 104 and 214) been rightly raised against this view. Careful examination of the building has actually shown that many particularly the colonnades and the transept cannot well be pre-Muhammadan (see Becker in the *Quarterly Statement of the Palestine Exploration Fund*, 1897, pp. 268—283). Walid's expenditure on the building was enormous. Hosts of workmen were brought from Constantinople particularly from the colonies. Papyri recently found show that materials and skilled workmen were brought from Egypt (see *Islam*, ii. 274, 374). Probably only very essential parts of the old walls were retained, but these, if Thierich is correct, need not have been the walls of the church itself, and the western and eastern towers no more. It is very doubtful, if, as appears probable from the Arabic sources, the whole of the old mosque was incorporated in the new edifice. Absolute certainty in detail may be obtained with good fortune by renewed expert examination on the spot with judicious utilization of Tradition. In any case al-Walid's work certainly was the building up of the present mass of buildings at the mosque into a whole, the erection of the northern minaret Mi (Kharab al-'Ara, used as a beacon tower, as we learn from 'Abi writers, the building of the Miṣṣalla with its beautiful mosaics in a form essentially the same as it has at present, as a building with three naves and a transept, above which rises the celebrated Kubbah al-Nayr (on this subject, see *Zeitschrift der Deutschen Morgenl. Ges.*, ix. 369, 702; *ibid.* 661). On the artistic importance

of the Mosque, cf. also H. Saladin, *Musée d'Art Musulman*, i. 80—87, von Berchem and Strzygowski, *Islam*, p. 316 et seq.

The later Caliphs did not do a great deal for Damascus. Several of the Marwanids transferred their capital to another place, while others spent at least a considerable part of the year in *ḥaḡira* (q. v., p. 557) in their palaces in the desert. Those of the splendid palaces in Damascus which might have served to preserve the glory of the Umayyads were sacrificed to the fury with which the 'Abbasids sought to extinguish the memory of their predecessors. At a later period there was a prison on the site of the Kharab. Only one other Umayyad palace may be particularly mentioned here as the great road to the southwestern suburb of al-Moḡira has its name to modern times, the Kharab al-Maḡlūḡ, called after al-Maḡlūḡ b. 'Abd al-Malik b. Marwan, which lay outside the Bab al-Saghir 288 Bab al-Maḡlūḡ (Yakub, iv. 110, according to which see Krenner's statement, *Topographie*, i. 14. Unsatisfactory; cf. *Journ. Asiat.*, 1871, Serier, vii. 579).

A. von Krenner, *Kulturgeschichte*, i. 174, has given a very attractive if perhaps somewhat too rosy picture of life in the city of the Caliph. Unfortunately we know very little about the life and rate of the Muhammadanizing of the city. But it is quite obvious that the number of Muslims settling in it immediately after the conquest must have been quickly much increased by immigration. Under the earlier Umayyads at least, religions did not however have an insurmountable barrier. We find Christians on terms of intimacy with the Caliphs and filling the highest offices. The family of the Byzantine emperor 281 Isaac, 282 played a part in the government of the city, and to which John of Damascus belonged, may be specially mentioned (see Cestoni, ii. 370; Louwen in the *Mittheilungen des Inst. Or.*, iii. 248 et seq.). There were the conditions requisite for the adjustment of relations between the two religions. How strongly Christianity had inspired Muslim theology just then developing, may be clearly seen from the writings of John of Damascus, which are in part clearly the outcome of discussions between Christians and Muslims (see Becker in *Zeitschr. für Kirchengesch.*, xvi. 175 et seq.).

The end of the Umayyad period with its civil dissension brought misfortune to the town. On several occasions in 122 (740) turbulent 'Iḡlāḡ set fire to it and laid various quarters to ashes (Tabari, ii. 484; Theophanes, 283 ch. 100, p. 412). In 126 Yazid b. al-Walid succeeded in gaining the capital of the Empire and therewith the Caliphate by a coup d'état, but this seems to have passed off without bloodshed. After Yazid's death Marwan II. (137—844) occupied Damascus without opposition, his opponent Sulaiman b. Thiqan taking to flight. But when the new Caliph moved the capital to Hauran, Syria rose against him. The rebellion was put down and, according to Theophanes, the walls of Damascus were razed as a punishment. It had played its part as capital of the Islamic Empire.

FROM 750 TO 1450.

Two years after Marwan appeared to have made his empire secure, it fell before the 'Abbasids. After a short siege, Damascus was taken by 'Abd Allah b. 'Ali, an uncle of the new Caliph.

Ugh, on the 10 Rabi'ul-hi 321 = 28th April 750. The 'Abbasids gave ruin to their hated and dishonoured the tombs of the Umayyads. According to the Arab historians it was now that the old walls of Damascus were destroyed. The new rulers resided in the 'Irak, and Damascus sunk to be the capital of a province. The western parts of the empire were often — not to their advantage — granted as a governorship to a prince or favourite in Baghdad who only sent his deputy to the province.

The notices of Damascus in the following period are too numerous. It is clear that the split between Kufa and Yemen in Syria which had been gradually increasing in the days of the Marwanids, continued (in 766 the Kharidist Mass was sent to Damascus and in 780 his brother Ishaq). The experimental years of the 'Aliphs did not of course restore the ancient glory of Damascus as the capital of the Arab empire and al-Mutawakkil's plan of again making Damascus the capital (794 = 858) never came after the 'Aliphs had made but a brief stay in the Syrian city.

The empire was rapidly approaching its dissolution. When in 854 (868) a strong personality in Ahmad b. Tulun became governor of Egypt, the independence of this province soon became an actual fact and in 874 (878) Syria with Damascus also passed into his hands. The Tulunid supremacy only lasted about a quarter of a century; this at last a brilliant period for Egypt hardly have been the same for the more exposed Syria, although we read of a palace al-Buhārī built for himself al-Mu'izz below al-Muraygha [i. e. p. 878] in the Nahr al-Hira: the palace in which he was assassinated in 904 (918) 322. The latter, ill-fated period of the Tulunids coincided with the ravages of the Karmanians who had been constantly appearing before the gates of Damascus since 389 (903) until they were routed by the forces of the 'Aliphs, which marked an end of Tulunid rule also.

A man of the Transoxanian dynasty of al-Buhārī, who had proved himself a brave officer, had been governor in Damascus under al-Mu'izz (Tughril b. Diqq. III. 100), the al-Buhārī al-Buhārī (322) (935) governor in Egypt, was devoted again to play the Tulunid drama in Egypt and Syria. The latter was always a dangerous and insecure possession. The al-Buhārī finally fell before a power which also disputed the religious title of the helpless al-Buhārī: the Shī'ī Fatimids had long been ready to pounce on Egypt. When the Karmanians were again ravaging Syria, al-Mu'izz saw his opportunity had arrived. Egypt fell in 358 = 999. Damascus fell at the same year, only to slip from his grasp almost immediately. The city was first taken by the Karmanians. Their domination was followed by a state of anarchy in which great parts of the city were destroyed by fire. Even at a later period the century of Fatimid rule does not seem to have been a happy one for Damascus, we read of frequent changes of governor, of risings, which are certainly not to be solely ascribed to the restless spirit of its inhabitants. One of these disturbances resulted in 401 (1008) in the burning of the Umayyad Mosque.

In 408 (1015) the Seljuq general Atabai seized Damascus. The town was for ever lost to the

Fatimids. The name of the 'Abbasid 'Aliphs again appeared in the *Amshur* in the output. Atabai is said to have built the citadel (*Yamun al-Diqq* 10th Series VII. 375; but the foundations at least are certainly older [see above p. 903]. The city lasted only a few years. In 421 (1029) he had to vacate the city in favour of the Seljuq prince Tughril (see his inscriptions in van Berchem, *Inscriptions de Syrie*, p. 18 et seq., 90 et seq., and in *Revue de l'Asie*, etc. *Asiatick*, etc. I. p. 149). After his death, the Amir Tughril's governor for his son Dushk, to whom are ascribed a hospital (*Yamun al-Diqq* 10th Series, III. 282) and a Khankah (III. 2, 282) and from whom the oldest nucleus in the city is said to date (III. 17, 266), still he finally became really an independent prince, after the death of Dushk in 479 (1084) and shortly afterwards his son also, and founded the Hurd dynasty (i. e. p. 300), which ruled Damascus for half a century.

The stormy period of the Frankish invasion was not without for architectural activity on a great scale (cf. however the collection of inscriptions of the dynasty made by van Berchem in *Revue de l'Asie*, p. 25 — 43). Tughril's statue the grandeur of the principal sanctuary in the city by recasting the supposed original codes of the Koran of al-Buhārī and bringing it to Damascus from Tabariya which was threatened by the Crusaders in 492 (1099). Tughril's successors showed themselves more and more unfit to cope with the dangers threatening them. Sometimes Damascus was being attacked by the Franks, (e. g. in 523 = 1129, and in 543 = 1148), sometimes the Turks were calling upon the Franks for help against Zengi (534 = 1139) and his son Nur al-Din (546 = 1151) of Hama until the latter finally succeeded in capturing the city in 549 = 1154.

THE DAMASCUS OF NUR AL-DIN AND SALAH AL-DIN.

The period of Nur al-Din opens a new era of prosperity for Damascus. The two reigns of Nur al-Din and Salah al-Din are the most brilliant in the history of Damascus, but its glory is different in character from that of the days of the Umayyads. The whole period was influenced by the religious wars. The first care therefore was for the fortification of the city and alongside of this for the cultivation of piety learning; the profane traditions of knowledge were not however entirely neglected; this is for example the period of the 'Asfhar, the great historian of Damascus. But gradually all the subjects cultivated became the dogmatic. The turmoil of the Crusades contributed largely to quicken the spirit of fanaticism. Damascus became the great bulwark of Islam.

Although the name of Damascus is inseparably associated for later ages with Salah al-Din and the glory of the city as his residence is celebrated even in contemporary western poets, it was really rather his predecessor Nur al-Din who gave the new Damascus its character. The defence of the city was improved by the renovation of the walls with their towers and gates. North of the citadel, in which he built a mosque, he opened a new gateway, the Bab al-Jarrah. Not far from it, according to van Kien, *Topographie*, i. 14, II. 14, probably on the site of the present military Serai, lay the Dar al-Hill (also called Dar al-Buhārī) of

Journ. As. Soc. Ser. vii. 246; *History of the City of Damascus*, p. 372) built by him and used as late as the Turkish period as the governor's palace. But by far the most famous were the buildings he erected for pious purposes, of which only the most important can be mentioned here: the oldest school devoted to the science of Theology, in which Ibn 'Asakir taught (cf. Goldziher, *Arab. Studien*, II. 186 et seq.) and the celebrated hospital, the *Madrasa of Nur al-Din*. In the *Madrasa* called *Nuriya* after him his tomb is still held in reverence.

With the death of Nur al-Din in 569 (1174) the greater part of his kingdom including Damascus fell to Salah al-Din b. Aiyub, who had already been reigning independently in Egypt. His brilliant victories brought Damascus triumphs previously unknown of; but although the architectural activity begun by Nur al-Din did not actually cease, the resources were left little energy for peaceful development. Six months after the conclusion of peace with Richard I. Count-de-Lion, Salah al-Din died on the 25th Safar 570 (6th March 1193) and was as first interred in the citadel, but a few years later his remains were removed to his final resting place in the *Madrasa al-'Arabiya*.

The fierce struggle between Salah al-Din's sons al-Ashraf [q. v. p. 245] and al-'Aziz [q. v. p. 340] and his brother al-'Adil [q. v. p. 137] in which the town had to suffer several sieges, brought great havoc on it. It was only after the death of al-'Aziz and the final defeat of al-Ashraf that Damascus began to enjoy peace again under al-'Adil (extension of the citadel, foundation of the *Iktaf al-'Adiliya*, cf. *Journ. Asiat.* 1^{re} Ser. vii. 237). Under his son and successor al-Mu'izz (1214) danger from the Franks again threatened a last period away. A few years later internecine wars again broke out in the house of Aiyub, which finally led to the alliance, so based on the Mardian population, of al-Salih Ismail of Damascus with the Christians against al-Salih Ayyub of Egypt, who with the help of the Byzantines defeated the allies at Hama in 643 = 1244 and again called Damascus to Egypt. After the death of al-Salih Ayyub's son al-Mu'izz al-Fakhri in 648 = 1250, al-Nadir Yaman, the ruler of Hama, seized the capital of northern Syria. He was the last Aiyubid prince of Damascus.

In spite of the turbulence of the period the architectural activity begun by Nur al-Din was not affected. Princes and princesses of the house of Aiyub as well as the nobles of the kingdom vied with one another in pious foundations. Damascus became a city of madrasas. Ibn al-Khatib, who visited the city in the time of Salah al-Din, counted about 20 madrasas, but the number soon became multiplied many times. These buildings however have more interest for the history of Islamism than for the history of the town proper. We will therefore here only refer the reader to Scarville's translations in the *Journ. Asiat.* 1^{re} Ser. iii-vii, with which may also be compared *Leitfaden der Damausk.* *Morgenl. Ges.* viii. 146-374.

THE MAMLUK PERIOD.

Soon after the middle of the 12th (12th) century the invasion of Hülai's Mongol hordes made an end of the Aiyubid kingdom of Damascus. In Rabi' I 638 = March 1200 the city, empty

of troops, opened its gates to the invaders; the only obstacle the latter met was a valiant resistance to the citadel. The victory of the Mamluks of Egypt at 'Ain Jalut [q. v. p. 213] made the latter masters of Syria. The Mamluks fled and the native Christians stood for the good reception they had given them by the destruction of the long famed Church of St. Mary (see Abu Sittina: *Rev. Hist. Crée.* 1^{re} v. 193).

In the following period, Damascus became the centre of the most important Mamluk province in Syria, the *Mamlakat Dimashq*, which practically included the whole of northern Syria from the Egyptian frontier up to Hama, Hama, Tadmur, al-Hama and the *Madrasas* (the *Madrasas* moved to Hama with the exception of the little *Madrasa* of al-'Adil and Salaf (for a period also *Madrasa* and *Madrasa*)).

Under al-Fakhri Ismail (q. v. p. 358), the great successor of the Mamluk kingdom, brighter days again dawned on the city. This indefatigable monarch often held his court in Damascus. He not only rebuilt the ruined walls and citadel but also built a new palace for himself on the Mardian al-Ashraf on the Mardian, the famous *Bayt al-Ashraf*, which is said to have served as a model for al-Nasir b. Kalim's palace above p. 324) building of the same name in Cairo, on the site of the modern *Takkiya* (see *Quartier de la Mamluk*, *Sultans Mamluks*, I. 2, p. 44; *Journ. Asiat.* 1^{re} Ser. vii. 253; Ibn al-Khatib, *Faraj al-Hafiz*, I. 203). Salaf died in 676 (1277) in Damascus and was buried in the *Madrasa al-Zahiriya* built by command of his son al-Said b. Ism' al-Din Aslam, governor of Damascus, northwest of the *Madrasa al-Mu'izz* (*Mamluks*, *Sultans Mamluks*, I. 2, p. 102; *Journ. Asiat.* 1^{re} Ser. vii. 420-421).

Salaf's reign had been for Damascus a worthy continuation of the prosperity it had enjoyed since Nur al-Din's accession were also steadily cultivated as evidence of which we need only recall the case of Nizami (q. v.). But under the later Mamluk Salaf's decline set in. Damascus remained untroubled as the second city in the empire and thus, the most important governorship, was naturally filled only by most distinguished Mamluks; but this occasionally resulted in a rivalry between the Salaf in Egypt and his office in Damascus. To prevent this, the commander of the citadel was appointed as the Sultan himself, independent of the government which naturally produced a constant strained relationship between these two officials. Immediately on the deposition of Salaf's son Salaf and the accession of Kalim, Salaf's son al-Ashraf (678 = 1279) rose in rebellion, supported by a *faraj* from the *Kadi* 'I-Khatib Ibn al-Khatib, but this rising was put down in the following year. During the confusion which followed the assassination of al-Ashraf Khalil, Sultan Kalim's was surrounded by troops devoted to Kalim in the citadel of Damascus and forced to surrender in 680 (1277). A fugitive *Kadi* from Damascus, al-Said, is said to have been the man who brought about the Mongol invasion's campaign in 699 (1300), to the extent of which Damascus suffered terrible devastation in the fight between the Mongols who occupied the Mongol and the Mamluks who stubbornly defended themselves in the citadel while the suburbs (like al-Salibiya [q. v.]) were utterly destroyed. The capture of the citadel levelled the whole neigh-

household from the Bab al-Nayr to the Bab al-Faraj, and the Mongols burned great sections of the city including the al-Mina's Dar al-Jadid. The Mongols soon retired Kipchak, who was left behind by Qubla as governor submitted to Sultan al-Nasir. Damascus escaped with only a fright from the Mongol invasion of the year 702 (1303). As regards the intellectual life of Damascus in this period, we may note the activity of Ibn Taimiya [p. v.], whose polemical works ultimately brought him into conflict with the government.

During al-Nasir's third reign, Tuglaq, the governor of Damascus, to whom the other Syrian Naibis were subordinate was for a quarter of a century (712-740 = 1312-1339) regent in Syria with practically unlimited power. In 717 he founded the Tughluliyah Mosque on the site of the present military buildings behind the military Serai (*Journ. asiat.*, Ser., vii, 237 *et seq.*), and in 739 a school for the study of the Koran and the Hadith (*Journ. asiat.*, ix^e Ser., iii, 284); he repaired the damaged northwest wall of the Umayyad Mosque and is also said to have widened the streets. While he was occupied in repairing the damage done in the city by a fire, he fell into disgrace and was finally shamefully put to death in prison at Alexandria.

A period of political protraction rule again followed the peaceful reigns of al-Nasir and Tuglaq, during which rival Amirs were struggling for the mastery. Damascus (753, 762, 790) also was the scene of these wars. In 792 (1389) the decisive battle between the all-powerful minister-Mutugh and the determined Sultan Barqak was fought before the gates of the city, by which the latter was back his throne. His son Faraj had to withdraw the town in 801 (1399). Under the youthful Sultan the rivalries of the Amirs again broke out, so that Syria fell in prey to Timur. In Hijri 805 = December 1402, his forces encamped before Damascus. When Faraj, owing to a rebellion in his camp, left the city and fled to Egypt, the result of the campaign was decided. The city surrendered but the Citadel continued to offer a stubborn resistance for a long time. Consequent to the terms of the capitulation Damascus was entirely given over to plunder and a fire in which numberless lives were lost laid the greater part of the town in ashes. The historian Johann Schödlberger, who long served as a slave in Timur's army, says that 30,000 men, women and children were shut up in the Umayyad Mosque which was then set on fire. It is certain at least that its sack by Timur was the heaviest blow this much damaged city had suffered for centuries.

The latter part of the reign of Faraj was again filled with anarchy by the rebellious Amirs whose operations chiefly centred around the ill-fated Damascus. During the whole of the last century of Mamluk rule these troubles were constantly recurring. The change of ruler in Cairo was usually the signal for the rebellion of the governor in Damascus. It is therefore no wonder that the town did not so rapidly recover from the devastation wrought by Timur. Sakschund (died 827 = 1418) says that only a part around the Mosque was rebuilt. In his time and the remainder of the city still lay in ashes (*Don. et. Saksch.*, p. 283). Nevertheless new schools and mosques were constantly being founded and the power of the Sultans was perpetuated in an

unbroken succession, which led to new buildings and restoration of ruined buildings, of pious endowments and royal proclamations. To this period Damascus owes buildings like the beautiful Sabuniya in the Maliki Road (*Journ. asiat.* ix^e Ser. iii, 216), the Umayyad Mosque northwest of the Citadel (ibid., p. 236, 431 *et seq.*). The western minaret of the Umayyad Mosque also dates in its present form from the time of Kait Bey; this part had been burned down in 824. The even the more energetic Mamluk rulers were no longer able to revive a real and permanent period of prosperity for the city.

THE TURKISH PERIOD

A few weeks after the defeat of the Mamluks at Dabik on the 25th Rabi'ul gas = 24th August 1516, Damascus opened its gates to the victorious Ottomans. Previously under the Mamluks of Egypt it had still been only the capital of a province but now it passed entirely under foreign rule. From this period the land enters to be the scene of the great events of history. It is hardly right to ascribe its decline solely to Turkish misrule, for its resources had already been exhausted by the wars of the preceding centuries. The Turkish period deserves a place of honour in the history of the architecture of Damascus, as some of the finest monuments of Muhammadan architecture in the modern city date from it. The Egyptian style had become very predominant under the Mamluks, but now Turkish influences began to make themselves felt. Sulaiman I. in 962 = 1554 built the Tekkiye before the western gates of the city on the site and from the ruins of the ancient Beit al-Abd; this beautiful building picturesquely situated on the Barada is built in the Turkish style (see *Journ. asiat.* ix^e Ser. vii, 253 *et seq.*; Schödl, *Monum. de l'Art Musulman*, I, 174). Only two of the most celebrated mosques in Damascus may be mentioned here which owe their origin to Turkish hands: both lie on the Maliki Road. The first is the Darwishiya begun by Darwish Pasha in 979 = 1571 (*Journ. asiat.* ix^e Ser. viii, 260) and the second the Sinantiya, so famed on account of its silence work, built by Sinan Pasha in 994 (1585) on the site of the ancient Masjid al-Nasir (*Journ. asiat.*, ix^e Ser. vii, 262), according to von Kienig, *Die Moscheen*, I, 48, the best in Damascus next to the Umayyad Mosque. In fact, architectural activity in Damascus never seems to have ceased, although we have but scanty sources in our disposal for its history in the last few centuries.

The re-enslaving of the East is associated with the appearance of Muhammad 'Ali. From 1832-1840, Damascus was in the hands of the Egyptians. Ibrahim Pasha strenuously set about restoring peace and order to the ruined country. Trade and industries began to flourish. Buildings for administrative and more particularly military purposes were erected, for which unfortunately however ancient and valuable edifices were often sacrificed. Thus, for example, the Tughluliyah was altered to form a military school and the Umayyad Mosque became a biscuit factory. The modern Military Sem. was built on the site of Nasir al-Din's al-'Adl. The enmity between Druses and Maronites in Lebanon, which had been gradually increasing during the Turco-Egyptian wars in the time of Bahir Shihab, led in 1860 to a terrible massacre of Christians in Damascus, in

which 'Abd al-Qādir [q. v.] who had been banished from Algeria placed the Christians greatly in his debt. In recent years no one mentions the brief period of government by the reformer Mīdhāt Pasha (1878); education was improved though the system soon in part broke down again; a permanent reform was the replacing of the old narrow bazaar alleys by broad streets. As had been the case innumerable times in earlier centuries, the development of the city has again in quite recent times been affected by great outbreaks of fire. In 1893 the Umayyad Mosque was burned down to its walls and in April 1912 considerable portions of the new houses perished in the flames.

The through commerce of Damascus was considerably affected by the opening of the Suez Canal. The railways, which since 1894 have connected the city with corn-producing (Hama), since 1895 with Beirut, and since 1905 with Haifa, have afforded a certain compensation, while the main line of the Hijāz railway does not yet seem to have produced any considerable effect on its economic prosperity. Although the continuation of the Syrian railway system will now and more completely ruin the economic trouble, yet a great development of the narrower hinterland may certainly be expected, which will probably assure the city permanent prosperity if it does not also bring it back its erstwhile predominance. According to the English *Consular Reports* the total trade of Damascus for 1909 and 1910 was roughly of the value £ 1,000,000 both for exports and imports.

Damascus which, as the capital of the Wilāyat of Syria with the four sanjaks, Hama, Hama, Hama, and Kark, is the seat of a Wilāyat and the headquarters of an army corps still, is credited to the last edition of *Reisener* (1912) with 300,000 inhabitants (exclusive of 5-4000 garrison) which is probably too high.

THE DEMOGRAPHY OF THE MODERN CITY.

As has already been pointed out, the ground-plan of the heart of the city has hardly altered in any essential features in spite of the numerous ravages of fire and sword since the Umayyad period. A sketch of the modern city will therefore be a supplement to the historical survey. That the eastern part of the city has practically not yet grown beyond the bounds of the walls is probably in a sense the result of the fact that the Christian and Jewish quarters are here; but the same is still more likely, that these quarters are here because the ruling Muslims preferred the western parts as they were situated on the banks to the more cultured touch of Syria. The city has exceeded its ancient boundaries. At quite an early period we read of the suburb of al-Ukhayr northwest of Hama. When, after the time of Nur al-Dīn, a new period of prosperity dawned, new suburbs grew up before the walls of al-Ukhayr expanding towards the Mайдан al-Akhdar (Dark Meadow) westwards and the Mайдан al-Bas (corresponding to the modern suburb of al-Bas) to the southeast. Gradually the old western boundary became the military and administrative centre, while the business activities of the native population continued to be concentrated as before in the quarter around the Umayyad Mosque. This evolution has been slowly but steadily going on from the time of Nur al-Dīn to the present day.

The great vein of traffic from east to west; the

"street which is called Straight" ends in the east of the city at the ancient Bab al-Sharq. From this point, the city wall, still well preserved, runs past the tomb of Shāikh Arāḍ (see *Journ. Asiat.*, 1887 Ser. v. 404) northwards as far as the Barāda, which it reaches at the Bab Tūmā. It then follows the southern of the two arms of the river, which here enclose an island, up to the Bab al-Salam (q.). Between the two last named gates there was once, according to the *Shikr* (*Journ. Asiat.*, 1887 Ser. vi. 373 et seq.) a gate Bab al-Ujayl, called after the quarter of the same name which forcibly reminds one of the ancient poetic name of Damascus, Ujayl. The traces of the remains of two walls may still be followed, although now built over in many places, westwards from the Bab al-Salam, between which runs the Bān al-Kuraym road up to the Bab al-Faraj, to which there was according to Porter, l. 33 a second gate farther inside and the Bab al-Amra outside across the Barāda. This gate takes its name from the suburb al-Amra which began at the Bab al-Salam and gradually disappearing by the incorporation of originally isolated quarters like al-Ujayl not far from the Mайдан al-Bas (see *Journ. Asiat.*, 1887 Ser. vi. 451), al-Hayy, etc. now sends out a thoroughfare to the northwest up to al-Salāma (cf. *Journ. Asiat.*, 1887 Ser. iv. 47) et seq. which had arisen at the foot of Hishm al-Sayyid before 800 A.D. The city wall must have been somewhere here linked up with the Citadel. The manifold alterations, one of which is witnessed to by Nur al-Dīn's erection of the Bab al-Faraj (on the site of an older Bab al-Amra, cf. *Journ. Asiat.*, 1887 Ser. vi. 374) probably owe their origin to the desire to protect the quarters which were gradually growing and becoming linked up to the city. But the city constantly expanded beyond the bounds drawn round it; and Porter and v. Kremer have not succeeded in definitely locating the course of the ancient walls in this part of the city. While the ancient Bab al-Ujayl was incorporated in the Citadel the course of al-Ujayl's extension in it, the ancient name was transferred to the gate formerly called Bab al-Sharq, a little farther to the south and has thus survived to the present day. The wall, however, can close along the east side of the Muḥallab road up to the Bab al-Ujayl, which corresponds to the west end of the great street running the whole length of the city, and without a doubt continued a considerable distance farther in the same direction, although all traces of it have now utterly disappeared, following the Bab al-Salam until it turned eastwards at the Bab al-Sharq. At the present day the suburb of al-Majdal with numerous beautiful mosques stretches for a mile or two southwards on this side, as far as Bawwān al-Aḥl, the starting point of the Hijāz route, not far from the Mайдан al-Kasab, where Tradition sought to locate the grave of Moses and footprints are pointed out which used (see Ibn Khayyān, ed. de Goeje, p. 281 et seq., Ibn Khayyān, l. 228 et seq.) to be said to be those of Moses and at a later period of Muhammad (cf. v. Kremer, *Topographie*, II. 22; *Zeitschr. d. Deutschen Palästina-Vereins*, vi. 285). It does not appear quite certain, although according to Vahdy, II. 236, very probable, that the ancient Bab al-Sharq is identical with the modern Bab al-Sharq, at which a double doorway is further evidence for the former existence

of a double ring of walls. Although the name *al-Saghat* for the gate has now disappeared, it is preserved in that of the most celebrated cemetery in Damascus, the *Maḥbarat* *al-Saghat*, where a number of contemporaries of the Prophet, and several of Muhammad as well as his daughter Fatima found their resting-place. The very memory of the tomb of Mu'awiyah which was once here utterly disappeared, while not far from the neighbouring *Lijmāt* *al-Ujayrī*, in which — probably owing to some misunderstanding — the grave of Abd 'Ullah is shown, the alleged tomb of 'Uṣaid l. remained as an object of veneration (von Karam, *Topographie*, II 20; cf. *Zeitschr. der Deutsch. Morgenl. Ges.*, xv. 360). From this point to the now closed *Bāb* *Kalān*, where legend locates the *ḥammām* *al-Aḥz*, i.e. 39, and thence to the *ḥammām* gate, the wall is still fairly well preserved with many towers but only as a single line of defence, although it has been once hostile here also, cf. Theopomp, *Suite du Voyage en Levant* (Paris 1673), p. 29 et seq. The alleged tomb of 'Ullāh l. *Bāb* *ḥ*, p. 719) and a Christian sanctuary of St. George, which is however also revered by Muslims, are situated in the gardens south of the city.

As the more important monuments of architecture in Damascus have already been mentioned above, a few general remarks on the interior of the city will suffice. As in all Oriental cities the usually tiled alleys of the quiet residential quarter with their black high walls, which often however enclose veritable palaces, form a striking contrast to the streets of the *ḥammām* always busy and full of colour, with their huge *khāṣṣ*, the officers and warehouses of Eastern merchants. The great advantage the town has over others is its inexhaustible supply of running water which the *ḥammām* supplies. It is no wonder then that the habits of *ḥammām* are often splendidly decorated with silken work, ranged in parallel rows. Weizsäcker gave a delightful picture of the picturesque scenes in the markets of the *ḥammām*, about the middle of last century in the *Zeitschr. der Deutsch. Morgenl. Ges.*, vi. 475—535. If this city has since lost some of its real Oriental character, it has nevertheless remained purer than in the other great cities of the *ḥammām* which have been more influenced by European cosmopolitanism. The old-established industries of Damascus have however declined considerably. The *ḥammām* *al-Aḥz*, which is usually traced back to the *ḥammām* founded by Holofernes, has been extinct since 1799 carried off those who followed it. The once world-famous silk-loom (cf. *ibid.* *op. cit.*) have, it is true, not entirely disappeared but they have quite lost their former importance. At the present day manufactured goods (particularly cotton-stuffs) hold first place among imported articles. On the other hand many craftsman still supply good and well made articles for native use. The leather work is particularly well known. The goldsmiths make pretty silver work while the wood and metal (copper, brass) inlaid work find a ready market in foreign countries also. Though the town has irredeemably lost its veritable importance as the capital of a great empire and a centre of the world's commerce, it by no means lives solely on its glorious past and we may well quote in M. von Oppenheim's verdict that "a town of prosperity is clearly demanding upon it".

Bibliographie: *Damaskus*, *Fathā* (ed. de Goije), p. 120—130; *Biblioth. Geogr. Arab.* (ed. de Goije), I. 39—83; II. 123—225; III. 126—160; v. 102 et seq.; vii. 325 et seq.; *Idrisi*, *Zeitachr. d. Deutsch. Morgenl. Ges.*, vii. 11 et seq., 130 et seq.; *Im* *ḥammām* (ed. de Goije), p. 260—298; *Voyage*, *Madag.*, II. 287—308; *Im* *ḥammām* (ed. Desfrenoy et Sangnier), I. 187—254; *Ḥammām* *ḥammām* (Constantinople 1845), p. 571 et seq.; G. La Sarras, *Palestine under the Moslems*, p. 225—273; H. Sauvage, *Description de Damas, la fontaine*, *etc.*, p. 231 et seq.—vii. Numerous works in manuscript specially devoted to Damascus, particularly the *ḥammām*, have unfortunately not yet been printed; but even the available sources have not yet been systematically utilized; indeed the topography of modern Damascus has not been thoroughly studied. The publication of the inscriptions of Damascus announced by van Dieckman will supply a new basis for investigation. A. v. Kremer's old, in many places erroneous *Topographie von Damascus*, I. II. *Damaskus*, *Phil.-Hist. Cl. der k. Akad. d. Wissensch.* (Wien, v. 11. (1854 et seq.) is still quite indispensable; cf. also Quatremère in Makrizi, *Souf. al-Aḥz*, I. 1, p. 262—283; A. v. Kremer, *Mittelalter und Islam* (Vienna 1853). For the conquest of the town by the Arabs cf. de Goije, *Memoire sur la Conquête de la Syrie*, p. 32—113; *Cartan*, *Annals dell' Islam*, III. 326—322. The older travellers have been utilized in *Islam*, *Erdbesch.*, vii. 133—140. See also more especially J. L. Porter, *Poor Feet in Damascus*, I. 24—248; H. Petersen, *Reisen im Orient*, I. 44—174; Lucet, *La Syrie d'aujourd'hui*, p. 567 et seq.; M. von Oppenheim, *Von Aleppo nach Pers. Golf*, I. 49—77; *Damaskus*, *Palestine und Syrien* (1912), pp. 298—322. (R. HARTMANN.)

DAMIETTA, a town in Egypt 12 miles north of the mouth of the eastern arm of the Nile. *Damiatta*, Arabic *Ḍamṣāṭ*, also popularly pronounced *Ḍamṣāṭ*, has at the present day (census of 1897) 31—32,000 inhabitants and is the capital of the government (*mudawana*) of the same name, which has 43—44,000 inhabitants. In spite of the railway, post and telegraph it is at the present day a medieval town and only holds the first place among Egyptian towns in regard to number of inhabitants. In the middle ages on the other hand *Damṣāṭ* was a flourishing industrial centre and an important seaport, the importance of which may be recognised from the fact that when it was besieged by the Crusaders in 1168 (1099) Malik Kamāl was ready to restore the kingdom of Jerusalem as it existed before Saladin's time to save *Damiatta*, an offer which was however refused by the Crusaders. When the period of *Damiatta*'s prosperity began, cannot be exactly determined. In Arabic sources it is called *Tamīn* or *Tamīn*, a name which it is said to have received from a son of the legendary eponym *Yūsuf* h. *Ḥamrān*. Nothing further of the pre-Islamic town is known.

The history of the conquest also, in which a relative of *Ḥamrān* plays an important part (*Ḥamrān*, *Ḍamṣāṭ* I. 213 et seq.) strikes one as even more legendary. *Al-Muḥadd* h. *al-Aḥz* is said to have been its conqueror. The account

situation of the town was responsible for the fact that Damietta, even after the final occupation of Egypt by the Arabs, was repeatedly the object of hostile attacks and suffered much from the Byzantines and afterwards from the Crusaders. The town was, for example, successfully attacked in 70 (708-709), 291 (735-739) and by the beginning of the third (tenth) century. An assault on it in the year 238 (852) induced the Caliph Ma'mun's government to fortify Damietta. After a century of peace the town was again disturbed by the Byzantines in 357 (967-968) and two centuries later devastated by the Normans of Sicily (950 = 1155). The fights for Damietta, best known in history, are however episodes of the Crusades. It was recognized by the Christians that the possession of the Holy Land could only be secure if Egypt, the great bulwark of Islam, were overthrown. It was with this end in view that the expeditions prosecuted so vigorously against Damietta were undertaken; the first of these was a joint attack by the Byzantines and the kingdom of Jerusalem upon Saladin who had just come into power (565 = 1169). The second expedition was ordered by Jean de Reims, King of Jerusalem, 603-618 = 1218-1221 against Malik 'Adil and after the latter's death against Malik 'Isma'il of Egypt. Damietta fell after fierce fighting but was soon afterwards retaken by Khalil.

An equally ill-fated attempt was made by Louis IX, on his Crusade in 647-648 = 1249-1250. These events took place just on the boundary of Egypt was passing from the Ayyubids to the Mamluks. To render such occurrences impossible in the future, Damietta was destroyed in 649 (1250) by the Mamluks. The whole town was razed to the ground except the mosque which alone was left standing. A new unfortified town arose farther to the south in 659 = 1260-1261, Bahari al-Khanakidat made the mouth of the Nile at Damietta impassable for ships. In the period of Damietta's prosperity the entrance had been barred by a chain. The new Damietta immediately supplanted the old town. The former Chief Mosque of Damietta, which dates from the period of the foundation of the town, the Djami' Abu T-Mahdi or Djami' Farah, still survives in a ruinous state lying to the north of the modern Damietta, as Salomon has demonstrated beyond all doubt. The site of the ancient Damietta is also thereby defined, a problem for which various solutions have been offered on historical grounds. It was not till the French period that Damietta again began to play a part in history. After Napoleon's return, Kitchener defeated a Turkish force which had landed here, on the 1st November 1799. The English afterwards occupied it and then returned it to Turkey.

While the modern Damietta has only a few unimportant industries (weaving of coarse linen, sugar-cane, and pottery) in the middle ages it was a centre for the export of the textiles manufactured there. The linens called *Dimas* (also *Shurb*, *Kash* etc.) were famed throughout the Mohammedan world. Only white cloths were manufactured in Damietta but in the neighbouring coloured cloths were also made (*Dimas*, *Al-Basim al-Basim* II. 604, 8). The admixture of gold thread was very popular and silk, which had to be imported, was applied in many ways. These industries were carried on by the state as

well as by private individuals. The work was done by free men (Christians) who were quartered in the factories and worked up a given amount of material allotted to them (cf. the article *Dimas*; for further information see I. H. Becker, *Seifurrahman Gharib al-Din*, II). This industry was at its zenith in the Ayyubid period. It did not survive the wars and tumults of the Ayyubid period and had perhaps disappeared or lost much of its importance even before Saladin's time, but we have no details on this point. At the present day only a few miserable remnants of the ancient industry remain. The location of the town was secured by the sinking of the Bahariyya canal (1816) which diverted trade to Alexandria.

Dimas, *Al-Basim al-Basim*, I. 604 et seq.; *Al-Basim*, *Al-Basim al-Basim*, I. 36 et seq.; Becker, *Seifurrahman*, p. 171-172. The remaining literature will be found in the important study by Georges Salmon, *Rapport sur une Mission à Damiette* (*Bulletin de l'Association Française d'Archéologie Orientale en Syrie*, n. 31-32 (1904), (I. H. Becker).

DAMIR, a technical term of Arabic grammar, the personal pronoun. The term *al-damir* or *al-damir* is really elliptic for *al-damir al-damir* or *al-damir* "the implied name" in opposition to *al-damir al-damir* or *al-damir*, the explicit name expressed by a substantive. It originally denoted not the personal pronoun itself but only the substantive represented by it (cf. Meisner, *Al-Basim al-Basim*, I. 167). Shammai therefore does not call the personal pronoun *damir* or *damir* but *al-damir al-damir* or *al-damir al-damir* (see for example, Desmoulin's edition, I. 188, and 329, etc.).

The personal pronouns are divided in the later Arabic Grammar, of which al-Kamdhahani's *Al-Basim* is the classic, into independent (*damir muftadil*) and dependent (*damir mutadil*). The former are the separate or independent pronouns *ana*, *anta*, *huwa* etc.; the latter include primarily the suffixed pronouns of all three cases (*fa'idah*, *fa'idah*, *fa'idah*) but also the merely virtually existing pronouns like the *ayon* in the form *fa'idah* etc. A pronoun of the latter class is called *mutadil* (invariable). In opposition to the *mutadil* which although dependent is actually elliptic (*fa'idah*). A variety of the *damir al-damir*, the invariable personal pronoun, is the *damir al-damir*, the inherent pronoun, which is however not as a rule expressed, as for example, the subject of the first and second persons of the verb.

In Shammai this terminology is not yet developed. He only distinguishes between an implication (*idghar*) which actually finds phonetic expression (either by a separate personal pronoun or by a suffix) and one which is not so expressed (cf. particularly I. 188, 1 and 2, and II. 315, 1, 320, 1 and 322, 1). But he already has expressions for the first, second, and third person (*al-mutadilim*, *al-mutadilim* and *al-mutadilim*) in place of the latter also *al-mutadilim* (*anhu*).

As regards *ayon*, the personal pronouns have given rise to a very subtle distinction among the Arabs, which touches on a theory of knowledge. Even Shammai (I. 188, 3) says that the personal pronouns are always determined, "because a name can only be implicitly referred to when one knows that it has been made clear to another whom or

and Romanis (i.e. بلاد روم, Asia Minor, in the narrower sense of the district of Armenia). He was succeeded in 537 (1142-1143) by his nephew Nizam al-Din Yaghutkhan (the *bayasur* of the Byzantines, Yaghli Arslan of the Arabs, and Vahak Arslan of the Armenians). According to Nikanor, p. 152, he ruled over Armenia and Angora and was brother-in-law of Kiliç Arslan II. of Rûm; another brother-in-law of the Seljuq Sultan ruled in Kalyatya and Swat, Dadidat, i.e. Tash al-Din Abu'l-Nasr b. Malik Muhammad, a nephew of Yaghutkhan. Yaghutkhan was in a way under the protection of the Emperor Manuel and was therefore constantly assisted by Kiliç Arslan (Kinnamos, p. 39 *et seq.*, year 1145). This did not prevent him from plundering Byzantine territory; in 1155 he fell upon Otracusa (Tracia) and Pampul (Paphlagonia) on the Black Sea; but this did not prevent him from sending a special embassy to greet the Emperor when the latter appeared with an army in Cilicia, an allying himself with him in 1158 against Arslan (Kinnamos, p. 176, 181, 200).

After the death of Yaghutkhan, who according to Haxarism died in 565 (1160-1161), Kiliç Arslan decided to dispossess the Danishmandids and drove Abu'l-Nasr out of his territory; the latter in vain tried to take Aramash with the help of Yaghutkhan's widow; on the other hand the Emperor Manuel claimed Yaghutkhan's estate on the ground that it was originally Byzantine territory. Ultimately Aramash fell to Kiliç Arslan while Nikanor surrendered to the Emperor (Kinn., p. 296 *et seq.*, 300). The disastrous war which Manuel then waged with Kiliç Arslan, and which ended in total defeat of the Byzantines, forced the Emperor to restore his conquests (Nikanor, p. 290 *et seq.*). According to Abu'l-Fazl, Abu'l-Nasr had died in the Emperor's hands, who was trying to restore him; he then turned with greater success to the Atabeg Nur al-Din of Damascus, who again protected him the possession of Bitlis for a period. Haxarism and Munawwirah mention a successor of Yaghutkhan:

1. Abu Muhammad Husam ibn al-Din, son of Yaghutkhan;

2. Malik Ibrahim, son of Muhammad, and nephew of Yaghutkhan;

3. Husam al-Dunya wa'l-Din Abu'l-Fazl ibn al-Din, son of Malik Ibrahim, died 564 A.H. (1168-1169);

4. Abu'l-Nasr, brother of Malik Ibrahim.

A note of Munawwirah is known which shows that he actually reigned, if only for a brief period; Abu'l-Nasr's sons are more numerous. After the death of Nur al-Din (May 1174) Kiliç Arslan finally made an end of the Danishmandid kingdom. According to Ya'qubi and the author of the *Nuḥḥat al-Furadik*, in von Hammer, *Gesch. der Osmanen*, i. p. 22, Kiliç Arslan had the last Danishmandid prince — probably therefore Abu'l-Nasr — put out of the way by poison and at the same time occupied Malazgirt, where another branch of the family ruled. The latter is as yet only known from coins and scattered allusions in Armenian sources. The following dynastic list may be compiled.

1. 'Ala al-Dawla, son of Husam (Malik ibn al-Din), died 1151;

2. Abu'l-Kasim, son of 'Ala al-Dawla;

3. Nizam al-Din Muhammad and

4. Fakhr al-Din Khatim, sons of Abu'l-Kasim, about 1170 or 1172.

Three sons of Yaghutkhan, Husam al-Din Mahmud and Fakhr al-Din ibn Parwana, and Husam al-Din Yusuf afterwards appear as *begs* (*begs*) in the service of Kal Kharazm I. ibn Parwana rose against Kal Kowda I. (*Recueil des textes rel. à l'histoire des Seljuks*, iii. and iv. fascim.) and an inscription of Mahmud of the year 602 A.H. (1205-1206) has survived (*Zeitschr. f. Assyriologie*, xxvii. p. 39 *et seq.*).

The chronology of the early Danishmandids is uncertain; the accounts of Western and Eastern authors are defective and often contradictory. The main sources are the occasional references in Byzantine authors (Asia Commens, Kinnamos, Nikanor, Choniates), the pertinent passages in Haxarism's *Ta'rikh al-Furadik*, Munawwirah (ii. 573 *et seq.*), Husam al-Din (iii. 573 *et seq.*), Husam al-Din (iii. 573 *et seq.*) and the very remarkable coins (especially No. 10 of the Danishmandid prince most fully treated in Ahmed Fawzi, *Monnaies arabiques, Medaillons persans, Seljuks, Fatimides* [Catalogue of Mus. Coislin in the Ottoman Mus.], v. No. 101-120). Monographs by A. H. Marquand sen. in the *Zeitschr. f. Deutsch. Morgenl. Ges.*, xii. 467-488 and P. Casanova to the *Revue Numismatique Française*, 1894.

(J. H. MARQUAND.)

DANIVAT. The prophet Daniel is not very often mentioned in Muhammadan literature. Tabari's *Chronicle* (see below) states that he was among the people taken prisoner to Jerusalem by Nebuchadnezzar; this king recognized his wisdom and appointed him his private secretary (cf. the Book of Daniel, i. 1-6); he afterwards converted Cyrus (cf. *Isap.* xiv. 42); the latter is said to have appointed him his minister; the prophet asked him for permission for the Israelites to return to Jerusalem and rebuild the city and temple; Cyrus granted the people's wish but retained Daniel at his side and the latter was only allowed to return to his native land on the death of the king. According to another tradition, the king sent him home with the Israelites as their leader.

The story of the Lion's Den and the prophecy of the kingdoms of the world (cf. *op. cit.* Chap. 14) are also found in Tabari's *Chronicle* but with considerable alterations.

We are further told that Daniel restored 1000 men to life, who had been dead 1000 years — a story which seems to be based on a misinterpretation of Chap. xii. of the Book of Daniel.

In his *Al-Bihar* (ii. 128) Mus'ad distinguishes two Daniels, a younger who lived at the time of the Bible and an older who appeared much earlier in the period between Noah and Abraham; the elder is credited with the prophecies concerning the kingdoms of the world; he is also said to have composed a book of prophecies, the *Al-Furadik*. According to Mus'ad (*op. cit.*, p. 118) there was a well close to the village of Habel, which was held to be that of the prophet Daniel; Christians and Jews visited it at certain festivals.

Al-Hariri repeats a story according to which this prophet obtained his wisdom from the *Treasure-Cave*; this is a cave in which Adam concealed the secrets of wisdom (*Chronology*, ed. Sachau, p. 300; on this idea cf. *Die Schutzbelle*, ed. and transl. by Bezant, Leipzig 1883-1888). The same author gives an account of a dispute between

Jews and Christians on the meaning of Chap. xii. 11, 12 of the Book of Daniel.

On the Tomb of Daniel in Sila, or Tassar, cf. *Revue des Études Juives*, *Ann. III*, 38 et seq. and *Revue Égyptologique*, ix. 430, and the Arabic authors cited there.

See also Theobald, *Die Araber* (Leipzig 1935), p. 225 et seq. (R. CAHILL in Vaux).

DAR (A.) "home", frequent in compounds in which the most important follow.

DAR AL-BEḌĀ (DARĀ), **CASABLANCA** (in Europe), a town on the Atlantic coast of Morocco, about 200 miles S. E. of Tangier and 400 N. W. of Mogador, in 33° 37' N. Lat. and 12° 15' W. Long. (Greenw.), with 30,000 inhabitants, including 4000–5000 Jews and 500–600 Europeans (Spaniards, French, English, German and Portuguese). The town is surrounded by walls crowned with towers and pierced by four gates. It is divided into three sections: the *Muslims* with houses built of stone in the Muslim style but with outer windows, traversed by broad irregular streets; the *Muslims* or Jewish quarter, the *Tachar*, a quarter of mud and clay built. Adjoining the *Tachar* is an extensive enclosure of recent origin which has not yet been built upon. There are no remarkable buildings, the great mosque, the only building of any importance, is by no means a work of art. The town is surrounded by a narrow strip of orchards of olives and fig-trees and vineyards with a few scattered country houses.

The largest section of the active population consists of Arabs and Arabized Berbers, natives of the surrounding country, who form a proletariat of labourers, porters, camel-drivers etc. The public offices are filled by Moors who come almost entirely from Fez, Marrakech and Tetuan. The Jews are artisans or merchants, as are the Europeans. The Muslims of Casablanca have a special reverence for Sidi Belkadd, whom they regard as the patron saint of the town. This saint, whose cult seems to have made particular progress in the second half of the sixteenth century, is said to have had the gift of omnipotence and of embodying wild animals. According to Doulet, *Afrique*, p. 13 (Paris 1905), his name is a corruption of the Mozarabic *Abū al-Layl* "the man with the lion". The water that falls into his Sabba is credited with the power of irresistibly bringing back to Casablanca any one who has left it. Casablanca is of considerable economic importance as a market for the district (incorrectly called *Sahara* by Europeans, the arable surface (*dar al-hack* "earth") of which is estimated at 1500 sq. miles and which contains a population of 700,000 natives. In 1905 its foreign trade totalled £1,191,600 in value or about 20% of the trade of the whole of Morocco. The harbour is the busiest in Morocco although it consists of a dock accessible only to small boats, while ships of large tonnage have to anchor in an open and unsheltered anchorage.

Casablanca occupies the site of Anfa, the *Anfa* of Maritima, a very flourishing place in the middle ages. Arab writers mention it as a harbour visited by merchant ships which came to get wheat and barley (Ibn al-Khatib, ed. de Goije, p. 34). According to Leo Africanus, Anfa was a rich and populous town, with beautiful buildings, traces of which were still to be seen in his time, where learning was held in great honour. In the sixteenth century A. D. its possession was disputed between the

Muslim princes of Fez and Marrakech, but Anfa seems to have succeeded in retaining its independence. The piratical raids of its inhabitants on the Spanish and Portuguese coasts however compelled them to attack from the Christians in retaliation. The Portuguese sent a fleet of 50 ships against Anfa in 1576. At the approach of this fleet, the people of Anfa, feeling unfit to offer any resistance, quitted the town and abandoned it to the Christians who entered without opposition and sacked it utterly.

The site of Anfa remained deserted till 1515, when the Portuguese laid the foundations of a settlement which they called Casablanca but had however soon to evacuate. It was not till the seventeenth century that Sultan Mulay Muhammad, anxious to develop Moroccan commerce, rebuilt the town which received the name of *dar al-bayt*, *dar al-bayt* where the Spaniards obtained the monopoly of the trade in cereals in 1789 and which had to sustain an attack from the natives of the surrounding country in 1790. Only at the beginning of the nineteenth century still only a wretched little town. It developed considerably in the reigns of Mulay Abd al-Rahman and his successors so that by the end of the sixteenth century it had become the most important centre of commerce in the whole empire. The enlargement of the harbour was deemed necessary and undertaken. The murder of several European workmen employed on the harbour works on the 30th July 1907 provoked the armed intervention of France. A body of soldiers occupied the town and restored peace in the *Sahara* country which had risen. The French occupation has resulted in a wonderful transformation of Casablanca as well as in a notable increase in the number of European residents.

Bibliography: Leo Africanus, ed. Schefar, II, 9; Budget Meakin, *The Land of the Arabs*, ix. 173; Weinger, *Revue géographique sur le Maroc* in *Geographie* of the 15th June 1900. (G. Vaux.)

DAR AL-DJHĀD. [See DAR AL-JAHĀD.]

DAR FUR or **DAR FUR**, a territory and Sultanate in the Eastern Sudan, is one of the still unopened areas in Central Africa, nominally belonging to the English sphere of influence and even paying tribute (at the annual *Exposition Egypt and the Sudan*) but still practically independent. Its boundaries can only be roughly defined as: to the north the 15° and to the south the 10° N. Lat., to the west the 22° and to the east the 27° E. Long. (Greenw.). Dar Fur is bounded on the west by the Sultanate of Wadai and under French influence, to the south and east by the provinces of Bahir el-Ghazal (q. v., p. 379) and Kordofan of the Anglo-Egyptian Sudan. To the north lies the Eastern Sudan, the ownership of which is still undefined. Its frontiers have frequently changed. At times great stretches of Wadai, Kordofan and even Bahir el-Ghazal have belonged to it and at other the role of the Sultan has been limited to the natural geographic centre, the Rajah Mera and the territories adjoining it. Since the end of the eighteenth century the capital has been at Fashaka. Nachtigal, to whom we owe all our real knowledge of the chief Dar Fur, estimated the population of the whole country at 3–4 millions, but this suffered great diminution in the horrors of the conquest by Abba Pasha

and in the time of the Mahdists. Dar Für is inhabited by negroes, immigrant Arabs and half-breeds. The five main elements of the population are distinguished by the letters *d*, *f*, *s*, *e*, *n*. These are according to Nachtigal whose orthography is practically retained here, 1.) the Därscho — called Tūdjū by Slatin Pasha and the geographers since 1881 — probably the old owners of the country, living in the south and south-west; 2.) the Tundschel (*Tundschel*, perhaps from *Tundschel*), of Arab origin but strongly mixed, said to have come 400 years ago from North Africa into the country, speaking Arabic and living in the centre of the kingdom at the eastern end of the Marra range and also in Waddi and Borei [q. v., p. 747 et seq.]; 3.) the Fōrwa, forming with the Därscho the great mass of the population, live principally in the Marra range and the S., S.W. and W.; they speak a language of their own; 4.) the Zoghwa are wholly or half-nomadic and live chiefly in the N.; 5.) the Nawa'ne, who are probably the earliest immigrant Arabs and are divided into numerous tribes, all of which profess to belong to the Ljahlala [q. v.] tribe. They are mostly cattleherds, Bakka [cf. the article *Bakka*, p. 561].

These elements, the Zoghwa have played a certain part in the north and east outside of Dar Für proper (*Die Sahara*, 3. 162 seq.), but in the history of the land itself they are not at all prominent. The course of the latter was first defined by the Därscho, then by the Tundschel and finally by the Fōrwa, who within the historical period gave Dar Für proper (the dwelling of the Fōrwa) the name still in use to this day. According to Nachtigal, ill. 360, the Därscho ruled the country for some centuries from the Marra mountains. They lost their power without a struggle to immigrant Arabs, the Tundschel. The first ruler of this line was called Ahmad al-Mögür. The name is explained by Slatin as *ahmā'ir* (the man with the red shew in his foot) and an etiological legend adduced in support. He seems a historical personage but his date cannot be located. The whole Tundschel period is still very uncertain. The last Tundschel ruler was overthrown by a relative, a descendant of Ahmad, who on his mother's side belonged to the Kēra, a branch of the Fōrwa. This, the first ruler of the Kēra dynasty, was called Dālī or Dālī Bahar and is one of the most popular of the kings of Dar Für, being particularly famous for the national system of laws which he is credited with introducing, the Book of Dālī, which unfortunately has not yet been studied by any European. The Book of Dālī forms the basis of the administrative and criminal law of later times. According to it, for example, the land was divided as follows. The country was divided into five provinces, the north province Dar-Tokanji, the middle province Därscho, the south-west province Dar-Kina (the east province Dar-Dālī and the west province Dar al-Ghach. Each province was divided into districts and many minor divisions, but this division has not survived in its entirety. The west province was the only one, which did not have a governor, but its three districts were ruled directly by the king. The centre of the Marra range had also a separate organisation of its own. The punishments indicated by the criminal code were exclusively money fines which, when money was not available,

were paid in kind, confiscation of property etc. It is highly improbable that this book originated at so early a period; for it may be presumed that the art of writing was not known till a later period. If the whole story is not actually fiction, the customary law must have been collected at a later period and ascribed to the legendary founder of the ruling dynasty. It is also possible that a king named Dālī was invented from the book bearing this name. Nachtigal and Slatin regard both individual and book as historical. Nachtigal places the Dālī of the legend in the middle of the 17th century. Some ten kings followed him, whose names are uncertain. The last of this line was overthrown by Salimān Solon, the son of an Arab woman. With him we enter on more historical ground, Islam, which had possibly already entered the land with the Tundschel but secured no strong foothold, now became the state religion; the borders of the flourishing kingdom, which became a real state, were extended far and wide across the Nile and farther to the Atbara. The most prominent ruler and the second founder of the kingdom was Salimān Solon's grandson Ahmad Bokhor, who was the first to make Dar Für a real Mohammedan state and by attracting foreign elements to a higher scale of civilisation sought to elevate the country. At this period a strong current of immigration set in from Borei [q. v., p. 747 et seq.] and Bagirmi [q. v., p. 570 et seq.]. Mosques and madrasas were built everywhere, firearms introduced and the government probably first organised on the lines which Nachtigal described at a later period. It is impossible to mention here the constant civil wars, the quarrels with Waddi and the struggles for the throne which Nachtigal has carefully described. Dar Für remained the great power in the Eastern Sudan till Muhammad 'All conquered the Sudan. The Sultan now sought to enter into negotiations with Constantinople and 'Abul al-Mas'ud and 'Abd al-'Aziz actually issued formal confirming them in their power. But circumstances were stronger than these friends. It has already been narrated. In the article *Bayn al-Jazā'ir* [q. v., p. 379], how the Egyptian government followed in the wake of the slave-traders. Ziber Pasha at the instigation of the Egyptian government advanced on Dar Für while Isma'il Pasha co-operated in the north. In autumn 1874, King Ibrahim (Ibrahim) fell in battle with Ziber at Manawid and soon afterwards al-Fayhū was sacked. The country was soon ruled from Khartoum but pretensions still held out in the more inaccessible parts. Both fell before Ziber Pasha and succeeding governments continued the war with him successively. A general rising, which Harar was able to stir up against the Egyptians, was quickly put down, and Gordon, the recently appointed Governor-General of the Sudan, was able to pacify the turbulent spirits of Dar Für also. He left Hassan Pasha Hilal there as Mufti who was succeeded by the Italian Messelagita and later by the Austrian Slatin.

While he was governor, the Mahdist rebellion broke out and Slatin had to surrender in 1883. Meanwhile Abdullahi Dūd Danga, a cousin of the Sultan Harar who had fallen in the war with the Egyptian government, had set himself up as a pretender in the Marra mountains. In 1885 he voluntarily betook himself to the Mahdī in Khartoum; when the Mahdī's kingdom collapsed, 'Alī

Islam succeeded in reviving the ancient Dar Fur kingdom. England has not again intervened in the domestic affairs of the land but it on diplomatic relations with 'All India and receives tribute from him regularly. With the advent of the Sudan railway Dar Fur is gradually being opened up to commerce. The land has recovered somewhat under 'All India's rule from the grievous damage done it by the constant wars and the ravages of the Mahdists. A list of the historical Sultans is given here; a very useful genealogical table is given in Helldorf's *Weltgeschichte*, III, 373.

1596—1637 Sulaiman Salim;

1637—1682 Mudd, son of the preceding;

1682—1722 Ahmad Bekkam, son of the preceding;

1722—1732 Muhammad Khura, son of the preceding;

1732—1739 Umar Lala (the Am), son of the preceding;

1739—1752 Abu 'l-Karim b. Ahmad Bekkam, uncle of the predecessor;

1752—1785 Muhammad 'Iraq, brother of his predecessor;

1785—1799 'Abd al-Hakim, brother of his predecessor;

1799—1839 Muhammad al-Faql, son of the preceding;

1839—1873 Muhammad al-Hakim, son of the preceding;

1873—1874 Ibrahim (Bashim), son of the preceding;

1874—1875 Bosh b. Muhammad al-Faql, uncle of his predecessor;

1875—1879 Harun al-Raghib, son of the preceding;

1880—1885 'Abdullah Imd Basha, cousin of the preceding;

1885— 'Ali Dinar, regnant.

It was ~~the~~ for instance that Nachtigal was able to visit Dar Fur just before the break-up of the ancient kingdom and to make a permanent record of the conditions then existing. The great collections of material that Elain made at a later period were destroyed by the Mahdists. Of special interest are his notes on the ceremonial peculiarities observed in the court with its hierarchy of officials. Immediately below the king (Abd Kari or Ali) ranked the king's mother who bore the title Abo and was the chief of the Alabys (plur. of Abo), the ~~the~~ mothers — widows or relatives of the royal house advanced in years — also played a certain part in the state religion. The Kamane (the king's cook), a kind of reflection of the king, (the king's shadow, as Nachtigal calls him, was hardly less important. He was an official, to whom all honour was shown as to the king himself, but he had no actual regal power. In ancient times he was put to death when the king died. This shadowy figure was of less actual importance than the Abu Shakh (the chief empuch and governor of the eastern province. He had charge of this province, had great influence on the transactions of the court and in earlier times was the real king-maker when a vacancy in the throne occurred. He was considered the guardian of the book of Allah, whence his name. He had also to keep a secret fire alight which was only extinguished on the death of a king. A second such fire was maintained in the royal palace. Fourth in rank was the Iya Hani, i. e. "the great

woman", almost always a sister of the king. She usually had the distinction of an official, appeared in public on horseback, and had great influence everywhere, almost more than the king's mother although the latter was superior to her in rank. These were only the highest members of the court to whom were attached numerous others.

We have already seen how much that is pre-Islamic has survived in Mohammedan Dar Fur, and the late appearance of Mohammedan influence in originally heathen ceremonies like the principal annual festival, the great drum festival, may be clearly recognized. It was originally merely a spring festival celebrated according to the solar year at which sacrifices were offered to former kings at their tombs. The ceremony became so influenced by Islam as to have passages from the Koran read at the tombs for the good of the souls of the Muslim kings along with these sacrifices. The Koran was not read at the tombs of heathen kings but sacrifices continued to be offered. To this was attached a typical spring rite. The king dug seven holes in which he placed seeds. These holes were then filled in by the seven Alabys, a further part of the ceremony, from which the whole took its name, was the slaughter of white cows and men with the skin of which the great royal drum *al-Manqara* and its "child" the little drum were covered. The king had to beat a skin of the slaughtered animal on his own skin drawn across the drum. The drum as a ritual religious symbol is also found among the Fulbe (described in *Mitteilungen der Geographischen Gesellschaft zu Hamburg*, xvi, (1913), p. 51 of 25.). The third part of the ceremony consisted in the partition of a sheep, of which a certain part with symbolic meaning was allotted to each official. The half decayed intestines of the animal had then to be devoured by the courtiers before the eyes of the warriors of the court. Whoever hesitated, was originally slain. The sheep at this peculiar meal is said to have been substituted for a virgin under the influence of Islam. Elsewhere we also find traces of a primitive cannibalism in Dar Fur. It is to be hoped that the future opening up of Dar Fur will add to the account of this interesting land by Nachtigal.

Itinerary: Gustav Nachtigal, *Salut und Schatten*, III (Leipzig 1889), 299 ff. etc.; Rudolf Stalla Pasha, *Fire and Sword in the Sudan* (transl. Wingate, London 1896), p. 36, 57, 218; Mohammed Ibn Omar al-Toumy, *Yazman Durfau*, und. par Perron (Paris 1895).

(C. H. HERZOG.)

(DAR AL-HARB. In Muslim constitutional law the world is divided into *Dar al-Harb* and *Dar al-Islam*. "Abode of Islam" is that which is already under Muslim rule; "Abode of war" is that which is not, but which, actually or potentially, is a seat of war for Muslims, until by conquest it is turned into "Abode of Islam". For an exception and disguised exception, see *Dar al-Sulh*. Thus to turn *Dar al-Harb* into *Dar al-Islam*, is the object of *Jihad* (q. v.), and, theoretically, the Muslim state is in a constant state of warfare with the non-Muslim world. But practically that is now impossible. The rulers of Islam are in a position to keep up a constant warfare *en masse*. Territories, too, once Muslim, are gradually coming under the rule of unbelievers. To meet this situation the early and logical position

has had to yield. Land once Abode of Islam does not become Abode of War, except on three conditions: (i.) That the legal decisions of unbelievers are regarded and those of Islam are not; (ii.) That the country immediately adjoins an Abode of War, or a Muslim country coming between; (iii.) That there is no longer protection for Muslims and their non-Muslim (dhimmi) (see *Dhimma*). Of these, the first is the most important, and some have even held that so long as a single legal decision (ḥukm) of Islam is observed and maintained, a country cannot become *dar al-harb*. The *Dictionary of Technical Terms*, (p. 465), having a regard for the situation in India, runs up: "This country is an abode of Islam and of Muslims although it belongs to the accursed ones and the authority externally belongs to these Sarras". Practically, of course, no religion under such circumstances would be legal unless it had a good prospect of success and were led by a Muslim sovereign. These conditions being fulfilled, withholding control of an Abode of Islam is an illegal abridgment. When a Muslim country does become a *dar al-harb*, it is the duty of all Muslims to withdraw from it, and a wife who refuses to accompany her husband in this, is *ipso facto* divorced.

Geographie: Juyaboli, *Handb. der Islamischen Geogr.*, p. 340; Snouck Hartogion, *Politique Musulmane de l'Inde*, p. 14 (= *Nederlandsch in de Indes*, p. 8); Hughes, *Dictionary of Islam*, p. 89 et seq.; W. W. Hunter, *Indian Musulmans*: the last two on the Indian situation. (D. H. MACDONALD.)

DĀR AL-ISLĀM. An Abode of Islam is a country where the ordinances of Islam are established and which is under the rule of a Muslim sovereign. Its inhabitants are Muslims and also non-Muslims who have submitted to Muslim control and who, under certain restrictions and without the possibility of full citizenship, are guaranteed their lives and property by the Muslim state (see *Dhimma*). They must belong to a People of Scripture (*ahl al-kitāb*) and may not be idolaters. See, also, *DĀR AL-HARB* and *DĀR AL-ḤAYĀ* and the bibliography there. (D. H. MACDONALD.)

DĀR AL-NAUWA was the name given to the public hall in an Arabian town, in which municipal, religious and other affairs of general importance were discussed, but the term is used *par excellence* for the town-house or *hôtel de ville* of Mecca. This building, which stood on the South-West side of the Ka'ba looking upon the Tawaf al-Sharif, was originally the dwelling-house of Kuryah, which he built for a palace about the year 440 A.D. It was called the Council House because in it Quraysh assembled to discuss public matters. In order to become a member of this assembly it was necessary to be not less than forty years of age. Here marriages were arranged, and maidens who had reached women's estate were for the first time clothed in the *dir*. Here, too, the leader of a military expedition received from the hands of Kuryah the flag or *ḥamīd*. The ceremony of tying the piece of white cloth upon the lance, which lasted till the end of the Arab empire, was called *ḥamīd al-ḥamīd* (Ibn al-Hishām, p. 80). Kuryah bequeathed his five privileges of *ḥajj*, *ḥajj*, *ḥajj*, *ḥajj* and *ḥajj* to his son 'Abd al-Lah, but on the death of the latter the sons of his brother 'Abd-Manāf attempted, on

the ground of their wealth and influence, to seize them. Quraysh became divided into two factions. To the end the faction of 'Abd-Manāf acquired the *ḥajj* and *ḥajj*, whilst that of 'Abd al-Nas retained the *ḥajj*, *ḥajj* and *ḥajj*. At the time when the first two *ḥajj* were held by 'Abd al-Muttalib, the other three were divided amongst different individuals, who were consequently of less importance than 'Abd al-Muttalib.

It was in the *dar al-naḥwa* that Quraysh assembled to decide the fate of Muḥammad immediately before the Hijra when Ḥishām obtained admission on their council (Ibn al-Hishām, p. 223 ff.). The building was still the same which had been the house of Kuryah. In front of it also Quraysh took their stand to watch Muḥammad and his companions make the circuit of the Ka'ba in the year 7 A.H. according to a tradition ascribed to al-Aḥbar (cf. *ibid.* p. 784).

Hittite Geography: Caussin de Perceval, *Asiat.*, I, 233 ff.; Tabart, I, 100ff. See also Lammuna, *La République musulmane de la Mecque* (Mull. Inst. Egypt., série v. t. 4, p. 73-74); Martmann, *Geogr. Zeitschr.*, für Afrikanologie, xvii, 43 ff. The latter thinks that *dar al-naḥwa* was a temple of Kuryah, the *dar al-naḥwa* of the clan of Kuryah.

(T. H. WILKINSON.)

DĀR AL-SALĀM, "Abode of Peace", is in the first place a name of Paradise in the Korān (vi. 127; x. 26), because, says Ḥafḥaf, it is a place of security (*amān*) from transgression and injury, or because God and the angels salute (*salām*) those who enter it. Hence it was given to the city of Baghdad by al-Manṣūr, alongside of *Madīnat al-Salām* (cf. *ibid.* *supra*, p. 563 above, and also in the geographical lexicon of Yāqūt, *ibid.*). As for the capital of German East Africa, see *ibid.*, p. 933.

(T. H. WILKINSON.)

DĀR AL-SINĀ'A, also *dar al-sinā'a* and *dar al-sinā'a*, the Arabic word for dockyard. The literal translation is "house of work". With no general meaning, it is natural that *dar al-sinā'a* was not only a dockyard but also simply workshop (e.g. of goldwork cf. *ibid.*, *supra*, p. 7). But the meaning *dar al-sinā'a* is by far the commonest and has passed into the Romance languages from the Arabic like so many other scientific and commercial terms. In Italian it appears as *darvina* and *darvina*, in Spanish as *darvina* and thence has passed into almost all European languages (Diefenbach and Engelmann, *Glossaire des mots espagnols et portugais dérivés de l'arabe*, p. 205 et seq.). The dockyards were in the first place naval shipyards. In the earliest period of the Caliphate there appears to have been a *dar al-sinā'a* only in Egypt (Hafḥaf, *ibid.*, p. 117). In the year 49 (669), Mu'awiya built an arsenal at Akkū (Acre), which was transferred by the later Umayyads to Sū (Tyre). Even in the reign of 'Abd al-Malik, workshops were built by him in Tadmūr (Hama) and Engelman (L.). We are best informed on the arsenals of Egypt, in which Hafḥaf describes a comprehensive chapter in his *Asiat.*, II, 189 et seq. The Aphrodite papyrus gives valuable information on the Egyptian arsenals (cf. H. L. Hall, *Catalogue of Greek Papyri in the British Museum*, Vol. 10: *The Aphrodite Papyrus*, p. xxviii; C. H. Becker, in *Zeitschr. für Ägypt.*, ix, 84 et seq.). At a later period these were naturally similar arsenals at all

important pieces on the coast. The head of a *Dār al-Ḥanīn* was called *Mutamaddīn* (Munshir). The *Muḥammadī*, *Ḥanīnīn al-Ḥanīnīn*, p. 16, gives some account of the work done in one of these government dockyards. (C. H. H. H. H.)

DAR AL-SULḤ. Besides *Dār al-Ḥanīn* and *Dār al-Ḥanīn* [q. v.] were schools of common law recognize the existence of a third division, *Dār al-Sulḥ*, or *al-Sulḥ* (which is not under Muslim rule, yet is in a treaty relationship to *Dār al-Ḥanīn* — *Sulḥ*, "by agreement", being generally used to mean land as the opposite of *Ḥanīn* "by force"). The two historical examples of such a status, and the origin, apparently, of the whole conception, are Nubia and Nubia. With the Christian population of Nubia, *Muḥammad* himself entered on treaty relations, guaranteeing them safety and laying on them a certain tribute, regarded by some authorities as *Ḥanīn* [q. v.] and by others as *Dīyar* [q. v.] See on this whole story *Ḥanīnīn*, *Fatḥ* (ed. G. G. G.), p. 63 et seq.; Sprenger, *Ḥanīnīn*, iii, 304 et seq. In the course of events, and because of their position within Arabia, this provision for the people of Nubia amounted to very little. The case of Nubia was somewhat different by their work with the law the Nubians were able to hold off the Muslim attack and to maintain their independence for centuries. In consequence, *Abd. al-Muḥ* b. *Sulḥ* entered into treaty (Ḥanīn) with them, not requiring the head-tax (*Dīyar*) but only a certain tribute in slaves (Ḥanīn, p. 608). Others, however, evidently thinking the implication that there could be any territory in a status of neither Islam nor war, and therefore outside of Muslim conquest, maintained that this was not really a *Sulḥ* at all but only a truce (*Ḥudna*) and an arrangement for an exchange of commodities (*Ḥanīnīn*, *Fatḥ*, ed. G. G. G.), p. 215 et seq.; West, *Ḥanīn*, d. *Ḥanīn* i. p. 16, et seq.; Lane-Poole (following *Muḥammad*), *Ḥanīn*, p. 21 et seq.; *Ḥanīn*, *Ḥanīn*, from *Ḥanīn* and *Ḥanīn*, *Ḥanīn*, p. 207 et seq.) This conception in some vague form was probably also the basis on which treaty relations with Christian states were accepted as possible; the principle was by such states would then be regarded as *Ḥanīnīn*. [The conventional situation on the matter of this formally laid down by *Muḥammad*. All territories, under the control of Islam, in different degrees of directness, *Muḥammad* came, fall into three divisions: (i.) those taken by force of arms; (ii.) those taken without fighting after the right of their previous owners; (iii.) those taken by treaty (*Sulḥ*). The law divides again into two, according to the status of the land: (a.) those taken by the Muslim people as a *Ḥanīn*, or (b.) remains with the original owners. In the first case the original owners can remain in actual possession, becoming *Ḥanīnīn* [q. v.], and paying *Ḥanīn* and *Dīyar* and the land becoming *Dār al-Ḥanīn* [q. v.] In the second case, (b.), the terms of the treaty are that the owners retain their lands and pay a *Ḥanīn* from their produce; that this *Ḥanīn* is regarded as a *Dīyar* which falls away when they embrace Islam; that their country is neither *Dār al-Ḥanīn* nor *Dār al-Ḥanīn* [q. v.] but *Dār al-Ḥanīn* (otherwise called *Dār al-Ḥanīn*); and that their lands are absolutely their own to sell or pledge. When these pass to a Muslim, *Ḥanīn* can no longer be collected. This condition of the treaty holds as long as they observe the requirements of the treaty, and the *Dīyar* cannot be

collected from them as they are not in a *Dār al-Ḥanīn*. *Abd. al-Muḥ*, however, held that by the treaty their country had become a *Dār al-Ḥanīn* and they were *Ḥanīnīn* and should pay the *Dīyar*. As to what was the situation if they broke the treaty after entering into it, there was dispute between the schools. *Al-Ḥanīn* held that if their territory was then conquered, it came into the category (i. above) of territory taken by force; and if it was not conquered, it became a *Dār al-Ḥanīn*. *Abd. al-Muḥ*, however, held that if there was a Muslim in their territory, as if a Muslim country came between their territory and a *Dār al-Ḥanīn*, then their territory was a *Dār al-Ḥanīn* and they were *Ḥanīnīn* (*Ḥanīn*). If neither of these conditions held, then it was a *Dār al-Ḥanīn* in both cases (*Ḥanīn* *al-Ḥanīn*, ed. of *Ḥanīn* 1298, p. 131 et seq.). But that this situation was anomalous and ambiguous, appears clearly. *Muḥammad* himself, when reckoning the lands of Islam (*Ḥanīn al-Ḥanīn*), includes among them the *Dār al-Sulḥ* (pp. 150 and 151), and *Ḥanīnīn*, when dealing with the rules of *Ḥanīn*, makes no mention of this distinction.]

Etymology. References are given in the article. The subject has been little treated by western scholars. See, however, *Jayyab*, *Ḥanīn*, in *Enkhūlīn* *Gazette*, p. 340 and 341 and the northern *Ḥanīn* p. 344-345. Further: *Yahya* b. *Adam*, *Ḥanīn al-Ḥanīn* (ed. *Jayyab*), p. 35 et seq. (C. H. H. H. H.)

DAR (v. *Avenā* *Ḥanīn*) "door or gate", particularly the gate of a court or a royal palace. *Ḥanīn* (*Ḥanīn*, *Ḥanīn*) "door", properly "place of the door". *Dar al-Sulḥ* (formerly *Ḥanīn al-Sulḥ*) "gate of Islam", a name given in Constantinople. *Dar al-Sulḥ* (*Ḥanīn al-Sulḥ*) is the name given to *Ḥanīn* court ceremonies, receptions and morning audiences.

Etymology. *Ḥanīn*, *Ḥanīn* of *Ḥanīn* *Ḥanīn*, in 114, note 1. (C. H. H. H.)

DAR-Ā ḤANĪN is *Ḥanīn* *Ḥanīn*, *Ḥanīn*, *Ḥanīn* *Ḥanīn*, *Ḥanīn* *Ḥanīn*, *Ḥanīn* *Ḥanīn*, *Ḥanīn* *Ḥanīn* — "Iron Gate" — a frequently recurring name in the *Muḥammadīn* world for important passes and ravines. The best known is the ravine, about 2 miles long and only 12-20 yards broad, in the *Ḥanīn*-law range, through which runs the main road from *Ḥanīn* and *Ḥanīn* to *Ḥanīn*. This ravine is first mentioned under its Persian name by *Yāqūt* (ed. de Goeje, p. 290, 1); *Yāqūt*'s statement that a "iron" bore this name is not confirmed by any other authority. The name "Iron Gate" certainly dates from pre-*Muḥammadīn* times and was known to the Chinese pilgrim *Hsien-Tsang* (*Ḥanīn* *Ḥanīn* *Ḥanīn* *Ḥanīn*, and *Ḥanīn* *Ḥanīn*, p. 23). To the west of this ravine began the highlands on the upper course of the *Ḥanīn* composed by the Arabs under the name *Talḥarīn* (C. H. H. H.), where *Ḥanīn* still reigned supreme as late as the mid-century A. H. In opposition to the district of *Ḥanīn* and *Ḥanīn*. In later times also the "Iron Gate" was always regarded as the natural boundary between *Ḥanīn* proper and the land dependent on *Ḥanīn* on both sides of the *Ḥanīn*.

Besides the "Iron Gate" there are other routes across the *Ḥanīn*-law, which were known even in the fifth (A. H.) century; one of these routes

is described by the Chinese pilgrim Chang-tsun (c. 630) here in the autumn of 623 (E. Bretschneider, *Medieval Researches* etc., I. 421; but this does not seem to have affected the strategic or commercial importance of the ravine. In the descriptions of the campaigns that have affected these districts, the "Iron Gate" is almost always mentioned; in the 17th (18th) century the ruler of Cashghariya [q. v., p. 811] sent a caravan here by the Samarkand Nāh, Kay (Goudet in W. Barthold, *Turkistan* etc., I. 9). All caravans bearing goods from India via Balkh to Samarkand and Kashghar passed through the "Iron Gate": a day's journey to the north of the ravine, at Kandah, the road to Nāghānab (Nāst among the Arabs, the modern Kesh) and Bukhārā separated from the road to Kesh (Kash among the Arabs, the modern Shahr-i Sabz) and Samarkand. As is clear from Chavjo (ed. Sernowick, p. 231) there was still a customs house here in 1404 from which Timur drew a large revenue. Until 1875 (Chavjo was, as far as is known, the only European who had ever passed through the "Iron Gate"). The name is sometimes mentioned by Shihab al-Din Yaqut (*Shihab al-Din*, ind. ed., I. 49 etc.) and by Ibn al-Bihar (*Shihab al-Din*, ed. Beveridge, I. 124) by the Mongol name Kialgha (this is the form in which it is written in the Arabic script; at the present day it is pronounced Kialgha as Kialgha among the Mongols, whence the name of the town Kialgha) "gate" (the word is not Turkish as supposed by Le Strange, *The Lands of the Eastern Caliphate*, p. 441). The name Burghala-Shāh ("house of the channel") (which was found in use by the first Russian travellers to reach there (in 1875) is first mentioned by Muhammad Wafā Karimnaghi (*Tafsi al-Kāsh*, MS. in the Asiatic Museum, c. 381), I. 184, in the description of a campaign by Muhammad Kabir Shāh in 171 (1757).

At the present day the Russian post-road from Samarkand to Tashkent (Tashkent) runs through the "Iron Gate". The road is not now of the slightest strategic or commercial importance; the "Iron Gate" is therefore only regarded by modern travellers as a remarkable natural feature of importance for the study of the geological conditions of the neighbourhood; no traces of medieval buildings have survived here. The view of the ravine in Reclus (*Nouvelle Géographie Universelle*, vi. 303) is a reproduction of a drawing made in 1879 by the Russian painter Kozlov; the same view is given in Muthetow's *Turkistan*, I. 355. (W. Hartmann).

DARĀ, Arabic form of the name Dārāya-wahsh as Dārāya; the form Dārāya is also found as well as the Persian forms Dārāb and Dārā. Muhammadan authors distinguish two Dārās: Dārā the elder, son of Balun, son of Isfandiyār, and Dārā the younger, son of Dārā the elder.

Dārā the elder, as the Magest religion allowed, married his two daughters Hamdā or Hamāya but did not stop afterwards leaving her an heiress; she began to reign but when the child was born, fearing that he would be placed on the throne to her sister she placed him in a box on the river of Balkh (Delkha). A miller found and brought up the boy whom he called Dārā. When he was twenty years of age, Hamdā recognised him and gave him the crown. After his mother's death he left Balkh and went to reside in Persia; there

he founded the city of Dārāb and afterwards lived in Babylon; his reign was twelve years long.

His son Dārā is the Dārā who was defeated and put to death by Alexander after reigning forty years. Philip of Macedonia paid tribute to him as he had done to his father; but when on the death of Philip, Darius sent to demand the tribute from Alexander, the latter refused, saying: "I have slain and eaten the goose with the golden eggs". According to Strabo, *Strabo ad-Geographia*, (Libri de Administratione transl. Carré de Vaux, p. 217), it was Aristotle who advised Alexander to go to war with Darius. Alexander killed two of Darius's chamberlains, who mortally wounded him on the battle field; seeing that he was dying, Alexander went up to him and revealed his last wishes; he then married his daughter. The two chamberlains are called Bessus and Aristomenes in the Greek *Romanes of Alexander* and Bessus and Nabarzanes in history. The Persian translation of the history of Dārā is from the Greek romance (Fahst's *Chronicle*, transl. Zoroastrian; Nöldeke, *Uebersicht der Perser und Araber zur Zeit der Sassaniden*, p. 5).

Dārā the younger had built a fire-temple at Sābur in Fārs (according to Mas'udi, *Les Princes* etc., I. 285). The date of his death is a starting point for the compilation of historical epochs; he is regarded as the ancestor of the Sassanids.

Dārā's son reserves two long chapters in the two Dārās. He reserves the form Dārāb for the elder, the son of Hamdā, and attributes to him the foundation of the town of Dārābād [q. v.] and of the fire-temple there. Dārāb had married a daughter of the king of Rome (Philip of Macedonia) named Nāhā, and had sent her back to her father, so-called with Alexander. Alexander would thus be the elder brother of Dārāb the younger (Shihab al-Din, *Uebersicht der Perser*, transl. by Julius Mohl, Vol. v. Chap. xviii, ix.).

Dārāb or Dārāb-Aminogard is a fortified town between Mardin and Nisibis, which was taken from the Greeks by Khosrow (Chosroes) I. Ansharshah in the campaign of 540 (Nöldeke, *op. cit.*, p. 230). — Dārāb Tāhā is in Afghanistan.

(H. Carré de Vaux.)

DARĀ SHIKŪH, eldest son of Shāh Jahān. His mother was Arghamand Bānū Mominā Mahal, and he was born at Agra on the 20th March 1615. In 1633 he was married to his cousin Nāhida Begam the daughter of Prince Farwāz, and granddaughter of Jahāngir. By her he had one daughter, Dīnā Begam or Dīnā Zeh Bānū, and two sons: Shikūh Shikūh and Siphir Shikūh. Dārā, says Elyashah, was a frank and high-spirited prince, dignified in his manners, generous in his expense, liberal in his opinions, open to his enemies, but impatient, impatient of opposition, and despising the ordinary rules of prudence as signs of weakness and artifice. In most of these characteristics he was the opposite of his younger brother Aurangzeb whom he used to speak of as the *Nawab* "the pragmatist". He had the inquiring spirit of his great-grandfather Akbar, and was much interested in Shī'ism and other religious questions. But he had not his ancestor's military skill or daring, and he was unfortunate in all his undertakings. He was thus no match for Aurangzeb. Somehow, he seems to me to resemble Charles II of England. He was like him in uxoriousness, attachment to reli-

poor, literary tastes and haughty temper. He resembled him too in his fate. In 1653 he made a long and fruitless attempt to take Kandahar. In 1657 when his father fell ill, he practically governed the empire. But his younger brothers could not endure his predominance, and he was twice defeated by Awrangzeb, once near Agra, in June 1658, and again at Ajmir in March 1659. He was betrayed and seized by the Afghan Mohib Ujjaz the chief of Dadar (q.v. the Dadr of the Imperial Gazetteer) and brought to Delhi where he was put to death by order of Awrangzeb in the end of August 1659. He was the author of several books which are noticed in *Rien Catalogue of Persian Mss.* The best known is the *Safwan Asāyish* or 'Ship of Safety', a series of short biographies of Muhammadan saints. It has been lithographed at Lucknow and there is a very full table of its contents in *Ethn. Catalogue of the Persian Mss. of the India Office*, No. 647, pp. 274-316. There is much about Isfāh in Bernier and Manucci, both of whom were personally acquainted with him. (H. BAYENBROOK.)

DARĀBJIRD, a town and district in FARS; the principal places in the district are Fard and Fard-Nāshir. The town which is surrounded by a wall and by suburbs had four gates and a rocky dome-shaped mass in the centre. In the neighbourhood, bitumen (wadīyā) was collected in a sand closed with 20 iron doors and opened once a year in June, at the presence of the authorities of the town; the pure bitumen was kept in the royal treasury (Vahā). Industry was in a flourishing condition there; all kinds of cloths, silk, etc. robes, and the tapestry known as *shamsāz* were manufactured. Salt mines in the neighbourhood still yield rock-salt of various colours. In Iranian legend, the foundation of this town is attributed to Dārā, father of Isfāh (Darius III. 'Adamanter').

Bibliography: Harber de Meynard, *Dict. géographique de la Perse*, p. 216; Michon, *Géographie*, p. 243, 400; Lehtsch, p. 154; Van Harkel, p. 214; Mikulchik, p. 422, 428, 432; Fr. Spiegel, *Erkenntnis. Altertumskunde*, t. 88, li. 385; G. Le Strange, *The Lands of the Eastern Caliphate*, p. 288 et seq.

(G. H. HART.)

DARAZI, was one of the founders of the religion of the Druses, and the most important who seems to have been Hamza, but the one who has given the name to the sect. Several authorities, both Muhammadan and Christian, have written about him and he is also referred to in the books of the Druses; unfortunately these different sources do not all agree with one another.

It seems certain that Darazi began as a Dajini missionary or *da'i* (q.v., p. 395). According to the Christian historians John of Antioch and al-Makin, the first of whom was contemporary with him, he was called Muhammad b. Isma'il son of a Persian origin; according to the books of the Druses he bore the pseudonym Nāshiqū which is Turkish. The vocalization *Darazi* is given in the books of the Druses.

He came to Egypt in 408 (1017). He had recognised Hamza at Isma'il in the preceding year (407 = 1016), but the latter says in his epistles that Hamza had been won over to the christian religion by the Me'adda (a missionary of low rank) 'Abū al-Aḥmad Ḥabīb.

In Cairo he entered the service of the Caliph al-Hakim in 408 and at first enjoyed his favour. He then tried to supplant Hamza; by 409 (1018) he had around him partisans called after him *Darazites* whom Hamza persecuted. The most important of them was Bardak'ī. There still exist writings of Hamza in which he speaks of Daraz's undertakings; he calls him, 'the insolent one, the Satan' and describes him as opposed to the Isma'is, i.e. himself, he also complains that he has 'gone from beneath the cloak of the Isma'i' and taken the title *Sayy al-Imām* or 'Sword of the Faith' (409 = 1018).

Daraz was the first publicly to recognize the divinity of the Caliph Ḥakim, according to him, universal reason became incarnate in Adam at the beginning of the world and passed from him into the Prophets, then into 'Alī and thence into his descendants, the Fatimid Caliphs. Daraz wrote a *Kitāb* to develop this doctrine, which was only an application of *Kitāb* of the previous Dajini system. *Kitāb* read this book in the principal Mosque in Cairo and, although Ḥakim did not protest, this doctrine caused a scandal. It is also said that he allowed wine, the forbidden marriages and taught metempsychosis.

According to Abu Tāhazān, Daraz in consequence of the scandal which arose, had to retire to Syria; there he preached his doctrine to the orientals, especially in the valley of Tadmor-Alah and the Hilyās (q.v., p. 628) territory. He came into conflict with the Turks and *Kitāb* in a battle against them.

John of Antioch, following him, al-Makin do not give this account of his end; according to them he was killed by the Turkish pages, *Kitāb* account of the scandal which his teaching caused, *Kitāb* Cairo while actually in Ḥakim's carriage. After *Kitāb* death his home was pillaged, and there was a riot for *Kitāb* days in the city, the gates of which had to be closed. The Turk who had slain him was arrested and put to death on another pretext. The Druse *Kitāb* would *Kitāb* one to believe *Kitāb* it was at Hamza's instigation that he was assassinated; several of *Kitāb* followers, including Bardak'ī, shared his fate (410 = 1019).

Bibliography: S. de Sacy, *Exposé de la Religion des Druses*, Vol. I, introduction, p. cccxxxiii—ccclxxxv; Vol. II, pages 157 et seq., 170, 190; John of Antioch, *Chronique*, ed. Chabot, Cart. de Vaux n. 2921.

(B. CURAAS VANU.)

DARB (A.), plural *darab*, 'passage, gate, or road'. *Adab* was more particularly any road into the land of the Byzantines (cf. e.g. *Baladhuri*, p. 137, *al-mach* = the road *ad* the Taurus and the pass over Amanus (Beilan pass, i. e. p. 690), more especially those through the Fyles (Cilicia from Tarsus via Hadhāthā = Podosus (see *BEZANT*, p. 768) and Lu'lu' = Lulion to Tyara and Heraclea, and the eastern route from Mafrah (Gemmae) via Hadhāthā to Malatya. These notoriously difficult passes were emphatically called *darab al-Sulṭān* (cf. Ibn Khordadbeh, p. 100 or *Baladhuri*, p. 189 et seq.). The district around the Taurus passes north of Ḥadhāthā bore the name *darab al-Darb* in the time of the Armenian kingdom of Cilicia (see Ibn Fadl Allāh al-Qasbi, *Tārīkh*, p. 181 and 183; Ibn al-Athir, xi. 20, 21, 145).

As the word *al-Darb*, which in its technical sense appears as early as *Ismā'īlī*, cannot be

published though there is a manuscript in Mesh.

Abu 'I-Abbas's work falls into two distinct parts. The first is merely a reproduction of the *Cheridat* of Abū Zakariyā, (translated by H. Maunier, Algiers 1875) in which have been added some personal observations and reflections. The second contains the detailed biographies of the principal members of the Ash'ari sect, both African and Oriental, arranged chronologically by *shuhrah*, each of which covers 50 years, from the earliest years of Islam to the end of the 10th century A.D.

For the latter volume, Darjil's model was one of a list drawn up by Abū 'Amr al-'Abd al-Kāfi al-Warjilī, to the end of the eleventh *shuhrah*. To this he added the biographies of the celebrities in the twelfth *shuhrah* (Cf. the table in the *Année africaine*, Vol. II, given by M. de Motylinski, in his *Étude de la secte Ash'arite*, p. 30 et seq.; Algiers, 1889).

Darjil's work is valuable for the history of the Ash'ari of the Maghrib. It contains valuable information for the groups of poets of Warjila, the Warjili, and the Ash'ari where Warjila Berber communities lived after the fall of the Karamidid.

The *Année africaine* *et l'Afrique*, written in the 12th century A.D. by an Ash'ari of none of the Maghrib, Abū 'I-Kāfi al-Warjilī, al-Barrakī, gives an interesting account of the genesis of the *shuhrah* "line follow" *shuhrah* al-Barrakī, "the circumstances under which the book of Abū 'I-Abbas was composed." — Al-Barrakī led al-Zakariyā and his arrival from Qandahar, bringing with him various works, such as the *Shuhrah* of Abū 'I-Kāfi, the *Shuhrah* of Shihāb al-Dīn al-Jazālī, that of Ibn al-Jāzī and other important books. His brothers in the East had asked him to send them a book containing the biographies of the Ash'ari of the earlier centuries of the Maghrib and relating their virtues to their specimens in the west. Al-Barrakī has consulted the learned *shuhrah* who were then in Qandahar and told them of the desire expressed by their co-religionists in the east. They thought at first of Abū Zakariyā's work but they saw that it was not complete and that the style of its author, used to the better language and little bound by the rules of Arabic grammar and the exact use of terms, was often defective. They then decided that a new work should be composed giving the history of the Karamidid and the virtues of the ancient doctors. No one was more fitted than Abū 'I-Abbas to carry out this task in a worthy manner and it was to him therefore that it was entrusted.

According to a passage in the *Année africaine* (p. 210), Darjil went to Warjila in 618 and spent two years there. (A. de Motylinski).

DARESSALAM, capital of German East Africa. Darressalam is built in 6° 49' South Lat. and 39° 16' East Long. (Greenw.) in the form of a peninsula meeting a deep arm of the sea which here forms an excellent harbour, whence its name, a contraction of *dar al-salam* ("haven of welfare"), as educated natives still call it. The form *dar al-salam* is due to a popular etymology invented by Europeans. In spite of its favourable situation Darressalam is quite a modern town. In medieval times the most important town in this district was Kilwa, farther to the south and at a later period, Zanzibar. The terminus of the main caravan route from the interior was not Darressalam but the adjoining town of Bagamoyo. The little fishing

villages situated there first attained some importance when Sulaymān Madiji, Sultan of Zanzibar, began to build a palace there in 1862. From this period dates the main thoroughfare Darressalam (now called "Udud au Akadim") and the two large houses *darressalam* which the Wismān Fort was afterwards built. The prosperity of the town only began with the German occupation. When the coast-lands were still officially under the suzerainty of the Sultan of Zanzibar, Darressalam was already a station of the German East African Company to which on the 28th April 1885 the government, administration, customs etc. were handed over. This measure resulted in the great Arab rising (1888-1890), during which the company were only able to hold Darressalam and Bagamoyo out of all their stations. After the suppression of the rising the whole coast was placed under German protection (1st January 1891) and Darressalam became the residence of the Imperial governor.

At first a quiet but imposing town of officials with broad streets and numerous official buildings, Darressalam has now become one of the commercial centres of East Africa. It is connected with the interior by a railway. The line has already reached Tabora (500-600 miles from the coast) and is to be extended to Lake Tanganyika. Great European firms have permanently transferred their headquarters from Zanzibar to Darressalam, which, unlike the Oriental Zanzibar, is a European city on African soil. The town has 30,000 inhabitants, of whom 600-700 are Europeans, while the administrative district of the same name about 190,000 of whom 850 are white and 1500 foreign non-European (Arabs, Indians, etc.).

Islam, as along the coast, has made a deep impression on Darressalam. The smallest population of the town, who speak a Bantu dialect, is quite Mohammedanised. They are *Shahis* and are supposed to have been converted to Islam by Arabs from Bagamoyo in the 11th century, if not earlier. There were already *Shahis* in Kilwa when Ibn Battuta visited it. The mosques erected and the *Shahis* mind of the natives is also followed by the Arabs from Bagamoyo who have frequently settled in Darressalam and all along the coast. They lead on the whole a wretched existence and are usually called *Shahis* after the principal town of their native land. To a much higher level of society belong the *Mashai* Arabs, the lords of Zanzibar and former *shahis* of the land. They are *Shahis*. Though not occupying any high position, by far the wealthiest of the non-European inhabitants of Darressalam are the Indians, of whom roughly two thirds profess Islam. They come from the *Shahis* and have also brought the innumerable castes of their native land to East Africa. The three main groups are the three principal castes, the *Khonds*, *Shahis* (p. v., p. 758) and *Mashai*. The *Mashai* are *Mashai*, the *Khonds* and *Shahis* are in the main *Shahis* of the *Shahis* while the *Khonds* represent the *Mashai* branch (whose religious chief is the *Shahis* in Bagamoyo) and the *Shahis* champion the claims of *Mashai*; they are also called *Mashai* and their religious chief is the *Mashai* in *Shahis*. Many members of the *Khonds* congregations have gone over to the so-called Twelvers (the so-called *Shahis*, also called *Shahis* in *Shahis*) and conversions to the *Shahis* sect have taken place from the

caravan route from the Red Sea to the Persian Gulf. It was handsomely built of stone and lay at the foot of high hills in a narrow valley, and a little west (W. Hamah) which was usually dry in summer ran through it. In addition to a large and several smaller mosques it had many madrasahs. It lay in a very fertile neighbourhood and was surrounded by extensive wheat, barley and millet-fields and rich orchards with extensive date-palm groves, peach, apricot and fig-trees. The very fine breed of horses, raised in this district, was found throughout Arabia. It was inhabited by the great tribe of Anaz, amongst whom it attained its greatest prosperity when at the end of the eighteenth and beginning of the nineteenth centuries it became the capital of the Wahshah kingdom (q.v.) under the independent ruler Sa'ud, Abul al-'Asa and 'Abul Afsh. In 1818, it was taken by storm after a stubbornly resisting a six months' siege by the Egyptian general Ibrahim Pasha and almost levelled to the ground by fire; the splendid orchards and date-palm groves surrounding were mostly reduced to ruins. The Wahshah considered it unlawful to rebuild the town and transferred their capital to the town of al-Rifa', some 7 miles distant. At its zenith, Daryah had about 20,000—40,000 inhabitants (according to many estimates, nearly 60,000). At the present day there are about 1500 people scattered around the district chiefly at the time of the date harvest.

The only European, to visit Daryah in the time of its glory, was Reissner, an Englishman who visited the ruler 'Abd al-'Asa in April 1803 on a political mission from Manesty. The English resident in Oren on the coast, Captain Sattler saw it soon after its destruction, he was commissioned by the Indian government to pay its respects to the victorious Ibrahim Pasha in his camp at Daryah. In more recent times it has been visited by the traveller Palgrave.

Bibliography: C. Niebuhr, *Beschreibung von Arabien* (Copenhagen 1772), p. 243, 245—317; Guignot, *Histoire du Wahsh* (Paris 1810), p. 176—178; G. F. Sallust, *Account of a Journey from Kufi to the Persian Gulf to Jeddah on the Red Sea, in the Transactions of the Soc. of Research*, Vol. III. (London 1824), p. 471; K. Ritter, *Asienkunde*, xii. 249, 258, 304, 307—309, 379—382, xiii. 447, 455—456, 494, 521; W. G. Palgrave, *Travels in Arabia* (London 1867).

DAROGHA (r.) "governor", "chief of police" Cf. Vula and Dinnell, *Habesh-jahann*, p. 107.

DARUM is mentioned by Mas'udih as the district in which Hatt al-Harith (q.v., p. 597) was situated. It is the Hebrew Darom, the South, which term the Jews particularly applied to the southwest plain on the coast of Judaea and appears in Ezekiel (who distinguishes it from El-Amroth) as Daruma. It is wrongly described by certain Arab historians as the goal of the expedition, in which Muhammad shortly before his death was going to reach Uthman b. Zaid; its real objective was, as is clear from the account of the campaign which was afterwards carried out, the southern lands east of Jordan.

The name al-Darum was afterwards transferred to a fortress on the road from Ghazra to Egypt, which King Amr ibn al-'As built on the ruins of a monastery of the same name. After an unsuccessful

attempt in 506 (1179) Salih ibn al-Din succeeded in taking this stronghold in 584 (1185) along with the adjoining coast-towns, but in 585 (1192) it was taken and destroyed by Richard I. The site is marked by the ruins of Idr al-Balad, 14 miles S.W. of Ghazra.

Bibliography: Niebuhr, *Geographie des Ostens*, p. 62 et seq.; Pohl, *Geographie des Ostens*, p. 28; Muhammad (ed. de Goeje), p. 174; Ibn Sa'id (ed. Sachau), iv. 1, 470; Tabari, *Annals* (ed. de Goeje), i. 1795 and 1831; Mas'udi, *Tanbih* (Mishl. Geogr. dr., viii), p. 271, cf. de Goeje's note, *Mishl. Geogr. dr.*, vii. 329; Yaqut, *al-Mu'jam*, i. 52; ii. 525; Bahh' al-Din, *Ura* (ed. Schultens), p. 73; Ibn al-Athir, *Chronicon* (ed. Tomberg), xl. 220; xli. 52 and 63; Wilken, *Gesch. des Kreuzzugs*, iii. 3, p. 133 and 138; iv. 458—500 and 537; Robinson, *Palestine*, ii. 38 et seq.; *Palestine Exploration Fund, Survey of Western Pal. Monies*, iii. 247 et seq.; G. L. Strange, *Palestine under the Moslems*, p. 417; A. Muir, *Arabia Petros*, ii. 1, p. 220 et seq.; ii. 2, p. 55.

(K. BUNIA)

DARWISH. [See DAWISH.]

DARYA (OLD Persian *daryā*, Pahlavi *daryōš*) is Persian, sea or large river. *Daryā-ye Khazar* is the Caspian Sea; *Amu-Daryā* (q.v., p. 339) and *Sir-Daryā* are the Oxus and Jaxartes of the ancients, the *Hyphasis* and *Sihistan* of the Arabs. The south coast of Laristan and Kirman bears the name *daryā-ye* [Quatremer, *Not. et Extr. de*, xiv. 281, note 1]. The naval commander at Bender 'Abbas bears the title *daryā-beg*; among the Ottomans, this name has been sometimes given to the *Kapudan-Pasha* or Admiral-in-Chief; the *daryā-bashi* were, before the reforms, the administrative officers of the islands of the Archipelago. — *Daryā-ye*, "sea of light", is the name of one of the large diamonds in the crown of Persia (Polak, *Persien*, i. 374). — *Daryā-ye* is a river which rises in Mount Sabalan (Savalan) in Adharbadjan and flows to the north into the Aras; its name is connected by W. Jackson (Zoroaster, p. 194) with the Zend *daryā*, Pahlavi, *daryō*, the name of the river on the banks of which Zoroaster was born according to the Vendidad (xii. 15) and the Bundahish (ii. 3).

(C. HUANT.)

DARYA-I SHAHI. [See DARYA.]

DASKARA, the name of three places in the "14, viz.: 1. a town on the Diyala, N. E. of Baghdad; 2. a village in the district of Nahr al-Malik, W. of Baghdad; 3. a village near Najaf, on the road to Khirbat. Cf. Yaqut, *al-Mu'jam* (ed. W. Arnold), ii. 575; *Marasid al-Istisna'*, *Lesis*, *Geogr.*, ed. Juyumail, (Bagdad, 1850 et seq.), i. 402; iv. 468. Daskara is a word borrowed from the Iranian and distinguished from the Pahlavi *daski* (Pers. *daski*) = literally "handmade, a work of the hands", whence it means also "building, village, town". On this word a. *Qawāli*, *al-Mu'jam* (ed. Sachau), p. 67; Yaqut, *Lesis* (ed. Lat., i. 871, 872, 874 (a. v. *Daskara*, *Daskara*, *Daskara*); *Elshaher* in Levy, *Chaburish*. (*Verach*, p. 577 (1893) p. 430), *Perles*, *Etymol. Studien*, p. 83; H. H. H. *Gramm.*, *Armenisch*, *Gramm.* (1897), p. 135. The best known is Daskara 1; for further information see the article NASTARU.

(M. STRAU.)

DASTADJIRD, the name of a number of places on Iranian soil or within the bounds of the former Sassanian Empire (Turk). The *Maqāṭir* gives ten places of this name; the Arabs usually give the Arabized form *Dastūr* to those in the Irak; but the meaning of Dastadjird = *Dastūr* see the article *MAQĀTIR*. The most important was Dastadjird (= *Dastūr*) 1. on the Diyala, N.E. of Baghdad, to *parangas* 24 *ṣallās* from the latter metropolis (36° N. lat.). The Arab historians ascribe the foundation of this town to the Sassanian king Hormizd I. (302—325 A.D.). The probability was however only a re-foundation on the site of older settlements, for the *Artemida* of Susa must be located practically on this spot. The temple retained its greater prosperity under Khosrow II. (590—628), who made it his permanent residence and erected a number of splendid buildings. As it was the favorite abode of this king, the town was called *Dastadjird-i Khosrow* or *Dastadjird-i Malk* i.e. D. of Khosrow or of the king, to distinguish it from other places of the same name. Cf. also *Asar-e Panjgah* (*Chosroes Persicus*) and *Dehshat-e Mafāṭ* (Guld, *Syr. Chronik*, Gölz, in the *Verhandl. der öst. Orientforsch.-Ges.*, Sect. IV, 21); as a rule Byzantine and Syrian authors write simply *Asar-e Panjgah* (*Asar-e Panjgah*) or *Dehshat* or *Dehshat*; in the Talmud: *Dehshat* (a. *Verliner, Berlin, G. G. G.*, a. *Estimor, Babylon* in *Talmud*, 1883, p. 30).

The period of Dastadjird's glory did not last a quarter of a century and was suddenly closed by the great Asiatic campaign of Alexander, so disastrous to the Sassanian Empire. In the early part of the year 325 the capital abandoned by Khosrow fell into the hands of the Hellenic Emperor; it was sacked and reduced to a heap of ruins; enormous booty was carried from it to Constantinople. On this conquest cf. E. Gieseler in the *Byzantin. Zeitschrift*, in 188 et seq. Dastadjird was never able quite to recover from this crushing blow; this is sufficiently explained by the fact that only a few years later the Sassanian Empire, considerably weakened by the Byzantine wars, finally collapsed before the vigorous onslaught of the Arabs.

In the Mohammedan period a small town again arose on the imposing ruins of royal splendour, which at a later period still excited the wonder of the Arab geographers (cf. in particular the accounts of Yāqūt and Ibn Rosta); it was of some importance as a caravan station on the great highway from Hamoul to the Iranian highlands (the so-called *Ḥamoul-Ḥamoul*). Yāqūt and Ibn Rosta describe it as a flourishing place surrounded by date groves and cornfields. It is not known when the Arab Dastadjird became deserted. It probably was ruined like so many other, once busy, towns in the Irak by the Mongol invasion so disastrous to Persia.

Even at the present day there are considerable relics of the Sassanian and Mohammedan periods of Dastadjird. The latter name has however now utterly disappeared from the district; the ruins are usually known as *Kadi-Baghdad* = *Kadi-Baghdad*, a name also given to other ruins in the Irak, which is to be explained from the rather common Turkish custom of naming ancient ruins after their important ruins in the neighbourhood. Cf. above p. 363 and Rosta, *Erzählung*, s. 216;

will. 924 et seq., 922 et seq., 627. The ruins of Dastadjird were visited and described on several occasions in the sixteenth century by European travellers, e.g. von Keppel (see *Kaiser* op. cit., II, 502), C. Rich and H. Rawlinson. The latest account is from the pen of E. Herdell, who spent some time there in September 1905. According to his account the ruins are about 12 miles south of Shahr-i Bih, left of the Diyala, across the Alabrud, and are surrounded by swampy, pasture, almost impenetrable ricefields. Three groups of ruins may be distinguished: 1. the Zindān, a city-wall flanked by towers of which 11 have survived. The Persians also give the name *Zindān* = "prison" to other ruins elsewhere whence real origin and use is unknown to them as well as to the remarkable natural features (caves) of *Maḥd-i Sattān* near *Maḥd-i Sattān* (Guld in *Maḥd-i Sattān*), and at *Takht-e Sattān* (in *Maḥd-i Sattān*) and *Zindān* (near *Yard*). Zindān is clearly identical with the building outside Dastadjird, surrounded by a high wall mentioned by Ibn Rosta, which he calls a *ḥimā* (wall) of the Sassanian king. Yāqūt and Ibn Rosta describe it as a fortification of clay. 2. The *Ḥimā*, 1 mile south of Zindān, the ruins of a second city wall built of brick in the usual Sassanian style. 3. *Kadi-Baghdad*, 2 miles north of Dastadjird, the ruins of Dastadjird proper, ruins occupying a quadrilateral area of about half a square mile surrounded by a wall with round towers. The ruins in this area are undoubtedly those of the Islamic period. In Zindān and Dastadjird may be identified one of the Sassanian places (*Madārah*, *Madārah*, etc.) the existence of which is in the neighbourhood of Dastadjird is mentioned by the Byzantine historian Theophrastus. The latter also gives *Maḥd-i Sattān* (*Theophrastus*, ed. de Boer, p. 121) as a name of the district of Dastadjird, in which form we may easily recognize the ancient name of the district under the Sassanian system of partition of the country; among the Arabs (cf. e.g. Yāqūt, I, 539, 793, 813); *Kadi-Baghdad*, still used in the form *Kadi-Baghdad* with a popular Arabic etymology (probably = *madārah*; cf. *madārah*); see also the new Arabic periodical, *Maḥd-i Sattān* (*Baghdad* I, 1911-1912, p. 309 et seq.).

Bibliographie: Ibn Rosta (ed. de Goeje), p. 164; Yāqūt (ed. de Goeje), p. 270; Maḥd-i Sattān (ed. de Goeje), p. 92; Ibn Rosta (ed. de Goeje), p. 163; Maḥd-i Sattān (ed. de Goeje), p. 121; Yāqūt, *Maḥd-i Sattān* (ed. Wüstenfeld), II, 375; *Maḥd-i Sattān* (ed. Wüstenfeld), p. 179; *Maḥd-i Sattān* (ed. Juyaboli), I, 400; IV, 168; *Maḥd-i Sattān*, *The Lands of the Eastern Caliphate* (1905), p. 62; *Maḥd-i Sattān*, *Die Länder des Ostens* (1879), p. 46, 2, 295; G. Hoffmann, *Maḥd-i Sattān*, *Stellen Persisch. Wörter* (1880), p. 220; C. Rich, *Narrative of Excursions in Kurdistan* (London 1836), II, 351-356; H. Rawlinson in the *Journal of the Royal Geographical Soc.*, s. 1841, p. 96; Rosta, *Erzählung*, II, 443, 500-510; *Sattān-Herdell*, *Erzählung* (*Berlin* 1910), p. 237.

DASTUR (s.). The name of the tribute among the Persians, viz. custom, a percentage, fixed by custom, or cash payments, etc., cf. *Yāqūt* and Herdell, *Maḥd-i Sattān*, s. v. *Dastūr* and *Maḥd-i Sattān*, *Maḥd-i Sattān* in *Maḥd-i Sattān*, a descendant of *Maḥd-i Sattān*.

of an effort to explain certain imperfectly known verses of the Bible. Muhammad knew that David slew Goliath (Yahish) (*Kor'ân*, *Sura* 2, *ay.* 21) and that he received the Tablets from God: The Book of Psalms is one of the four volumes of the Bible with which Muhammad was acquainted. David shared with Solomon the gift of wisdom (*Q. ay.* 27, 12); together on one occasion they achieved a remarkable judgment in a case concerning the damage done by some sheep in a field. The commentators say that in this case, Solomon, though only 12 years of age, showed his wisdom by imposing on the sentence passed by his father. In another passage, the case of two suitors is referred to, who came to David to reproach him with his fault in the case of taking him to deliver judgment (38, 1-4). Mention is made of the resistance of David to Haman in *Sura* 38, 1-4. The royal prophet is thought to be the inventor of counterfeit-mint, that is to say he replaced by them the richness of plates of metal. Iron seemed to become ductile in his hands (21, 80 and 34, 16); he had the gift of song; the mountains and the birds alternated with him in his songs (38, 10; 34, 10; 38, 11-14); this is evidently only the literal interpretation of verses in which the Psalms invoke the hills and beasts of the field to praise the Lord. Lastly by combining verses 5, 1, and 2, 61 of the *Kor'ân* we learn that David punished Sabbath-breakers by changing them into monkeys.

The brief references to David are considerably developed in the commentaries and agree in the main points with the Bible: The following are the main points in *Tahrik*, *Yahish* (Goliath), a descendant of the *Adites* and *Thamudites*, having attacked *Talut* (Saul), David slays him with his sling; he marries the daughter of *Talut* and shares his authority. *Talut* becomes jealous and tries to kill him; David flees and hides in a cave across the entrance to which a spider weaves its web, thus protecting David from Saul. *Tahrik* gives David's genealogy, tells the story of *Bathsheba*, wife of *Uriah*, David's repentance and the plan of building the temple; he also adds a few anecdotes.

Muslims knew the *Mishrab* *Da'ud*, built by this king in Jerusalem and still standing in the *Khutman's* time; it is, he says, the highest building in the city; from it one can see the Dead Sea and the Jordan. It is apparently the Citadel or Tower of David. Muslims had some slight acquaintance with the Psalms.

Down to the 12th century the Muslims like the Christians before them located the tomb of David in Bethlehem although other traditions regarding its site were known to them. In the Crusading period a tomb alleged to be David's was found on the southwest hill of Jerusalem. In the 12th century it was taken over by the Muslims who still regard it as particularly holy (cf. *al-Maqarrî*, vii, 898-902; Kahle in the *Palestine-Jahrbuch*, vi, 74 and 86).

David is of a certain importance among the mystics. *Ishtâk al-Dîn* *Rûmî* in his *Makâmât* quotes him several times. The *Asâd al-Dîn* is a very early work of Sûfism, exaggerated in an almost absurd fashion the legends on the charms of his voice: the wild beasts, we are told in this work (p. 402-403), used to leave their lairs to listen to him, water ceased to flow and the birds fell from the sky. People followed him into the desert forgetting to eat and drink for days;

many of his auditors perished in this state of ecstasy. On one such occasion 700 virgins and 22,000 men died. Some later features of his character are given in the same work e.g. (p. 197): "Hate thy soul, for my love degrades on the balmed of it".

In Kurdistan there still exists a small sect of followers of David (*Davidians*); they live in the mountains, district of Kurad, near Khânâbâd, and at Masûla, north of Baghdad; to them David is the most important of the Prophets. (See Dr. Perc. Ammann, *La Secte des Davidiens en Kurdistan*, 1903, 2^e p. 60-67).

Bibliography: In addition to the *Kor'ân* and the works dealing with the lives of the Prophets: *Masûdî*, *Les Princes d'Irak* (ed. and transl. Barthélémy Meynard), I, 106-112; *Tahrik* (*Parnaz* (Kerman, Iran), Zohrabeg); the *Kor'ân al-Makrûm* by al-Jahshî, transl. Nicholson (Arab. Memorial, 1911); *Tha'ib*, *Siya al-Imam* (Cairo 1325), p. 270-160; Wedd, *Fikih al-Bihar* in *Mushtamir*; *Uttunbaum*, *Neue Beiträge zur Sumerischen Sagenkunde*, p. 189 et seq. (U. CAHAB DE VAUX.)

DA'UD = **KHILAF AT-ISHAHANI** **ABDULLAH**, the founder of the *Zahiriya* school of Arab law, which regards only the literal meaning of the *Kor'ân* and Tradition as authoritative. *Da'ud* was born in Kufa about the year 200 (815), and was brought up in Baghdad, afterwards studied in Basra and Nishapur (with *Ishak* b. *Rahwaili*) and returned to Baghdad where he died in 270 (883). Although his father belonged to the *Hanafi* school, he attached himself to the *Shafi'i* but went even farther than they, as he rejected not only the *Ra'y* but also the *Qiyas*, by which he really denied the *Tajwid*, i.e. the unconditional adherence to the teaching of the Imam, which the *Sunni* jurists consider necessary. He only nominally approved the validity of the consensus (*Ijma'*) as he limited it to the companions (*Sahâb*) of the Prophet. His piety and ascetic life are much commended, but his literary labours were less highly thought of, so that nothing of them has survived, although he composed a great many works. But he collected many pupils around him and his teachings afterwards found a numerical but highly gifted protagonist in *Ibn Hâjam* (q.v.). Cf. the article *Zahiriya*.

Bibliography: *Ahmad*, I, 216 et seq.; *Ibn Khallikan* (ed. Wüstenfeld), Nr. 222; *al-Suhail*, *Tahrik al-Salâ*, II, 42 et seq.; *Wüstenfeld*, *Die Leben al-Salâ*, etc., Nr. 46; *Goldziher*, *Die Zahiriten*, passim; *de Haering*, *Encyclopædia of Religion and Ethics*, Fr. 405; *Brockelmann*, *Geschichte der Arab. Litt.*, I, 183 et seq.

DA'UD PASHA, the name of several Ottoman officials of high rank.

1. *Da'ud Pasha*, *Bayazid* II's Grand Vizier, an Albanian by birth, was taken prisoner in his youth and brought up at the Imperial court; he began his career under *Mehammed* II, fought at *Belgrade* of *Anatolia*, in the battle of *Turdian* (1473) against *Usman* *Ilkhan* (Sa'd al-Din, I, 537) and, as *Belgrade* of *Kumeli*, took part in the siege of *Silivria* in 1478 (Sa'd al-Din, I, 564). In 1482 (1483) he became Grand Vizier under *Bayazid* II. (Sa'd al-Din, II, 216) and was deposed on the 4th *Radjab* 902 = 8th March 1497 (Sa'd al-Din, I, 2); according to the *Venezian Report* in

von Hammer, *Geschichte der Osmanischen Kaiserz.*, II. 307 et seq. on the 3rd Murad) the rumour alleged being that he had facilitated the flight to Petros of Mirza Ahmud, a grandson of Uzun Hasan, who had married a daughter of Rhyasid II. (Leconte de Lisle, p. 644 et seq.) He was sent in disgrace to Khorosha, where he died on the 4th Rabi' I. 1000 (20th October 1498) (Sa'd al-Din, I. c.). While Sultan Vair he only twice took the field: in 892 (1487) he subdued the Warsak and Torgud tribes in Kars (Sa'd al-Din, II. 22 et seq.) and in 897 (1493) he accompanied the Sultan on his campaign against Albania (ibid., II. 71). The great triumph built by him at Constantinople in 895 (1490) (q. v. p. 871) is celebrated and after it one of the gates on the seawall on the Sea of Marmora is named (*Medinet al-Zawahir*, I. 104 et seq.). His name also survives in the plain of Dâud Pasha before the landwalls of the city, where the army assembled on leaving Constantinople for Roumelia; Dâud Pasha had built a Serai there for himself (*Medinet al-Zawahir*, I. 298, cf. Kantamir, *Gesch. des Osman Reiches*, p. 428; v. Hammer, *Gesch. d. Osman. Reiches*, II. 280 in notes chronol.).

2. Kars Dâud Pasha, a Rumelian, brought up in the Imperial palace: in 1013 (1604) as Beglerbey of Rumeli, and entrusted with several military expeditions in Asia Minor by Ahmed I., he accompanied the expedition against Kirman in 1613 and was Kapudan-Pasha in a few days in Mustafa I.'s first reign (1613); in the reign of Osman II. he took part in the Chinese campaign in 1652. At the outbreak of the revolution against Osman II. (May 1666) he was appointed Grand Vizier by the Janissaries on the proposal of Valide Sultan, the mother of Mustafa I., whose sister he had married, and carried out the execution of the deposed Sultan (20th May 1666). He was generally abhorred for this cruel deed and was imprisoned in a few weeks on the 9th Şaban (13th June), subsequently brought to book and executed on the 7th Rabi' I. 1032 (9th January 1643). His tomb is in the Mosque of Murad Pasha in the Akhrai quarter (*Medinet al-Zawahir*, I. 304). Cf. *Medinet al-Zawahir*, p. 304; von Hammer, *Gesch. des Osman. Reiches*, I; Rœt, *Agglutinations*.

(J. L. MARIUSSEN.)

3. Dâud Pasha, last Ottoman governor of Baghdad and the Mamluk line, a Georgian slave born about 1488 = 1774, taken to Baghdad at the age of eleven and bought by Sulaiman Pasha: in the 20th of twenty-seven he was appointed *Khazendar* (treasurer) to the governor; becoming the brother-in-law of Bah' al-Din, son of Sulaiman, he was elected by the latter as steward (1232 = 1814) but almost immediately dismissed; dissatisfied he assembled a few Mamluks, entrenched himself at Sulaimaniya (1232 = 1816) and demanded the office of wâli, which he received; he entered into his office without striking a blow (5th Rabi' II. 1232 = 22nd Feb. 1817) and had his predecessor assassinated. During the 10 years his power lasted, he restored peace to the country by pacifying the Yandis and the Aneres (1234 = 1818); he prevented the advance of the Persian Army, contributed to the suppression of the Janissaries, carried out numerous public works (canals dug, mosques repaired or built) and instituted manufactures of cloth and gun-factories; he engaged a French officer, Devaux, whom he

took from the Persian service in 1811 a body of ten thousand regular soldiers which he had created (1234). His delay in forwarding the contribution demanded by the Porte at the conclusion of his war with Russia decided the government to put an end to the practical independence which the province of Baghdad enjoyed; Shah-Kendi, entrusted with the task, was assisted by twenty emissaries of Bah' al-Din who tried to fight but were defeated, rather by disease and pestilence than by the military operations conducted against him (1247 = 1832). When taken to Constantinople, Bah' al-Din was well treated by the Sultan Mahmud II and Ali al-Khalidi; in 1260 = 1844, he was appointed governor of the Tomb of the Prophet at Medina where he died in 1267 = 1851 and was buried opposite the tomb of the Caliph 'Abd-Allah; his graves have been dug by the Arab post 'Ali al-Khalidi al-Akhrai.

Bibliography: Anis, *Lebanon al-Hadith*, *Maqalat al-Said* (Damascus, 1304); Shihab-Zade, II. 306, 329; Ahmad 'Isa al-Farisi, *al-Furusi al-nafisi* (Constantinople, 1304), p. 290; Khalil-Kendi, *Baghdad al-Hadith* (Baghdad); Asghar-Khoy, *Relations de Voyages en Orient*, I. 325 et seq.; Cf. Huard, *Histoire de Bagdad*, p. 166, 175.

(CL. HUARD.)

4. Dâud Pasha, first governor (*Mahkumdar*) of the Lebanon province (1866 = 1868). He was an Armenian Catholic, born in Constantinople in 1816, who began his official career as attaché at the Turkish Embassy in Berlin and was afterwards Consul in Vienna. In 1868 he was appointed Minister of Public Works but was unsuccessful in an attempt to negotiate a loan in Europe and, as his health also began to fail, he had to give up his office. In 1873 he died at Maritz of Saint Roy, *Journal de Saint Roy*, III. 211.

DĀUD PŌTRA is the name of the tribe to which the family of the Nawwabs of Bahawalpur belongs. The name means 'descendants of Dâud' and the tribe claims descent from Dâud b. Yûsuf a member of the Sayid family known as 'Ashraf, from which also springs the Khatun family of Sind. There can be little doubt that this family is purely indigenous, probably of Rajput or Hindu descent, and that the legends of Ashraf origin from a member of the Egyptian Ashraf Khutun, who is supposed to have come to Sind at the time of Sultan Muhammad Tughlak is of late invention. The family first emerged from obscurity in the XVIIIth century and obtained importance through timely submission to Nadir Shah, who gave them some of the possessions of the Khatuns including Bahawalpur. Sayid Muhammad the head of the family was killed afterwards in a war with the Khatuns, but the family continued to rise in importance. His son Bahawal Khan founded the town of Bahawalpur in 1162 H. (1748 A. D.) and took the title of Nawwab. Under Ahmad Shah Durani and his successors the dominions were enlarged. Bahawal Khan II was involved in war with the Afghans, and Timur Shah invaded Bahawalpur but left it without success, and his successors were rather as refugees than conquerors, as for instance Shah Shuja' al-Mulk in 1210 H. (1804 A. D.) 12100 Afghans visited Bahawalpur and the first treaty was made with the British Government. Sayid Muhammad II succeeded in 1224 (1809); he was involved in wars with the Afghans tribes beyond

the Indus and made friends with Rājā Singh, who after he had conquered Dara Ghāz Khān from the Mughals, gave him an honor of 250,000 rupees a year to Sādā Muhammad. This involved him in further trouble with the turbulent Baluch tribes, and especially the Khosh tribe who rejected his demand for the head of a daughter of their chief. His successor Bahadur Khān III was unable to fulfil his obligation to the Sikhs and Rājā Singh sent an army under Genl. Ventura and expelled him from Dara Ghāz Khān. To avoid destruction by the Sikhs, he allied himself with the British, gave facilities for the passage of troops during the Afghan wars of 1839-1842 and came to the help of Edwards during the siege of Mirdā in 1846-47. After the annexation of the Panjāb the Nawwāh of Baluchwalpur were maintained in possession of their dominions, but were troubled with internal feuds. The present Nawwāh is a minor. He holds the second rank among the chiefs of the Panjāb and receives a salute of 17 guns from the Indian Government.

Bibliography: *Gazette of Baluchwalpur* (Lahore); Shabraz 'Alī, *History of Baluchwalpur* (London 1846).

(M. LONOWORTH, HANES.)

DAW (often written QUAW, etc.), an Arabic word on the Red Sea and elsewhere. The word is probably connected with *dawādī*, plur. *dawādīd* (shop) and appears to be of Yemen origin.

Bibliography: Yule and Darnell, *Hindustan*, vol. 2, p. 144.

DAWA (plur. *dawā*, v. p. 144) "medicine", "medicament", "drug". — The word is first used in the cleavage of ingredient (compound) part of a medicine. Thus in Arabic prescriptions, after the individual components are stated — usually introduced by the word *al-shay'* "let there be taken" — there very frequently appears *al-dawā* *al-kullī* "all these ingredients are to be ground, sifted, and combined". *Dawā* is also used in the wider sense of "medicine", "drug" (a medicine composed of several elements). Medical treatment is therefore called *al-dawā* *al-kullī* in opposition to surgical (*al-jarḥ* or *al-jarḥ*) and in medical work the prescriptions themselves are called *al-dawā* or *al-dawā* *al-kullī* as are given with the simple title *dawā*. The various prescriptions have the separate names according to their character, eg. *dawā* *al-kullī* "universal medicine", *dawā* *al-kullī* "purge medicine" (for other names see the article *DAWĀ*, p. 144).

An attempt has been made to derive the word "drug" common to all European languages from *dawā*, Cf. C. F. Seybold in the *Zeitschr. für Deutsche Wortforschung*, 2, 218 et seq.

(R. MITCHELL.)

DA'WA, means accusation or arraignment (to civil and criminal law). It should be noted that according to Muhammadan law, prosecution is still partly a private affair as much as the aggrieved person himself or his kins (and not the authorities) has the right either to inflict punishment himself on the guilty individual or to demand his punishment. The law however distinguishes between laws made by man (*ḥukm* *al-bānī*) and divine laws (*ḥukm* *al-lāhī*). There is for example a human claim for justice when any

one has to demand the blood-money (*diyya*) in atonement for a murder or the price of a thing sold by him or the return of something stolen from him by a thief, if on the other hand no human being has been affected in his rights, but it is solely a divine law that has been transgressed, the punishment of the guilty one is regarded as the right of God. In the latter case every believer has the right to bring the offender to judgment *ad-dawā*, so that the judge may give sentence on him (*ḥukm*). Such an accusation is called *da'wa* *al-bānī*, and the office of *muftī*, who superintends commercial transactions in the markets and bazaars and when occasion arises has to act as public prosecutor, has arisen out of this right to arraign those who transgress divine commands. A *da'wa* *al-bānī* is not allowed only when it is a question of a crime which requires a *ḥukm* *al-lāhī*. In this case the judge, if suspicion falls on anyone for any reason, must himself go into the matter and order punishment to be executed on the guilty individual in accordance with the strict letter of the law, if his guilt is conclusively and legally demonstrated. According to common law however it is regarded as meritorious (even for the judge also) to avert punishment from the guilty one as far as possible, if it is purely a divine law that has been transgressed. (Cf. the article *DA'WA*, p. 132).

As regards impeachment on a question of a law of man, the following is in the procedure to be observed. After the accuser (*al-muḥḍi*) has duly preferred his charge and explained it, the judge hears the reply of the accused (*al-muḍḍī* *al-muḍḍī*). If the latter contends the justice of the accusation it results in further proof. If, on the other hand, the accused disputes the justice of the charge, the judge must as a rule not pass sentence until the prosecution has brought forward evidence in support of his statements. The judge is however allowed in certain circumstances, if he is personally acquainted with the facts of the case, to give a verdict from his own knowledge without further evidence being brought by either party, and he is never required to give a verdict based on evidence formally valid adduced by the parties, but contrary to his own better knowledge. Valid evidence in a lawsuit is mainly the testimony of free adult believers, who are known as *ḥuḍūd*; written documents are not legally valid evidence unless their contents are confirmed by reliable witnesses. If the prosecutor cannot bring any proof he is acquitted if the accused swears that the charge is unfounded. If the accused declines to take this oath, the accuser is held to be in the right if he will testify on oath to the justice of the charge. The judge also may make one of the parties take an oath in order to make the testimony of a witness quite conclusive. Finally it is to be noted that the judge must dismiss a charge by a statute of limitation if it is proved that the prosecution has, without valid grounds, been an unusually long time in making good his charges, for this can only be interpreted as meaning that the accusation is unfounded. The period of limitation is however not definitely fixed. According to some texts it is 15 years, while others say it is 30 or somewhat more.

Bibliography: In addition to the chapter on the administration of justice in the collections on Tradition and the Fiqh books and in

the *Handbuch der Jüdischen Geschichte* by the author of this article: Sachau, *Handbuch* (ed. by) S. Hanau, *Lehrb.* p. 63; et seq., C. Süsserthaus, *Lehrb.* in the *Lehrb. d. Jüdisch. Theol.*, *Verlag. Geisler*, 1811. (1879) p. 163-180 and in *Führer. von der Halbesburger Gegend nach dem Rande in Westfalen*, 1811. (1877) p. 431-437; J. Wellhausen, *Reste Arab. Helden* (ed. ed.), p. 186-193.

(TEL. W. JETZBOLL)

DAWAIR (See DAWAIR)

DAWĀḤ, "an encampment of Beduin Arabs, where the tents are arranged in a circle or ellipse, the empty space in the middle being reserved for the *dhawāḥ*, this very notion of an encampment is found among the Beduins of the East (North Syria, Mesopotamia) and among all the nomads or semi-nomads of North Africa; and the name *dawāḥ* which is given to an apertures in certain medieval travellers and geographers. In the east, the exact form of the word is *dhawāḥ* or *dhawāḥ*, and in the Maghrib it is *dawāḥ* or *dhawāḥ* (plus *dhawāḥ*). The number of *dhawāḥ* which make up a *dhawāḥ* is very variable, it may be as many as several hundreds, while on the other hand it need not be more than a dozen. Many reasons, e.g. the abundance of pasturage, the varying state of security or insecurity etc., lead alternately to the breaking up of the same body of Beduins into *dhawāḥ* of little importance or to reuniting into *dhawāḥ* of considerable size. On the whole, the permanent state of peace and security introduced by the French conquest into Algeria and Tunisia tends to bring about the ultimate disappearance of the great groups of tents. — In the administrative language of Algeria, the word *dhawāḥ* has lost its primitive significance and is used to mean a better settlement, nomad or sedentary, under the authority of the same chief, *dhawāḥ* or *dhawāḥ*.

Histioglyphys *Thryx*, *Suppilaeus* and *Dic-
tennites* *Arabe*, L. 473; on the *Samite* of the
Medicine of the East. *Bartholinus*, *Peripet* in
Archie (trudus. *frangulac*), lib. 24; Von Oppen-
heim, *Vom Altkindes cure* *Furcr*, *Am Gell*, il.
44; A. Moll, *Archie Petraea*, lib. 24, 251
et fig. 181, on the *Samite*, *Samite* of the
Archie *Maghribi*; cf. *Delphin*, *Archie* of *Tartus*
pour le *Samite* of the *Archie* *pour*, p. 284; A. Bar-
nard et D. Lacroix, *L'Archie* of the *Samite*
in *Algerie*, p. 270 et seq.; *Empire*, *Pilars*
of *Algerie*, L. 432, *Archie* *Algerie*, iv.
105, 106. (W. Marica)

DĀWAR [See **ṢAMIN-1** **DĀWAR**.]

DAWASIR or **DOWAN** is the name of a tract of country lying to the southwest of Najd in Arabia. It is contained within latitude 21° and 24° N. and longitude 44° to 46° E., and forms one of the districts into which the kingdom of al-Ri'aj is divided. The extreme limit of this kingdom in a southerly direction is the Wadi Khatayil which separates the Wadi Dawasir from the 'Asir province of the Yemen. The Wadi Dawasir itself seems to be the continuation in a northerly direction of the W. 'Asirah and W. Raha [q. v. p. 727] and is itself continued by the W. al-Ri'aj. The province, which is named after an Arab tribe, lies immediately to the north of the great southern desert or Lahaz [q. v.] and is itself described as barren and unproductive. Throughout its shallow length of over

two Arabian miles or ten days' journey are scattered villages of painted herds. The inhabitants are as inaccessible as the dead. They live where ever possible, by plunder, and are said to be the most treacherous and dangerous of all the Waddis. Falcgrave wrote that they had long already submitted to Muhammad, and are called "the most oppressed and the most contemptible among all the Arabs." I thoughtly wrote that one informant told him that one night only a hundred or three days through the Wadi Baranah without leaving the palm-trees for any length of time, but the climate is so hot as what has been given above. It was also said to be filled with good villages of some of which I only give the names. The distance from al-Ahadi to Wadi Bishri was said to be twelve days' journey for a *ghazal*. It was also said that the well on was found there.

B. liliifera L. var. *palustris* (L.) and
Eastern *Am. N. S.* 11. 72, 75 at top; *Thompson*,
Arctic *Flora* 11. 38, 324, 397; *Sprenger*,
Die G. G. A. 88 370, 363, 371, 372.

(T. 44. 4424.)

DAWATDAR (*DAWADAR*, *DAWADAR*, *DAWADAR*) was composed of *Amirs* or *Sans* and *Jem*-holders, called *Sans*. At the proximity of European pilgrims, was the title of an official in the Mamluk kingdom, who conducted the affairs of the Sultan's household, and the private secretary received the mails direct from the Sultan from the exterior, had at the Sultan's letters signed by him and dispatched his supervised the remuneration of the Mamluks and had therefore the deciding vote in the assessment and allotment of the fiefs. The office of *Amir Dawatdar* or *Nakib* (*Gharib Nawaz*) was at first held by a Mamluk, who being a foreigner was often not sufficiently well acquainted with the Arabic language. Sultan Kalā'ūn therefore found it necessary again to organize the Privy Chancery on the lines on which it had existed in the Fatimid period. The importance of the Grand Dawlat gradually increased. Even in the time of Selīm I (Jan II) was chosen from among the commanders of a 1000 Mamluks generally. In the later period of Mamluk rule in the sixth and beginning of the eighth centuries, his influence often turned the scale, particularly in the Grand Dawlat frequently held at the same time the office of *Kutub* (Master of the Household), and of Chief negotiator of treaties (*Khatib al-Ashraf*). Besides the Grand Dawatdar there was also a second Vice-Chief with the rank of an Amir of 100 Mamluks, a third with the rank of an Amir of 50 Mamluks, and two holders among the body guard (*Hafid*) to Cairo and in each province. A Dawatdar Sahib also in Damascus continued, according to Ibn Isma'il account, his office was to conduct the correspondence between the Sultan and his Mamluks, besides all the higher officials had Dawatdars of their own, corresponding to the modern private secretaries.

*Enthomographische Notizen in Maktel,
Histoire des Sultans Mamelouks, t. 2, p. 118,
Mamelouks, d'après leurs Écrits anciens, p. 224.*

(30) *Super-Kyrie*

DAWLATABAD, situated in the north-western corner of the Sultan's dominions, is the ancient Urvastat or Urvastu, which has been identified with Prastava's Tishra. It was the capital of the northern Yakhis (from 1187, until their final overthrow by the Muslims in 1314. In 1324

Persian calendar, and also the name of the 8th, 15th and 23rd day of each month, to which the name of the next day is added to distinguish them from one another, thus: *Day for Ashura, Day for Moha, Day for Raza*.

DEBBO. A town in the east of Morocco at the western end of the chalk range which runs from Tlemcen to Debbo; it is 3328 feet above sea-level (according to De Pourcauld), about 85 miles, as the crow flies, from the sea. It has a temperate climate. Debbo lies in the upper valley of the Wad Ischah, a tributary to the middle Muluya on its left bank. "Debbo" is the Pourcauld "is built on a delightful site on the foot of the right bank of the valley, which rises there upright to a height of 250 feet above the river; it forms a high wall of yellow rock, over which run long crevices with dark foliage. At the top lies a plateau with an old fortress in a commanding position on the edge of the precipice with a high minaret and crumbling towers, on the other side of the plateau is a series of steep walls of rock and steep slopes rising to the summit of the heights. There, 2500 feet above Debbo is a long wooded ridge called the *Gade*. Brooks running from the mountain top fall in deep gorges down these steep walls and clothe the surface with bands of silver. Debbo is surrounded by splendid gardens; vines, olive, fig, pomegranate and peach trees form thick groves around the town, and extend beyond along the ridge of the Wad. The floor of the valley is covered with pasture, fields of wheat and barley rising up its lower slopes".

It is not possible to fix the date of origin of Debbo. Historians mention it for the first time in connection with the partition effected by 'Abd al-Hakim in the 11th or 12th century among the Shaddad tribes. The district of Debbo fell to the Umayyids and the town became the capital of their fief. These Berbers organized into a kind of confederate tribe, were entrusted with the task of protecting the kingdom of Fez against the attacks of the rulers of Tlemcen. Thence resulted numerous struggles of which the best known is the war of Abd al-Hakim II., king of Tlemcen, against Ibn Zaydun, lord of Debbo, and his ally Hammudid b. 'Arif, lord of Ghafat and chief of the Mulayhi Arabs of the Angal country to the south of Debbo (Soud, Aglat, Soudja etc.). In this war, in the 12th century of our era, the lands of Debbo and of Ghafat were utterly devastated by the king of Tlemcen.

The fall of the Marinids and the rise of the Beni Waissa brought about a revival among the Arabs of the Angal country, who entered the service of the Tlemcen dynasty. Wars followed between the Umayyid Marinids of Debbo and the Arabs. The latter besieged the town; the Marinid chief Ibn Kabu negotiated with them, then installed himself at Debbo about 1450 he founded a practically independent principality. This state lasted for over a century, Muhammad III. the third successor of Ibn Kabu, had a fortress built, erected the mosque and its tall minaret, welcomed many foreigners to his town, particularly Andalusian Jews who had been driven out of the Spanish conquest. To this day the Jews of Debbo divide themselves into native and Andalusian. It was in the reign of the Amir Muhammad that the Beni Waissa sovereigns of Fez

were forced to recognize the practical independence of the descendants of Kabu. They were too much occupied with their struggles against the Spaniards and Portuguese in the west and north of Morocco, to undertake the difficult task of forcing the Amir of Debbo to submit.

Nevertheless the descendants of Ibn Kabu took up arms on behalf of their Marinid sovereigns against the Sidiyan Shaddads who were trying to overthrow the kings of Fez. After the capture of Fez from the Sidiyan Muhammad al-Mahdi in 1554 we find the Amir of Debbo as an ally of the Marinid Ibn Hamdu and of the Turkish Beylerbey Salah Rais. The second Sidiyan Sultan, al-Ghulab al-Hakim, forced the last Amir of Debbo, Ahmad, to come and live in Fez. On the death of the latter, the Sultan extinguished the principality and placed the territory of Debbo under a Pasha in 1563.

From this time onward the history of Debbo is full of obscurity. There were not only internecine wars for pre-eminence between Arab and Berber tribes, wars in which the people of the town played a part and in which their town was often at stake. The town gradually became so depopulated that the Jewish merchants in it were ultimately more numerous than the Muslims. Debbo became merely the commercial center of Eastern Morocco and did not have an important garrison. The disputes about boundaries between the Turks in Algeria and the Sherifs of Fez, but their scope farther east the upper valley of the Wad Muluya and the basin of the Tafus.

From the time of Mulay Hasan (1793-1804) there has not been a Pasha at Debbo, which is over 100 miles from the frontier of French Morocco. Debbo became ruled like the majority of independent Berber districts by *caids* and *shaykhs*. The Muhammadan population recognized the authority of the Amir of Fez, who annually sent Ibn Khalifa to collect taxes; the Jews recognized the Pasha of Fez as *shaykh*, to whom they regularly sent their tribute. This state of practically complete independence facilitated the anarchy engendered by conflicts between Berbers and Arab *caids* (political considerations).

In a period which cannot be exactly defined, about the middle of the 18th century, the Ulad al-Hakim Arabs, already masters of the right bank of the Upper Muluya and the Rakkam (in the south of the Gade or mountainous plateau of Debbo) ultimately secured the town of Debbo also, in which two of their sections, the Ulad Vaut and the Ulad 'Abd definitely installed themselves. Since then Arab influence and the Arab language have been predominant in Debbo to such an extent that the Berber language is only spoken in the *ghor* of the surrounding mountains.

The accession of the Mulay 'Abd al-Aziz (1804), and the rebellion of the claimant *caid* 'Amara, were the signal for a renaissance of anarchy in this region. Ibn Hajja, a Berber of the Beni Shammun, who had distinguished himself in the pretender's war, brought the region under his rule and tried to make himself independent. But in 1806 at the instigation of a Berber Jew Yuda b. Harka, the town and all the surrounding tribes proclaimed the pretender. The latter appointed *caids* from among his officers in all the tribes, but these foreign *caids* were incapable of putting an end to disputes between

the various tribes and to put down the resultant anarchy. They were content to collect tribute from their subjects and to oppress them. Abd al-Halib, Kaid of Dabla, called by his enemies the "tyrant", alone held out. He took advantage of his position to revenge himself on his enemies, the Andalusian Jews. The latter attacked him before the Rabbinical tribunal of Fes and even before that of Jerusalem, the Kaid was condemned but his exploits only ceased with the French occupation of the town, which took place in 1911 after the proclamation of Moulay Hafsa by the Andalusian Jews and the Mohammedan Arabs. It was necessitated by the justice in local disputes, the Berber attempt to plunder the town but particularly by the assassination of several Frenchmen. Dabla is one of the four markets to be jointly regulated by France and Morocco in the Algerian-Moroccan hinterland (Art. 3 of the Franco-Moroccan treaty of the 20th April 1903). The occupation had hitherto been postponed.

The geographical position of Dabla makes it the capital and sole centre of supplies for the Berber and Arab tribes of the valley of the middle and upper Moulouya. Around the town the mountains and their higher tops occupied by the Berber tribes of the Beni 'Amar, Beni Yala, Beni Fashar, Beni Dabla, Beni Kila, Beni Baghila, Beni Adnan and Beni Khalfun; the low lying lands in the valley belong to the Arabs and are occupied in the south by the Uad al-Mahid, in the north and east by the Uad Wajima, the Hamara, the Ahla and the Karam, etc. These peoples who are a mixture of Arab and Berber elements are being driven to the east by the Beni Wajima, who are continuing to break them up.

Dabla consists of three parts, Dabla proper with its fortress Kasba Dabla, and a suburb Mezzal on the left bank of the valley. Dabla has 2032 inhabitants of whom 730 are Mohammedans and 1302 Jews. The Kasba has 264 Mohammedans and Mezzal 234; in all 530. The town is divided into four quarters: 1. the Kasba (Arabic of Berber origin); 2. the Uad Wajima, Arabic; 3. the Uad Mahid, Arabic; 4. in the centre the Jewish or Jewish quarter. The inhabitants of the Kasba claim descent from the Marabuta. The Jews are divided into Kharim (sons of Kharim) who are Berbers, and Andalusians (Uad Marabuta, Uad al-Mahid, Uad al-Mahid, Uad al-Mahid and Uad al-Mahid).

The Kasba claim to be descendants; but it is in their quarter that the only mosque in the town is found. The Jews have 12 synagogues of which two are particularly notable for their historical decorations. The writers say that the Kasba was constructed by Christians; in any case its mosque is remarkable for its size and tall minaret.

The Kasba Dabla is square in form like those of Tlemcen, built of adobe (a kind of plaster) and was surrounded by terraces in spite of its high situation of the town. Each has its *prine*, a kind of oven for baking bread and one has a wall or granary. The latter are replaced by *huffa* breakers, in which the natives store their grain.

Before the troubles of the last few years the municipal government of Dabla was carried on by three *shaykhs* elected annually by the citizens. They were also charged with the duty of administering justice among Mohammedans. Among the Jews, on the other hand, justice was admin-

istered by a Rabbinical tribunal which still exists. It consists of a Chief Rabbi and two Rabbinical judges. These three are appointed by the members of the local community called *shikh* (place of shikh). The *shikh* are nominated by the *shikh* of Fes. It is clear therefore that the Jews are an independent element, for the *shikh*, in the midst of almost independent peoples. In the case of an appeal the case is carried before the Rabbinical tribunal in Fes which is the final court of appeal.

The marriage customs of Dabla are those of the Berbers of the district except as regards the Andalusian Jews who follow the customs observed in Tlemcen and Fes. The Andalusian Jews can dispose of her dowry and receive it under the supervision of her husband. The Berber Jews possess nothing; her husband has bought her from another Jewish family, and she is the property of her lord and master. The Jews of Dabla are polygamists.

The Andalusian Jews dress in the western (Tlemcen, Fes, etc.) fashion while the Berber Jews follow the custom of the Arabs or Berbers of their district. The Jewish women dress like Mohammedan women but do not wear the *magaya* of the Mohammedans. The Jews wear a headscarf round their heads and do not wear the *sharaya*.

The women make carpets, which are sold in Tlemcen, *magaya* cloths called *shaya*, which after being unrolled by the men had a market in the country round. At Dabla black soap is also made as well as shoes and other Arab household requisites.

The much frequented weekly market of Dabla is held on Thursdays but the Berber Jews are not content with displaying their goods there; they go to trade also among the tribes and towns of Algeria of the Uad region and the Upper Moulouya. Being in a kind of feudal system of protection — *Kell* *Yahia* *Al* *Yahia*, "every Jew has his master", says a local proverb — they trade in comparative security up to borders of the lands still unoccupied. For this the *marabuta* makes an agreement with a Berber chief, pays him an annual sum, leaves with him in his *hara* one of his wives and her children, and by an oath on the Bible declares himself the chief's man. Consequently the Jew may freely go about wherever the influence of the chief extends. This custom, which was noted even in the middle ages by al-Bakri, is general in the Moroccan Atlas.

Agriculture, favoured by the climate, is prosperous in the neighbourhood of Dabla. Mohammedan Jews alike are landlords and cultivators. The Jews work as *ghannama*, i. e. as hired labourers for a fifth of the gross harvest. The unit measure of labour is the *shaya*, the amount which a pair of oxen can till in a year, as in Algeria. There are fine nut-trees around the Kasba Dabla. The woods around are unfortunately rendered unsafe by many wild beasts and a few panthers.

To the south of Dabla is a fountain the building of which according to the natives dates from Roman times. They also say that their town in over 500 years older than Fes. This fountain and many others supply the beautiful gardens with water. The waters irrigating them are divided according to the number of square feet to each. The length of the time they are to be watered is fixed as follows: by day the hours are decided

by the length of the shadow cast by a staff placed perpendicularly in the sunlight, by night the hour etc. fixed by the movement of the stars.

The agricultural products of Bahad are carried throughout the *amalat* of Ujjda along with those of the *land kassam*.

Bibliography: *Khalifa, 'Ishar* (transl. de Slane), iv. *passim*; Leo Africanus (ed. Schfer), ii. 330 et seq.; ii. 140, 349, 331; De Foucauld, *Recherches sur l'Algérie*, p. 124 et seq.; Marmel, *L'Afrique*, ii. 296; Massignon, *Le Maroc*, *passim*; La Martinière et Lacroix, *Recherches pour servir à l'étude du Nord Ouest Africain*, i. 1, p. 122 et seq.; A. Denard, *Les Conquêtes de l'Afrique*, p. 28 et seq.; Nebel, *Notice sur les Tribus de la région de Dehli*, *passim*; The reports of the Bureau des Affaires Indigènes d'Ujjda have also been utilized. (A. CURY.)

DEDE (r.), "grandfather", a *nomade* frequently given to *tribes* of Jewish communities. We may cite the names of Kibla-Dede Nathoudi, born at Pergamon, Muhammad Dede, buried near *seven* towers at Constantinople; Hasan-Dede, who built himself a hut as high as the minaret of the mosque of Sultan Muhammad II and died when his frail structure was destroyed in a night by a tempest; Kapân Didi Seier Dede, who lodged in a *lekakona* and threw himself into the sea and was never seen again; Sâhidâ Hâshî, Agâ of Samarra in Hungary, who became dumb at the end of the war under Muhammad III and only recovered his speech seven years later by pronouncing the *nomade* *yetim* *gharib* "70 widows" constantly, which became his surname; he used to walk about the streets all winter without getting any trace of mud on his slippers; Ashka-Dede, who lived at Surtâh-Khânâ, never left it and used to clean the streets of the houses which he found in them; Karam-Dede, a Rumili-Hijaz, whom the captain of ships used to consult as they passed. In Ays Minor pilgrims visit the tomb of Ibrahim-Dede, near that of Kapân-Hâshî, and that of Mî-Jede, a contemporary of Marâd II. at Marâsh.

Bibliography: Buhârî Elmi, *Travels*, transl. Hammer, i. 2, 21, 25; ii. 97, 315.

(C. HUART.)

DEDE AGHÂ, a report on the Aegean Sea in the wilâyet of Edirne and capital of the Sanjak of the same name. In recent years it has been connected by rail with Constantinople and Salonika, the *nomade* formerly of no importance, has increased considerably and now has 4000 inhabitants. The harbour is a fairly busy one and is increasing in prosperity. Cf. *Ali Dîvânî, Dîvânîsî Lâzîmî*, p. 386 et seq.

DEDE SULTÂN. A certain Dîrlikîzî Muğâs is known by this name, who played a part in a religious movement. Sultan Muhammad I. For further information see the article *muğâs*.

DEFTER (r.), from the Greek *dephos*, purchase, register, book; cf. Yale and Burnell, *Modern Turkey*, i. 7. *Defter*.

DEFTERDAR (r.), strictly "keeper of the register", was formerly the name applied in the Ottoman Empire to the superintendent of the finances and still applied to the director of the finances of each province (*vilâyet*). From the time of Muhammad II. there was only one defterdar, that of Rûmî, who had an assistant for

the Asiatic provinces; at a later period there were four of them. Selim I had instituted the third to control the finances of Egypt and Syria; the fourth was created by Süleiman I for Hungary and the provinces of the Danube. Under Selim III, the first was the minister of finance, the second administered the new taxes established under the name of *nişânîsî defter*; the third had charge of the virtuality of the capital *hukûmârî defter*. These officials were admitted on Tuesdays with the khans to audience of the Sultan; but they could only present reports which had been revised by the Grand Vizier and approved of by him. The first promulgatory on the Bosphorus on the European side is called *Defterdâr-Bâzîrâ* "Cape of the Controller of Finance".

Bibliography: Hammer, *Historie de l'Empire Ottoman*, ii. 312; do., *Geschichte der Welt*, *Herz*, p. 497 et seq.; Mûslim, *Târikh*, vii. 192, 261. (C. HUART.)

DEHÂS, explained by the *Hasâk* as driving out the "Ten Mills", the name of the river of Balkh called *Balkh* by the ancients (cf. Ptolemy, *Geographia*, ii. 2814) and now known as Balkh-âb, to which this town owes its favourable topographical situation (it must however be noted that the Ataks frequently mean the *Amu-Darya* by the *Nahr Balkh*). The Dehâs, which is rich in fish, rises in the Kôh-e Bihâ from the *Hamir*. After flowing through several natural pools and no entering in the plain south of Balkh is divided up into numerous channels, which irrigate the wide country around the town, in which the waters disappear without reaching the *Amu-Darya* (see *Yata, Northern Afghanistan*, p. 283). The supervision of the individual channels was in ancient times as even in the sixth century an important and remunerative task (see *Aristotle Journal*, xlii. 169). The example of the dike and its remains in the vicinity of the canal system. — For further literature see the article *YAKH*.

(R. HARTMANN.)

DEIR AL-ZÖR, the capital of the sanjak of Zör directly under the Sublime Porte; it is a charming, quite modern town on the right bank of the Euphrates with a government palace in the modern Greek style, three mosques, and two Catholic churches. It has also houses of vaulted masonry rebuilt in 1585 and about 2500 stone houses with streets 3 yards broad. It is surrounded by the gardens of the island of Hawâtze "grove" connected with the town by a bridge, to cross to the left bank of the river, a large boat called the *feriâ* is used. It has about 20,000 inhabitants, the great majority of whom are Sunnis. It is here that the date-palm begins to be cultivated (see the article *YAKH*).

Bibliography: V. Gâmir, *Tour de l'Asie*, ii. 275 et seq.; *Revue du Monde Musulman*, xiv. 1911, p. 208; M. von Oppenheim, *Reise Mitteleuropäischer Persien*, i. 349 et seq.

(C. HUART.)

DELHÊME (see *DELHÊME*).

DELHÊME (*Delhê* "Huma"). (See *DELHÊME*.) **DELI** (r.), "mad" or "wild", the name of a body of irregular troops formerly in the Turkish army, usually Bosnians or Albanians by birth and commanded by a Deli Hâshî. They often served as the Vizier's bodyguard. — The word *deli* also appears in Turkish personal names, e.g.

(ed. de Goije), *passim*; Yáñez, *Méjico* (ed. Wittenfeldt), i. 544, 553, 566 et seq.; Kuntz, *Kosmographie* (ed. Wittenfeldt), i. 82, 138 et seq.; 198; *Marábil al-Ístílah* (ed. Jynbull), i. 388, 408; v. 429, 432, 483; Le Strange, *The Lands of the East*, *Cataphacts* (1905), p. 371; R. Rüter, *Erdrunde*, viii. 10, 302—303, 350—351; K. Spiegel, *Erkenntnis der Erdkunde*, i. (Leipzig 1871), p. 70; W. Wessely, *Erkenntnis der Erde*, *Cartulars of the East* (London 1894 et seq.), II. 326—334; W. Taylor Thomson's account in the *Journal of Roy. Geograph. Soc.*, viii. 1838, p. 409 et seq.; Humann, *de Heil. Voy. en Turquie et en Perse* (Paris 1834 et seq.) with the historical Atlas, III. 74, 76; Th. Kosevich's account in *Petersmann's Geograph. Mitteil.*, 1859, p. 49 et seq.; J. E. Bollak, *Persien* (Leipzig 1865), i. 325, 345, 349, ii. 146, 178, 229; G. Mauguet, *Das äthi. Ufer des Kaspius*, *Mémoires* (Leipzig 1868), p. 21—27, 52, 149, 183; Flör. v. Call-Rosenberg, *Das Lärthal bei Tekrén und der Demäwend in der Mithil der Geograph. Gesellsch. in Wien*, New Series, ix. (1876), p. 113—122; G. Napier's account in the *Alpine Journal*, 1877, p. 265—266 and in *Petersmann's Geograph. Mitteil.*, 1877, p. 434; Tuzer, *Der Persien Demäwend in Persien*, 1877 (in the *Zeitsch. der d. A. Gesellsch. Anthrop.*, Wien, vol. 27); de Munck, *Mission scientifique en Perse*, *Étude géographique*, i. (Paris 1894), p. 125, 120—133 (with good views); Seeu Medin, *Der Demäwend in der Zeit der Griechen*, *J. Erdkunde* (Berlin), xi. 304—322; Same in the *Zeitsch. f. Erdkunde* (Berlin), 1901, p. 100 et seq.

(M. STRICK.)

DENEB. (See JUANAB.)

DENDERA (the form **ANBAR** is also found) is a place in Upper Egypt on the left bank of the Nile, which now belongs to the district and province of Khéná. The name is derived from the Coptic Νήματα (Greek Τένια), Twisted, is celebrated for its temple of Hathor in which all sorts of legends have been attached, as usual in Arabic literature. While the city is said to have been founded by one of the daughters of the Copts (Abū Šālih) in the time of Manšūr or by Šāfurim b. Māzūm, the building of the temple is ascribed to the giants; a great wall is also said to have been made by them, which Abū Šālih had seen and minutely described. The spirit in whose protection the sanctuary was, had the form of a man with a two-headed lion's head. The images of Hathor etc. seem to have given rise to these ideas. Another wonder, the tree of 'Abīn, is also several times mentioned, the leaves of which closed when it was threatened to cut it down and opened again when it was told it was to be spared. In the Islamic period Dendera is known to have been the capital of a *šihra* (district) at quite an early date. Towards the end of the 11th century A. H., we have various testimonies to its prosperity and wealth in palm-trees. Ibn Dūmāh estimates its yield at 8000 dinars. Now it is a small town of no importance and according to Brunet Rey has 6129 inhabitants.

Reisinger, op. 4; Ibn Khordādhbih (ed. de Goije), p. 247; Yāqūt (ed. de Goije), p. 372; Yāqūt, *Mo'adim*, ii. 610; Abū Šālih (ed. Frey), fol. 100b; Dīnawarī (ed. Mahren), *passim*; Ibn Khordādhbih, v. 233; Ibn Khordādhbih, *Atlas* of

Leipzig, v. 31 et seq.; 'Alī Hāshim Mubārak, *Khayr al-Dīn*, ii. 60 et seq.; Amelienau, *Géographie de l'Égypte*, p. 150 et seq.; Brunet Rey, *Dictionnaire géographique de l'Égypte*; Radecker, *op. cit.*, p. 240—246.

(E. GRANT.)

DENIA is the chief town in the north-eastern district of the Spanish province of Alicante, the most southerly of the three eastern provinces (Castellón de la Plana, Valencia, Alicante) which make up the ancient kingdom of Valencia, with 14,000 inhabitants, situated almost at the southern end of the Gulf of Valencia (Sinus Sarcotenus) north of Mungo (1596 feet high), in Arabic Iyebel Kīnā = Montigda, was on account of its good harbour, south-west of the national Promontorium Antemisia, Ferutium or Tenebrim (now called Cabo de S. Antonio, S. Maria or de la Nao) an ancient Phoenician settlement (from Massilia-Marcella or Emporium-Ampurias) founded in the 6th century B. C. and was first called τὴ 'ἡμερῶντινα (Strabo), Hēmerōscopium, "the watcher for the day", afterwards Antemisia from the famous temple of the Ephesian Artemis on the hill on which the town was built and since the Roman period Minimus (the town of Diana), whence the Arabic *Minya*, with Latin *Minya* and Spanish *Denia*. Although it was a Greek colony allied with the Romans it was spared by the Carthaginians; near it Cato defeated the Spaniards before 195 B. C. It was used by Sertorius, the liberator of Spain, as his last stronghold and station for his fleet; and it was most probably there that he was murdered in 73. Cæsar punished it as it was on the side of Pompey (Minimus Suspendarium). As a municipality however it attained considerable prosperity under Roman rule as excavations show. But it was under Arab rule that it reached its zenith (50,000 inhabitants) after the conquest by Ṭārik in 713 A. D., while nothing is known of it of the period of migrations and the Goths. It played a part in the struggle against 'Abd al-Rahmān I and later, but fell once after the extinction of the caliphate of Córdoba in 1013, when the 'Amirid al-Muwāḥḥid, a nominated slave of 'Abd al-Rahmān I. Manṣūr, named Abū 'Alīyah Muḥammad (q. v.) (Muḥammad, whence in western sources, Musett, Muset), seized Denia and the Balearic Islands (q. v., p. 617) (405—436 = 1014—1015—1016—1045), at first in alliance with the learned Ḥafṣ al-Mu'izz (1015—1030), and tried also to subdue Sardinia. His son 'Alī Ḥafṣ al-Mu'izz ruled over Denia from 436—463 = 1044—1045—1076, but was dethroned by the Ḥafṣid al-Mu'izz. Denia remained attached to the kingdom of Saragossa from 1076—1081 when it fell on the partition of this kingdom, with Lerida and Tortosa, to the second son Muḥammad of al-Mu'izz. In 1090 the son Salāmūn Sūd al-Mu'izz continued to reign under the regency of the Banu Hāshim till after 1092 when Denia was ruled by the governors of the Berber Almoravids and Almohads (with frequent rebellions and reconquests), who held it till in 1244 James I of Aragon's (Don Jaime I el Conquistador) German general Canos finally won it from the Muslims. In 1356 Denia was made a county by Pedro IV and a duchy by the Reyes Católicos (Ferdinand and Isabella). In 1690 through the expulsion of the Indian-born Moriscos by Philip III, Denia lost the greater part of its population

and therewith all its importance. As a fortified weapon it played a prominent part in the War of the Spanish Succession on the Archduke's side, was twice besieged by Philip V and taken in 1708. In 1812-1813 it was occupied by the French.

The most celebrated Arab scholar of Dania is the great reader of the Kor'an Abū 'Amr 'Othmān b. Sa'īd al-Danā [q. v., p. 912].

Bibliography: Riquet Chabot, *Histoire de la Ciudad de Dania*, 2 vols. (Dania 1874-1876); Madoz, *Diccionario geogr.-estadístico-histórico*, vii, 377 et seq.; Madoz, *Descripción de España*, ii, 340 (Dania's harbour is called al-Summan); Riquet al-Buṣṭānī, *Uṣṣalāt al-Maṣārif* (Geographia arabica), vii, 572; *Lexicon geographico: Maṣārif al-Ḥudūd*, v, 236. Bibliography of Mudjāhid on al-Nabḥi [q. v.], *Maṣṣūf al-Maṣārif*, p. 457-459, cf. Anon., *Muḥṭarar Araba-Sūnā* (Versum Italiae), i, 437; Doty, *Histoire des Musulmans d'Espagne*, iv, 48; 324; Khaldūn (Khalik), iv, 164; Coeur, *France, Catalogue, Trésor de Numismatique arabe-islamique* (Madrid 1879), p. 174-181; Franco, *Caballero-Infante, Estudio sobre las monedas árabes de Dania* (reprint from *El Archivo*, iv.) 17 p. (Dania 1889); Am. Vives y Escudero, *Monedas de Dinastías Árabs-Españolas* (Madrid 1893), p. 215-221. (C. P. Saxeus.)

DENİZ (r.; East Turk. *deniz*), Sea. *Ār-rūdān*, the Black Sea; *Al-Danīz*, the Green Archipelago (also called *Al-faṣṣ al-danīz*) and in a wider sense the Mediterranean; it is also the name of a lake north of Antioch in the Wilāyat of Aleppo, which is called the Lake of Yağlız and *Amīyāḥ* (al-Amīy is the name of the district, — Abu 'l-Fidā, *Yaqūṭ*, p. 41 et seq.). *Al-faṣṣ al-danīz* "ocean of trees" is the name of a great forest with very thick foliage at Latakia (Nicomedia) in the northeast of the peninsula of Kōzja-İli.

Bibliography: 'Alī Mawṣil, *Diyaḥ al-Sayyāh*, p. 17, 34, 350; Sūnī Bay, *Ḥikma al-Ḥikma*, i, 262; v, 3223. (C. P. Saxeus.)

DENİZLİ, capital of the Sanjak of the same name in the province of Aidin (Smyrna) with a population of 2000 including 2000 Turkish-speaking Greeks in the sixteenth century supplanted Latins (cf. the *Annuaire de Cinnamus*, p. 25), the ancient Laodicea ad Lycum, the ruins of which still exist at Dēnizlī on the Çarşı, near the railway station of Gündül, 11 miles from Denizli. In the wars of the Komnenoi with the Seljuks (eleventh and twelfth centuries) Laodicea was repeatedly captured by the latter. Alaiş I occupied it for a brief period in 1098 (*Anna Comnena*, ed. Reifferscheidt, ii, 218 et seq.); John Komnenos captured it a second time in 1114 and fortified it (*Cinnamus*, p. 3; Nicetas, p. 17); in 1158 and again in 1189 the town was sacked by neighbouring Turkish tribes (*Cinnamus*, p. 198; Nicetas, p. 162 and 523), but continued in possession of the Byzantines, who strengthened the fortifications and made the inhabitants live within the city walls. In 1206 Theodore Lascaris was forced to cede the district of Laodicea and Chonai to Manuel Mawrozoxis, the father-in-law and vassal of Kai-Khosrow I (Nicetas, p. 24; cf. *Kurān al-Tawārīk* [sic] *à l'Histoire des Seldjouk*, ed. Ruyssers, iii, 66, 67 = iv, 28). On

the Tatar invasion (1255) however Kai-Khosrow I retook Laodicea to Michael Palaeologus, but the small Greek garrison were unable long to hold the city (*Akropol.*, p. 333 et seq.). Latins and Chonai became the seat of a *seigneurie* under the Sultans (*Kurān* etc. iv, 308, cf. 333).

When Ibn Battā visited Denizli in 732/1331-1332 after the collapse of the Seljuks empire, the town and its environs were in the possession of an independent prince, İzzat al-Dīn, *Ḥakīm* and *Ṣangulustū*, ii, 271; *Shihāb al-Dīn*, *Ḥakīm*, *Ḥakīm*, ix, 352, 358. Turkomen of the border tribes dwelled in the mountains around Denizli (Abu 'l-Fidā, *Maṣārif*, by Riquet, ii, 2, 334). It afterwards belonged to the kingdom of the Germiyanids of Kintaba and on the overthrow of these princes by Bayezid I was incorporated in the Ottoman Empire. Under sultan *Ḥakīm* came time at Denizli in the autumn of 1202 on his campaign against Annadā (cf. *Shihāb al-Dīn* and *Ḥakīm*, p. 27). The town which at the end of the sixteenth century contained 22 quarters with 7 mosques (*Ḥakīm*, p. 634, cf. Riquet, *Present State of the Grand Church*, p. 34 et seq., *Chamiller*, *Travels*, 2nd ed. p. 222) and in the reign of Bayezid II was the residence of one of his sons (Leonel, *Histoire*, p. 659), belonged to the Beylik of Anadolia and was surrounded by old fortifications; in 1114 (1702-1703) it was destroyed by an earthquake, by which 12,000 people lost their lives (*Rehla*, i, fol. 274b; Pococke, *Descriptive of the East*, ii, 2, 71, cf. *Chamiller*, *Travels*, i, 514); the population moved into the gardens and fields outside the ancient town; the description of the modern town in Caiput, iii, 613 et seq., and Fr. Saxe, *Reise in Kleinasien*, p. 10 et seq.

The name of the town was originally *Dangulustū* (cf. the *Ḥakīm* authors quoted above, *Rehla* p. 274b, *Caiput*, p. 43, inscription of Yağlız Germiyan in the *Annuaire de Cinnamus* de *Constantinople*, i, 118, Schallberger, ed. Langmannel, p. 53, *Leonel*, *Histoire*, p. 659, 684; *Temple* at *Turkey* [sic] *Shihāb al-Dīn*) and it was not till later an account of its repulsive meaning (*Ḥakīm* = *ḥakīm* "wise") that it was changed to *Dangulustū* *Denizli* (from *deniz*, *sea*).

(J. H. MORDTMANN).

DER [See DER.]

DERAJAT, the name of a tract lying between the River Indus to the E. and the Salatman Mountains to the W. which includes the modern districts of Dera Isma'il Khān and Dera Ghazi Khān. Until 1901 A. D. the Dera Division of the Punjab included these two districts, and also the District of Rawal, but on the formation of the N. W. Frontier Province of British India the Derajat Division ceased to exist. At present its northern part forms part of that province, while Dera Ghazi Khān remains part of the Punjab. The name *Derajat* is a supposed Persian plural of the Indian word *Dera* = fort or encampment, and means the 'Country of the Dera', that is of the three towns of Dera Isma'il Khān, Dera Ghazi Khān and Dera Faiz Khān, founded by Baluch leaders in the early part of the sixteenth century. (See *Annuaire*, p. 636). These three towns were all close to the River Indus, and have been liable to damage by its floods. Under the Sikh rule Dera Isma'il Khān was destroyed and the present town is modern, Dera Faiz Khān has disappeared

entirely, and Dera (Dera Khan has been almost all swept away in the years 1910 and 1911. The mints of Deradjat and Dera under the Durrani Kings were at Dera Ismail Khan and Dera Ghazi Khan respectively, and copper coins were struck at Dera Fakh Khan.

The district of Dera Ismail Khan has an area of 3493 sq.m. and a population of 252,379. In 1901 (of which 218,338 is Muhammadan). The main railway station of Dera Ismail Khan has a population of 51,737. The other principal towns are Tak (formerly under the independent Nawabs of Tak), and Kulachi. The Afghans form the most important element in the population, especially in the Mianwali and Mianwali part, and are numerous in the south. The mountain country of the Sherani Afghans is also attached to this district. (See also JAHAN, p. 901). Dera Ghazi Khan is a district of 5396 sq.m. not including the mountains occupied by Baluch tribes, and has a total population of 471,249, of which 412,013 are Muhammadan. The town of Dera Ghazi Khan had before its destruction a population of 23,721. Other important towns are Dera Ismail Khan and Mianwali. 167,322 of the population are Muhammadan.

Bibliography: Gazetteer of Dera Ismail Khan (Lahore); Gazetteer of Dera Ghazi Khan (Lahore); H. Edwards, *A Year on the Pamirs* (London 1849).

(H. LAKSHMINATH DAS).

DERBEND, usually written **DERBENT** by the Russians, called **AL-BILAH** (the "gate") **AL-BILAH** (gate of gates) or **AL-BILAH WA L-ANWILAH** (the gate and the gates) by the Arabs, a town in the Russian territory of Daghestan (q. v., p. 557) on the western shore of the Caspian Sea (42° 4' N. lat.), with about 70,000 inhabitants; it is particularly noted for the long walls, unique in their kind, which connect the passage between the mountains and the sea, here only 1½ miles wide, in the Caucasus and afterwards in the Muhammadan period protect the settled areas of western Asia from the incursions of the nomad peoples of Southern Russia.

Apart from the importance of the military and trade route via Derbend, the physical conditions also are here more favourable than anywhere else on the Caspian Sea; unlike the desert lands around Baku, the land here, down to the seashore, is fertile and exceedingly suitable for the cultivation of the vine and fruits. The district was therefore probably settled at a very early period. The agreement of the statements regarding the length of the sea in Herodotus (l. 603—604) eight days' rowing at the broadest part) and in Strabo (ed. de Goeje, p. 226 et seq.) "the narrowest part of the sea with a favourable wind in one week the whole breadth from Paktolus to Bala al-Abukh" leads one to suppose that even before the Christian era, as in the middle ages, the most important settlement on the west coast of the Caspian was near the modern Derbend. The Pass of Derbend probably formed the northern frontier of the ancient Alans which only became known to the Greco-Roman world after Pompey's campaign (64 B.C.). Even then the lands south of the pass suffered from nomad invasions (cf. Tacitus, *Annales*, 69, 15, 1, on the invasion of the Alans in the years 134-135 A.D.), but no mention is made of the erection of any fortifications in the Roman period.

Efforts were made for the defence of the pass were first taken by the Sarmatians, who had in the 1st century A.D. extended their influence to the Pass of Derbend and driven the Romans out of the country round. The Roman government was also to contribute to this purpose, at the Persian king's desire, for the widening of the narrow border was a vital question for both empires. We have no record in contemporary sources of the fulfilling of this request; only the Armenian Leond says that in 716 A.D. in the time of the Caliph Sulaiman, the Arabs found an inscription here in which the Emperor Marcian (450-457) is described as the builder of the city (Marquart, *Eranshahr*, p. 103). In any case a strong fortress was built here by Yazdegerd I. (438-457 A.D.), towards the end of his reign this was destroyed by rebellious Albanians, and the invasion of the Huns in 453 facilitated (Eliahe in Marquart, *Eranshahr*, p. 97). In local tradition (*Derbend-Namah*, ed. Kazem-Neg, p. 11) also Yazdegerd appears as the first king who cleared of sand and repaired the wall said to have been built here by Alexander the Great.

Khosrow Anushirwan (531-576) built a stronger fortress here. Of this we only have legendary accounts from the Arab period; but it is very probable that the great and costly building was actually necessitated by the dangers which threatened the Persian Empire from the north in the reign of this king. All the nomadic peoples from the Black Sea to the Chinese frontiers had just then been united into an empire which had entered into an alliance with the Romans against Persia; in the year 560 the Alans, the nearest neighbours of the Persians on the Caspian Sea, were still independent but by 576 the Turkish ruler was able to say to the Byzantine ambassador that he had recently subdued the Alans (*Pragm. Hist. Graec.*, iv. 229 et seq. and 246); the great nomad empire of the Turks had thus reached the Persian frontier. If the fortification of these happenings, the creation of these defences must date from the latter part of the reign of Khosrow. That the king himself came here and superintended the building operations in person, is probably a little worthy of credence as the later Muhammadan local tradition which records the Caliph Harun al-Rashid visit Derbend and spend seven years (180-187 = 796-803) there (*Derbend-Namah*, p. 108 et seq. and 140). Even Muhammadan tradition itself has preserved another story of the building of Derbend, according to which it was not the king himself but his governor Nasseh b. al-Muhallab, the ancestor of the Shirvanids, who built the town and its walls and his successors (Ghazir al-Din al-Mas'udi, ed. Hout, p. 38).

All that we know of the appearance of the walls, their style of architecture etc., only dates from the Arab period and must therefore be discussed later in this article. Accounts which can be directly traced to Persian reports of the pre-Muhammadan period are entirely wanting; we do not even know what the Sarmatians called the town and the fortress. On a basis of the Greek *Topography* and the Armenian *Eranshahr* (Marquart, p. 103) has proposed a Persian form *Derbend*. The word "Derbend" (Pers. "gate") is first mentioned in the *Geography* of Pseudo-Scylax (Strabo).

(transl. Patahanov, p. 38) which was not completed before the 11th, and possibly, as Marquart says, not till the 15th century A.D.

The Greeks and Armenians only tell us that the fortress, in spite of its strong walls, was captured by the Khazars allied with Heraklius in 627 A.D. (Theophanes, *Historia*, p. 484 and Mosa Kalankatani in Manandian, *Seidage on Albanian Geography*, p. 41, where the great city of Col with its marvellous walls is mentioned). The Arabs also had several times to fight for the possession of Derbent with the Khazars. The statements in the Arab sources regarding these wars, as on most of the campaigns of the first (7th) century, are in part embellished with legendary matter and in part quite factitious; even the account of the heroic death of Saladin b. Balis (22 = 643, and his 4000 warriors (Balakhori, ed. de Guicq., p. 493 et seq.; Vafsihi, ed. Houtsma, II, 192), whose tomb is still pointed out in the cemetery at the Kirkhar Gate, is in contradiction to Tabari's account, according to which it was not Saladin but his brother 'Abd al-Hakim who fell in this battle (I, 266n) while Saladin appears as late as the year 34 = 654-655 as governor of Derbent (I, 2928, 3). In any case it is only in quite modern times that the story has been introduced to Derbent; in the middle ages the tomb of Saladin was pointed out in the northern part of the modern Daghestan at Balakhar: as late as 1638, Adam Olearius (*Reise*, p. 721 et seq.) heard another story about the tombstones at the Kirkhar gate.

The real founder of Arab rule in Derbent was Maslama b. 'Abd al-Malik, who is also told by the Armenian Mosa Kalankatani (transl. Patahanov, p. 267) to have rebuilt Derbent in the name of the Tenth (Arabic). According to Tabari these building operations were carried out in 115 = 733-734; in the original Arabic (II, 1562) they are only briefly mentioned (as also is the case in the al-Akhbar, c. 134), while in the Persian edition by Bal'ami, on the other hand, they are minutely described (cf. Horn, *Beiträge zur Geschichte der kaukasischen Länder und Völker*, 1911, 2), as well as (with some variations) in Balakhori, p. 207 et seq. Maslama is said to have marshalled 24,000 of the Syrian troops here; according to Bal'ami these Arabs belonged to Khuzestan, Haman, Kufa and al-Basra, and the town was divided into four parts corresponding to these towns; this division was still in existence in the time of Bal'ami (on his authority). Three depots (Amr) were erected for the requirements of these troops, one for victuals, the second for barley (as fodder for the horses) and the third for weapons.

In spite of all these measures Derbent fell for a brief period again into the hands of the Khazars in 183 (799) in the reign of Marwan al-Rasid; from there they ravaged the land as far as Kora and carried off a large number of prisoners. According to the Arab sources (Vafsihi, II, 518; Tabari, III, 648; and the *Derbent-Namah*, p. 232 et seq.) the enemy was nicknamed by Halyth b. Naufin (or al-Munawwijin) al-Salam, the son of a governor of Derbent who had been executed as a rebel.

During the centuries following Derbent seems to have enjoyed great importance as a harbour on the Caspian Sea and also as the farthest out-

post of the Mohammedan world. The city was then larger than Ardabil or Tiflis (Ispahani, p. 184 et seq.) and was a mile in length and in breadth so that it was not limited to the long narrow strip (nowhere as much as 200 yards in breadth from north to south) between the two stone walls, which it has occupied since the 11th (11th) century. This is also confirmed by Ispahani's statement that in addition to the stone walls there were others of brick and mud, these walls apparently surrounded those parts of the city which lay outside the stone walls (naturally to the south, as the stone walls were erected as a defence against enemies from the north. The stone walls were 300 cubits (Ispahani, transl. al-Fayli, p. 285; Kadhama, p. 260; Vafsi, I, 440; Zakariya Khamisi, II, 441; wrongly translated by de Guicq. in *Hist. Geogr. Arab.*, VI, 201; tens of cubits de Guicq.; this figure obviously only refer to the space between the two walls. The Sassanids had built these walls of blocks of stone 550 feet; how the one material was joined to the other, we are only told by Shakhaddad (p. 380); the lead was used as mortar (milt). According to Hisham al-Fakhri (ed. Ammelen, p. 217 et seq.) there were two holes in each block of stone and an iron bar (qasid) in each hole with molten lead. It was apparently the same style of building that Tabari (I, 2492) says the Sassanid architect to King Shuraw Faris had taught the Arabs in Sufa. The stones were brought from the mountains of Mawra (Khazistan), pierced and filled with lead and iron bolts (milt). Such holes can still be seen in blocks that have fallen from the walls of Derbent but there has for long been no trace of lead or iron.

According to Shakhaddad (p. 376) the walls had towers, in which mosques and watch-towers (mirdas and jarras) were built. There were only two gateways to the north in the last of the Khazars, i. e. in the modern north wall, a large (al-Bab al-Kabir) and a small (al-Bab al-Saghir), with a third which was kept closed not far from the Sea. These gates are called Bab al-Qasid and Bab al-Saghir in the al-Fakhri (p. 291 et seq.); the figures of lions mentioned by the al-Fayli have survived to the present day on the gates referred to, now called Kirkhar and Tash-Kapi; the Kirkhar gate is mentioned in the 11th = 12th century by the name Bab al-Qasid. Similar figures may also be seen on the "middle" gate (Orta-Kapi) of the south wall; on it there is also a Kufic inscription dated Raddih 435 (3rd February—3rd March 1044). Neither gate nor the other gates of the south wall are mentioned by the medieval geographers. Shakhaddad only says that there were a "number of gates" in Derbent facing the sea and the land of Islam.

The houses of the town were as they still are built of stone. The only individual building described by Shakhaddad is the chief mosque of which he gives a brief account; it stood on the centre of the market-place (safa-karshah); beside it was a spring or fountain (safa). According to local tradition the chief mosque is at the present day on the same site on which it was built by Maslama (or Abu Muslim) in this confusion of the article *UNIVERSITY*, p. 289) in 115 (734). In the 11th (12th) century there was an inscription (transl. Hisham al-Fakhri = work of the master Tadj al-Far) with the date 770 = 1368-1369.

The name of the architect ~~has~~ since disappeared; the modern (first mentioned in the fortification of the 17th century) inscription is written partly in Arabic (the alleged foundation of the tower in 115, with blessings on Mahammad and his family) and partly in Persian; the second part is: *afshar-i mawaddat dar bostan-e bostan-i imarat dar afshar-e s. Tahsin-i bagh-ei khat-i islah* ("the mosque collapsed in 770 and was rebuilt by Afshar b. Tahsin with help of the Most High God"). The Afshar mentioned here (probably an error for Afshara; he was apparently a prince of Derbent or Shirvan) is not mentioned in any historical works that have as yet come to light.

It remains to be ascertained ~~whether~~ the whole building was actually destroyed in 770 (1363-1369) (probably by an earthquake) and entirely rebuilt. The central nave (the entrance is on the north side) with its two massive cupolas seems to belong to a later period than the two side galleries, each of which is divided into ten parts by a row of stone pillars; a small arch is supported by each pillar; these arches like the cupolas are not of stone but brick. The internal stucco of the mosque in their present form are quite modern. As Huseyni (*Derbent*, I, 256) tells us, Nakhshibani took possession of the building which was still in the early decades of the 17th century a monastery of Islam, for ascetic purposes and used it as a storehouse; it did not therefore revert to its original purpose as a mosque before the middle of the 17th century.

Unlike the modern town, the Derbent of the 17th century had no citadel; the space between the two stone walls, to which the city itself was afterwards limited, probably sufficed for the garrison. There was a pile of wood constantly replenished on the "Mih-i Tawil" hill ~~across~~ the town, probably where the citadel now is, which was set on fire on the approach of an enemy to inform the people of the border provinces of the danger threatening.

The walls built by Khusrav Anushirvan were not only to bar the Pass itself, but the adjoining mountain ravines also, by passing through which the fortress might be avoided. The walls are therefore said to have been built up ~~in~~ highest mountain tops. The distance between the shores of the Caspian and the end of the walls is variously given; according to Ibn al-Fakih (p. 291) it was *4 farasakh* (1 f. = 4 miles), to Haxeia Isfahani (ed. Gortzsch, p. 57) *20 farasakh*, while Mas'udi (*Muruj*, II, 2) says it was *40 farasakh*. Traces of these long ~~walls~~ have been seen by recent travellers also, but it has never been definitely ascertained how far to the west such traces are known to exist. Even at the present day one may be told in Derbent that ~~the~~ wall built by Khusrav Anushirvan stretched to the Black Sea or even to Constantinople.

To secure the fortress from attack from the sea also, Khusrav is said to have extended the wall not only down to the shore but also some distance further. As to how this building was executed we possess two different accounts, one in Khatima (p. 200-201) and another in Mas'udi (*Muruj*, II, 2) (p. 56-57), but it is clear that neither can claim to be in the slightest degree reliable; both only show how later generations sought to explain how this wall was built. We only have contradictory statements as to how far these constructions were carried out from the shore, the Rusa (ed.

de Goeje, p. 128) and Khatima say 3 miles; according to Mas'udi (*Muruj*, II, 2) it was only one, according to Hamid Allah Kasani, $\frac{1}{2}$ mile, to Haxeia Isfahani ~~two~~ $\frac{1}{2}$ mile, while the Persian translation of Isfahani (ed. de Goeje, p. 128, note 2) says it was 8 towers. We should probably be right in taking the two last statements as accurate; as the distance between each tower is little more than 100 fathoms, the amount in the Persian version of Isfahani practically agrees with that of Haxeia.

In any case it is clear that Derbent then instead of the present open and dangerous strand had a harbour protected alike from hostile attacks and the tempests of the Caspian. Only a small entrance was left for ships, which in case of need could be closed by a chain with a lock (*Shah al-Huff*); no ship could enter or leave without the permission of the keeper of the lock (*Shah al-Huff*) (Haxeia Isfahani, p. 232). This explains why Derbent was not affected by the Russian mile in the 17th-18th century.

For the same reason the harbour of Derbent was then of much greater commercial importance than now. Goods were brought to Derbent from all the Muhammedan and non-Muhammedan lands of the Caspian Sea. The most important articles exported were linen goods (these were to be obtained nowhere else, neither in Asia, nor Armenia, nor in Adramutidjan) and madder; the principal imports were slaves from the "lands of the unbelievers" (*Yusuf*, p. 184).

Thus in practically all we know of Derbent in the period of its glory. It is more difficult to get a clear idea of its political conditions, particularly of its relations to Baghdad. Haxeia Isfahani's statement (p. 207) that in his time no new governor was allowed to enter Derbent till he had divided a sum of money among the inhabitants is significant. The *Derbent-Namak* (p. 134) even says that Harun al-Rashid granted the people of Derbent the right to depose a governor appointed by the Caliph, if he had been negligent in punishing the *ghilman* or treated his subjects anxiously. The descendants of a certain Agghah al-Sulami are said to have been invested with the right of governing the town (1) the arrival of the new governor, when a governor died or was dismissed. This is probably much exaggerated but as a matter of fact history does know of a considerable number of prince and governors of Arran and Derbent of the Sulami family, from Urosh b. Zayn, the contemporary of the Caliph Hisham, to Sad al-Din Muhammad b. Khulifi mentioned by the traveller Abu Hamid Andalus (in *Doni, Millesimo Anatolico*, vi. 702) in the 11th-12th century (cf. also the above quoted accounts of the rising in the year 183 = 790).

In Yaqut, Ibn al-Athir and later writers, the town is frequently called "the land of Shirvan" and actually seems to have usually belonged to the kingdom of the Shirvanshahs from the 10th (2nd) century; but there were at times also rulers in Derbent independent of the Shirvanshahs (cf. the article *SHIRVAN*, p. 460-461). The people of Derbent under the Caliph, as well as under Yūsuf b. Ali 'I-Sadi, ruler of Adramutidjan (368-375 = 901-927), had not to pay taxes but only give presents, like the people of the frontier countries in general as defenders of the faith; it was not till the time of Marzuban Salār b. Mahammad that these presents were replaced by a fixed tribute.

the *Itinéraire* (p. 254) gives the tribute for the year 144 (955-956). Naturally the inhabitants were not pleased with this change; this probably explains why Abu al-A'ali, viz. 376) Marashan Sultan had to suppress a rising in Derbend in the same year (344).

At a later period also Derbend appears as a practically independent frontier town, which only applied to the central government for help in time of danger. According to Ibn al-A'ali (p. 434), for example, the help of Sultan Mahmud b. Muhammad was sought by the people of the frontier lands, particularly of Derbend, against the Georgians and Kipchaks and he therefore undertook a campaign in these lands in the year 317 = 1123.

It is important to note a fact to which little attention has hitherto been paid, viz., that Derbend was lost to the Muhammadans for a period in the 11th = 12th century and was only regained by them with the help of the Georgians. This is clear from a *fatwa* of the poet Khakani given by Khanklow (*Mingos Samaghi*, ii. 137 ff. 137-138); the poet praises the Shirvanshah Vahid b. Mansur who destroyed a Russian fleet of seventy sail at Baku, conquered the Shirs and Alans, "made Derbend a hell and stirred lamentations in Shabran"; he adds "the Shirvanshah today wrought the same confusion in Derbend and among the Russians as those men with dogs' hearts had previously wrought in Shirvan, Derbend and Shabran have been won by his sword with God's help".

These words show that not only Derbend but also Shabran which lay much farther to the north at the modern Kala, had for a period been taken from the Muhammadans. As Kanki (quoted by Horn, *Caspia*, p. 304 and introduction p. xxvii), has shown, the victories of the Shirvanshah celebrated by Khakani were placed about the years 1175. The annals of Georgia mention the conquest of Shabran by Georgian III. (1156-1184), King of Georgia, who is said to have given the town to his ally, the Shirvanshah. It was probably still later, in the time of the Georgian queen Tamara (1184-1213) who extended her rule to Caspian Sea, that Derbend came into the possession of the Shirvanshah.

In Abu al-A'ali's account (ii. 232, 264 et seq.) the first appearance of the Mongols (619-620 = 1221-1222) the Mongols is mentioned as the ruler of Derbend; the Mongols were shown a way by the army of the Shirvanshah, by which they could avoid the fortress: the town was therefore spared by the Mongols on this occasion (the long walls of the town had apparently long lost their importance). A few years later Nasir (cf. Houdas, p. 179 et seq.) mentions a separate principality independent of the Shirvanshah; Shah Abidin was the ruler of Derbend, while the prince of Shirvan was a minor, on whose behalf al-A'ad managed the government. The town was even then regarded as an impregnable fortress, which could only be taken by treachery; nevertheless after the retreat of the Mongols and still under Rashid the Kipchaks succeeded in capturing the town and taking it for a short time. Derbend had to surrender to the Mongols in 1239. From the *Journal* of William of Rubruck, who spent a day (17th-18th November 1254), it is clear that the Mongols had destroyed the upper parts of towers and the

battlements of the walls. He is also the first to mention the citadel. The town itself was more than a French mile long and only a narrow throw road, that is to say, it was by this throw road to the space between the two stone walls (cf. F. Schmidt, *Die Aserbaidschaner*, Berlin 1885, p. 34). After this period, this disproportion between the length and breadth of the town is emphasized in all descriptions of Derbend, Zakariya Qazvini (cf. Wartenfeldt, ii. 340) is the first Arab to mention that the town is 2½ farsangs long and only an arrowshot broad in contrast to the account of Vahid and the geographers of the 11th (12th) century.

In the period of Mongol suzerainty, Derbend appears to have belonged sometimes to the Shirvanshah and sometimes to princes of its own, the khans of the Golden Horde are sometimes mentioned as holders of the land and sometimes the Mongol Ilkhans of Persia. Timor's opponent, Tughlugh, struck down in his name here; Timor himself passed through Derbend on his campaign against Tughlugh (797 = 1395) as well as on his return from this campaign (798 = 1396); the frontier fortress of the empire founded by Timor, Derbend was again as before entrusted to the Shirvanshah. In 1428 an independent prince of Derbend is mentioned; the Italian merchant Giovanni della Valle built a small ship for this prince, with which he made piratical attacks on the ships coming from Adenahel (Ramusio, *Viaggi*, ii. 92).

The town appears in this century to have finally lost its earlier importance as a seaport. When Ambrosio Contarini was here (November 1475-April 1476), only the citadel and the port of the town adjacent to it, about a sixth of the area between the walls, were occupied, the other parts of the town down to the shore being quite desolate (Ramusio, *Viaggi*, ii. 120). Apart from the damage done by earlier raids and the frontier wars the decline of Derbend must probably also be connected with the rise of Baku (q. v. p. 669). Apparently the petty local princes did not have sufficient means at their disposal to maintain the barracks described by the geographers of the 11th-12th century; when these fell into disrepair, trading vessels had naturally to go to the more harbour of Baku in preference to the open roadstead of Derbend.

About this time Derbend began to be described no longer as an Arab but as a Turkish town; an anonymous Venetian merchant at the beginning of the 15th century says that the inhabitants spoke "Circassian or Turkish" (Ramusio, *Viaggi*, ii. 86). We have no information as to when and how the Arab population became supplanted by Turkish immigrants. This development is probably connected with the gradual Turkization of Ashkharaidjan and the other frontier provinces of northwestern Persia after the period of the Seljuks, the name of the above mentioned Salt al-Din al-Sulami proves that in the Derbend of the 15th (16th) century the Arabs and not the Turks still had the upper hand. Not only the Mongol (Khalifa, on this word cf. the article *MAI-KHANA* above p. 929), but also the Turkish name of the pass (Yeni-Kapi = New Gate) appears for the first time in the Mongol period; it cannot be definitely ascertained when the Turkish folk-legend mentioned in Olearius (*Reise*, p. 721 et

177) became localised in Derbent; but the same legends are only mentioned by Olearov's contemporaries Kalya Çelebi (*Şeyhül-Nazar*, ii, 312). Legends of the "Tomb of the Oguz" were still to be heard in Karaim's time (about 1732) in Derbent; Turkish folk-legends have since been supplanted by legends of religious origin. At the present day no one in Derbent knows anything of Khatun Khatun, nor of the patriarch and singer Karaim, nor of the Oguz tribe.

In 896 (1483) Derbent was unsuccessfully besieged by Shakh-Raidar, Shakh-Raidar fell in battle against the Turkomans of the White Sheep (Ak-Koyunlu) who were called in by the Shirvanshah. In 915 (1509) however, Isma'il Shakh-Isma'il, the founder of the Safawi dynasty, succeeded in conquering both Derbent and Shirvan. The siege of Derbent is described in *Mustafavi* (most fully by Khoudendrar, *Yadid al-Siyar*, Tehran edition, iii, 350 et seq.) and Venetian *Stamulo*, (*Stamulo*, ii, 73 et seq., 90 et seq.) sources. The town itself was abandoned by its inhabitants on the approach of the Persian army, 40,000 strong, the citadel, whose towers had shortly before been captured, was only taken after a stubborn resistance by its garrison.

Little is known of Derbent in the Safawi period. The Sultan of Derbent appointed by Isma'il Shakh was subject to the Khan of Shirvan. In 986 (1578) Iskender 'Oghuzan Pasha succeeded in taking the town. Derbent remained under Turkish rule till 1015 = 1606. It is probably in this period that the description of the town given by Abdül Khatib in his *Diwan-Nava* (p. 394 et seq.) belongs. Derbent was then 10,300 ell long and 550 broad; the walls with their 70 towers were as high as those of Constantinople on the land side.

After the restoration of Persian suzerainty, Shakh 'Abbas repaired the walls. When it was seen that the shallowness of the sea here allowed easy access to avoid the town which was an important customs station, a high stone wall was built in the midst of the sea and connected with the walls of the mainland; when this was being built, remains of similar erections from an earlier period (large blocks of stone with iron clamps, *mitlak* *shah*) were found (Iskender Khosh, *Tarikh-i Namah* 1871, Tehran edition, p. 316). The building erected by Shakh 'Abbas was only able to resist the waves of the Caspian Sea for a brief period: the Russian admiral Fedot Kotov (1623) appears to have been the only traveller to see the tower in the water; even Olearov (1833) only says that the city walls ran from the mountains to the sea, so that the waves sometimes dash up against them. The same Shakh had the sea-wall connected by cross walls, which separated the citadel from the town proper and kept it from the district to the east as far as the sea. This deserted area was then known as Shakh-i Vamân (city of the Greeks); some travellers have taken this to mean that the Turkish conquerors found a city of Greek merchants here; as a matter of fact the name is to be referred to the legends of Alexander the Great. The cross walls were destroyed in 1624 by the Russians.

After being taken on the 23rd August = 3rd September 1722 by Peter the Great and made a Russian fortress (the house in which Peter lived is still pointed out), Derbent was again given

back to the Persians in 1735. Like Peter the Great, Nadir Shah wished to restore the town to its ancient importance as a seaport; the deserted quarters on the sea shore were again to be enclosed to encourage the people by his example, the Shah ordered a palace to be built for himself there; but these buildings were never carried out or else no trace has survived of them.

After the death of Nadir Shah and the collapse of the Persian Empire, Derbent again appears as a practically independent principality. In 1765 the town passed into the possession of Fath 'Ali Khan of Kuba, who moved his capital to Derbent and had a palace built for himself in the citadel; this palace which is described by contemporary writers as a most splendid building has now disappeared except for a few insignificant remains. Fath 'Ali ruled till 1789; in the reign of his son Shakh 'Ali, who allied himself with the founder of the Kajar dynasty, Derbent was taken by the Russians under Zubov on the 21st (10th) May 1786, situated towards the end of the same year, occupied a second time on the 1st July (21st June) 1806 by General Gerasimov, whereupon the inhabitants three days later took the oath of fealty to the Russian Emperor.

Under Russian rule Derbent has quite lost its former military importance. Although it did not finally cease to be a fortress till 1867, the proposal to erect fortifications here suited to the requirements of modern warfare was abandoned in the early years after the conquest. The old walls are now only maintained as memorials of the past; individual portions of them, particularly on the south, have had to be sacrificed to the development of the town. Not less the proposal several times made (last in 1903) to make the mouth of Derbent a serious harbour by again building breakwaters, ever been carried out. Of the industries mentioned by medieval geographers only the growing of mulberry has been revived under Russian rule; but the demand for this article has been considerably diminished since the invention of artificial silk in 1875, which has brought about an economic crisis for the population of the district.

The ancient fortress is now a peaceful city of Muscovites (about 52%), Russians (18%), Jews (10%), and Armenians (20%) who live chiefly by growing fruit and the vine, and by fishing. The old wall over the Pass of Derbent has been supplanted by the railway, completed in 1898, the only one which connects the provinces across the Caucasus with Russia in Kotoko, whereby the development of the town has naturally been advanced.

Historical Notes: The *Darbent-Namah* composed in Turkish by Muhammad Awrah Akkash about the end of the 17th or beginning of the 18th century based on a lost Persian work goes only up to the year 956 (1064). The work which has been known since Peter the Great's campaign exists in several MSS., critical edition has yet been published; the edition of the text prepared by Kasim Beg with English translation and notes (*Darbent-Namah, or the History of Derbent, translated from a rare Turkish version and published with the text and notes by Mirza A. Kasim-Beg*, St. Petersburg 1851) does not quite meet the needs of modern scholarship. The author of the *Darbent-Namah* had reliable sources at his disposal but

and gave them in his *sunna* (system) suitable rules of conduct, a kind of law which secured unity of doctrine among them. The *Derghawa* or "brothers" of the guild who were henceforth known by the name of *Derghawa* (i. e. followers of *Derghwa*) multiplied on all sides. They may be recognised by the staff on which they lean in imitation of the prophet Moses, by the neckties of large wooden beads, which they wear in imitation of *Abd Hudaib*, the companion of the prophet Muhammad; by the beard generally worn long, and by their garments of rag (among the more fanatical) in imitation of *Abd Israh* and of *'Umar b. al-Khattab* which secured them the ambrogium of *Abd Dergha* (wearer of rag). Some, especially in Southern Morocco, have adopted green turbans. Their *Shahih* had further recommended them to celebrate the praises of God in dancing (*rags*), to pray alone or in the desert, to walk with bare feet or with simple shoes, to endure hunger, to mortify themselves frequently by fasting, to avoid the society of *Dergha* in authority and only to consort with men of piety.

Beside these ascetic practices the actual initiation is simple. The *Shahih* takes the initiate by the right hand and reads the following verse of the *Qur'an* (*Sura*, vii, 93): "Be faithful to your covenant with God which ye have concluded with him; and violate not the *Dergha* which ye have solemnly taken. You have taken God as a witness and he knows what ye do." The *Shahih* then orders him to recite a hundred times in the morning and in the evening the prayer called *Salah*; at follows: "I testify that there is no god but God, the One only, who has no associates, in Him is the dominion and the praise, He is powerful above all." The initiate has to conclude his prayer by saying a hundred times, "There is no god but God etc." Such is the *Shahih* (q. v.) or prayer peculiar to the order and compulsory. After initiation, the brothers frequent *zawia* in *Fez*, a place assembly in honour of the new *Dergha*, interspersed with songs and *rags* (dances), a kind of rhythmic march.

Their political rôle: *Mulay 'I-Ach'* action was greatly encouraged by the *Sultan* of Morocco, *Mulay Sliman*, who had adopted a policy of harmony with the religious elements and the *Sharifs*. The *Sultan* corresponded directly with the *Shahih* of the new *Fez*. It soon became the fashion at the Moroccan court to be connected with the new brotherhood. Its members were soon to be found throughout its length and breadth of Morocco; the lands in the west and the Regency of Algiers were also covered by its ramifications, which formed a bulwark for the policy of the *Sultan* of Morocco.

Local tradition records the first disputes between Turks and *Dergha*, in the province of Oran, to the difference between the Marabout *Dergha* *Muhammad* b. 'Ali of 'Ain al-Jad, near Tlemcen, and the Bey *Abd al-Khalil*, a dispute which was only terminated by the death of the latter (1195 = 1780). The historians however do not mention disputes arising before the beginning of the sixteenth century.

The Turks of the Regency of Algiers had supported the rebellion of the Rif; *Mulay Sliman*, *Sultan* of Morocco, in his turn gave asylum to the Marabouts who had had a dispute with the Turks. Suddenly in 1803 at the call of the Moroccan

Dergha *Shahih*, *al-Mulay Muhammad b. al-'Achi*, announced *Ud Dali*, the Algerian Kabyle of the *Barbar* district rose under the leadership of their chief *Zahid*. After some minor successes, the *Dergha* were impudent enough to attack the Turkish stronghold of Constantine; they were defeated and the *Dali* wounded had to flee. But in the following year, the rebels, having surprised *'Uthman Bey* of Constantine's army in the ravines of the lower *Hamud* valley, massacred it including the Bey. The Turks were obliged to send new forces to Constantine under the command of the *Shey* *'Abd al-Khalil*. In January 1808 the latter defeated *Ud Dali* and his allies; then towards February 1808, with the help of the *Mahdists*, sons of the *Maghrib* and fanatics of the Turks, he repulsed the *Dergha* forces on the west in the high *Matana* in the south of Great Kabylie. There also the Turks had to put down rebels. The title of *Ud Dali* rebelled and closely besieged *Medea* after having taken by assault the Turkish fort of *Sar al-Qadim*, now called *Aunala*.

While *Ud Dali* was ravaging the east of the Regency of Algiers with fire and sword, a certain *'Abd al-Khalil b. Sharif*, the chief *Mahdista* (spiritual lieutenant) of *Mulay 'I-Ach'* *al-Dergha*, hurried through the province of Tlemcen, everywhere announcing the immediate expulsion of the Turks from the lands of Northern Africa. By 1808 all the country from *Bghat* in the Moroccan frontier soon in revolt, *Mulay*, Bey of Oran, taken by surprise in his camp at *Ain Fortea*, was forced to take to flight and seek which behind the walls of Oran, the gates of which he called up. At the same time the *Dergha*, in compliance with the Moors of Tlemcen, blockaded the Turks of this latter town in their fortress called the *Mashur* and took the oath of fealty to *Mulay Sliman*, *Sultan* of Morocco.

The insurrection fomented by the *Dergha* rapidly gained ground; the Bey of Algiers recalled the Bey *Mulay* and appointed as his successor *Muhammad al-Mahdista*. The latter at once began operations against the insurgents. *B. Sharif* was intercepted on his march by various tribes and driven back to the east. A fortunate stroke regained the town of Mascara for the Bey *Muhammad*, whose prisoners included the family of his opponent. The latter had retired with his supporters to the *Zawiya* of *Muhammad b. 'Awla*. He suffered a crushing defeat. The heads of his followers were cut off and according to the local chronicles thrown at the feet of the Bey "like so many onions" (1807). Another victory at *Suk al-Aghal* in the land of the *Riad* *'Amir*, where 600 more *Dergha* lost their heads, allowed the Bey to proceed to relieve Tlemcen, punish the rebels and restore this town to Turkish authority. But while the Algerian troops were occupied in the east, the centre and west of the Regency, *Mulay Sliman* conquered *Agadir* in 1805, *Gharm* and *Tut* in 1808. He took from the Turks the whole of the south-east of the Oran territory. The *Dawla* of Algiers resented the importance which his successes had given the Bey *Muhammad al-Mahdista*. The latter was suddenly arrested on some ridiculous pretext, then imprisoned and arraigned. *Mulay*, the previous Bey of Oran, took his place and again proved incapable of holding his own against the *Dergha*. A year later the

Dey of Algiers had to replace him by the Bey **Abd al-Kadir** (1803-1809). The latter gave the Derkawa no rest. **Abd al-Kadir b. Sharrif**, who had again begun his exploits against the Turkish governor, was driven back southwards by the new Bey towards 'Am Mahiri and tried to find refuge there. Not being able to reach it he secretly retraced his steps and took refuge among the **Sa'ad Sa'ad**. There with the help of his uncle-in-law **Abd al-Tarfa**, he raised the people of **Oran-Morocco** frontier, notably the **Taras**. The Bey marched against the latter, defeated them, but while retreating his column was overwhelmed by snow and he had to retreat hastily with his army in confusion. He was afterwards recalled to **Oran**, deposed and decapitated.

All the northern **Oran** territory then was in rebellion. An energetic officer, **Abd Karabaghli**, working in conjunction with the Turks, shut himself up in **Marina** and held out against the insurgents while **Amir Aglia**, the Bey's envoy, went to deliver the garrisons of **Nedroma** on the frontier. **Abd Karabaghli** was appointed Bey and the two leaders marched with their forces through the districts of **Tlemcen** and **Taras** to impress the inhabitants and keep them under control.

Peace was maintained for some time in the west of the Regency. But in 1816, during the bombardment of Algiers by the English, **Abd al-Kadir b. Sharrif** reappeared, raised the **Aghrs** on the frontier and marched against the Turks. The Bey scattered his forces and **Abd al-Kadir** retreated to **Pignig**.

The Sultan of Morocco however was not long in recalling the influence of **Mulay T-Arbi al-Derkawi** and his followers. He suspected or accused him of abetting the rebels in his kingdom and threw him into prison. **Mulay T-Arbi** regained his freedom on the death of Sultan **Mulay Shamin** in 1821. Hereafter the Derkawa no longer seems to play the principal part in the military policy against the Turks. They were to remain this role up to the French conquest.

In 1834 the Derkawi **Si Mula** raised the **Ulad Nall** and led them on a holy war against the Christians. He occupied **Medea** but was defeated in 1835 by **Amir Abd al-Kadir** whose plans he had upset. He reappeared at a later period in the insurrection of **Zaatcha** in which he was killed.

Ten years later in 1843, the **Muhammad Derkawi** **Si Abd al-Karim al-Tu** assisted by about thirty of his followers, all of the **Ulad** of the **Ulad** **Amir**, tried to surprise the **Ulad** of **Sidi Bel Abd** but the **Ulad** garrison defended itself bravely and repelled it. **Si Mula** who was almost all slain.

This feat **Si Mula** marked the end of the heroic period of the Derkawa, at least in Algerian territory. The **Zawiya** of the order had given evidence of their **Ulad** and uncompromising creed, they had thus justified their existence in the eyes of a fanatical people. Once firmly established, accepted by the masses, with branches throughout the country, they limited themselves to increasing the revenues which supported the mother **Zawiya**. Outwardly at least they have submitted to authority. This is a kind of law from the operation of which **Ulad** brotherhood escapes. At the time of the insurrections in South **Oran** in 1864 and 1884, no chief of this brotherhood took part openly against the French. And again during the

rising of **Margherite al Milla** in 1848, which was caused by an attempt **Derkawi**, the chief of the Derkawa of the district, **Si Ghulian Allah** and his whole influence to calm the turbulent spirit. **Muhammad** would **Muhammad**, the **Muhammad** of the brotherhood among the **Hamayan** of the provinces on the west Algerian frontier and his successors have always faithfully followed the instructions of the French authorities. The **Muhammad** of the Derkawa of **Oran**, **Kadjar b. Shamin**, also confined himself to spiritual activity and recommended his **Khwan** to submit to the government authorities.

In opposition to the Algerian Derkawi those of East Morocco waged a constant war against the French authorities up to the occupation of the **Algero-Moroccan** hinterland in 1907. The occupation of **Am Sufin** 1851 brought them into immediate contact with the French. The **Sharrif** **Si Muhammad al-Hashimi b. al-Arbi**, the head of the **Zawiya** of **Sa'ad** in the **Madaghat** country, the most important **Zawiya** in Morocco next to that of **Abd Karbi**, preached a holy war against the Christians; but his advanced years (he was over 80) did not allow him to take effective action in person. The same thing happened in 1855 on the occupation of **Ughat** b. **Karbi**. In 1857 their resentment was turned against the Moroccan government which was accused of having come to terms with the Christians. The death of their aged leader in February 1863 brought confusion into the Derkawa order of the south. **Si Muhammad b. al-Arbi** had appointed as his successor **Si al-Arbi b. al-Hawari**, head of the **Zawiya** of **Fekla**, acting solely for the best interests of the brotherhood. But his sons would not agree to this arrangement; they founded their **Zawiya** in opposition to those of their father's successor while a certain number of **Sharrif**, at the head of other Derkawi communities sought to promote further concessions from the brotherhood for their own advantage. These schisms along with the independent spirit of the Berbers rendered the hostility of the Derkawa groups to the south to the French advance, which took advantage of the dissensions of the rival groups, largely ineffective. Then a certain **Ali** would **Khadi**, of the **Ulad** tribe of **Am Aita**, organised against the French the attacks at **Mezra** and **Tinim**. At the same time, another reigned supreme in **Tahala**; a number of Derkawi of the district formed a **Ulad** or band, called **Tafiat al-Ulad** (from the **Ulad** of the founder) representing the most violent school of opposition to established authority.

To meet this agitation and the threatening plans of France to the east, the principal **Muhammad**, wishing to be free from the state of uncertainty in which they found themselves, and to decide on a uniform plan of action, decided to appoint a **Sharrif**, who would have supreme guidance of the brotherhood. The assembly of delegates from the **Zawiya** in September 1901 elected **Muhammad b. Ahmad**, superior of the **Zawiya** of **Sa'ad**. This population was generally well received. Although in **Madaghat** the sons of **Si Muhammad al-Hashimi b. al-Arbi** hastened to accept him, **Si T-Arbi b. al-Hawari**, on the other hand, declined to recognise his authority. The agitation in the southeast of Morocco has since diminished, supported by the innumerable **Sharrif**, more or less related to the Sultan of Morocco, who live in the

Castell and the adjoining regions and who highly disapprove of their sovereign's intervention.

In the north-west of Morocco, the principal group of *Derkawa* has at its head the successors of al-Hajj Muhammad al-Hafsi, founder of the *Zawiya* of Oran, among the Beni Snassen near the Algerian frontier. Their activity has become particularly noticeable on all sides since 1890. The Sheikh al-Hafsi is the typical wild hero, hating non-Mohammedans and recognising no authority other than that of his religious superiors. He found numerous followers in Northwest Africa even before the troubles at Marguerite; the activity of his agents in Algerian territory was noticed by the Mohammeds of the rival (though of the same brotherhood) *Zawiya* of the Uad Laksat, near Tlemcen.

The Franco-Moroccan agreement of 1901 and 1902 appealing to the Berber tribes to threaten their independence led to renewed agitation among them (tribes of the *Magel* *Amra*, of the *Bo Amra*, etc.). The occupation of Marguerite in 1904, the institution of the *Marquet* of Algiers in 1906 naturally much disturbed the *Derkawa* *Mahaddam* of al-Hafsi's, the Sheikh of the *Zawiya* of Zagal was the instigator of the rising of the Beni Snassen against the French in 1907, which led later definitely to occupy the lands of these mountaineers.

The plan of introducing conscription among the natives of Algeria likewise caused the hostility of the *Derkawa* against Algerian authorities. In 1908, a Mohammed of al-Hafsi's in Tlemcen, named Hajj Muhammad b. *Wag* being unable to stir his fellow tribesmen to open revolt, preached an exodus into Muhammadan territory, more particularly into Turkey. He succeeded in creating a certain movement in this direction and several hundreds of families of Tlemcen or the neighbourhood emigrated to Tripolitania on into Syria between 1909 and the summer of 1911. But the war between Italy and Turkey has partly checked this movement, on the other hand the Mohammeds of *Al-Ma*, finding himself in danger, escaped in September 1911 and fled to the East. Two hundred disillusioned emigrants then returned to Tlemcen and the emigration movement, strongly opposed by the authorities, seems to have ceased.

Such has, in a few words, been the part played by the *Derkawa* in the politics of Algeria and Morocco for over a century.

The present state of affairs. This brotherhood, one of the most important in Morocco, if not the most important possesses a large number of *Zawiyas*. The chief is the mother *Zawiya* founded by Malik *T-Ash* *Derkawi* in his own tribe, the Beni Zurwal, in the place called *De lanih*. This was the favourite residence, far from all civil power, of the great organizer of the brotherhood; it is there also that his successors still live. This *Zawiya* exercises an administrative and moral authority over all the others, which it as a rule obeyed. All the groups, without exception, send it their annual offering. Its influence is universal among the Beni Zurwal and is preponderating among the *Tamemam*, the *Shamara* and the tribes of the *Uad*.

This brotherhood under the influence of several large tribes which have adopted its tenets is divided into a certain number of branches. These are, in Morocco:

1. The branch of the *Zawiya* of *Gaf*, in *Ma-laghat*. This *Zawiya* was formerly a kind of place of jurisdiction (a measure of precedence on the part of the rulers of Morocco) of the relatives or allies of the Sultan who had a claim to the throne. It has become a house of hospitality to the *Mahkhar* which is in agreement with the Christians. The influence of this *Zawiya* is almost preponderating in *Tahalt*, among the Moroccan Berbers of the High Atlas and the Eastern Central Atlas, as well as in the valley of the upper *Mulaya*.

2. The branch of the *Zawiya* of *Oran*; its sphere of influence is the Beni Snassen and the N. W. of *Iran*.

In Algeria, the principal branches are:

1. That of the Uad *Mabshar*, or *Matharia*. Its sphere of influence is the *Humayn* and certain of the Beni *Gul* of the Algero-Moroccan frontier.

2. That of *Kaddir* b. *Mham*, of *Mouagham*, whose influence dominates the *Tell* of *Oran*.

3. That of the Uad *Laksat* near Tlemcen, whose influence is preponderant throughout the valley of the *Spah*, the mountains of *Wassala* and those of *Musata*.

There are also a few *Zawiyas* of little importance in *Tahalt*, *Tripolitania* and in the East.

The brotherhood of the *Derkawa*, with some modifications, has given rise to certain religious groups in Morocco, which are even more ardent. Such are the *Kittaniyan* (disciples of *Sidi Muhammad al-Kittani*, author of the *Salam al-Anfal*), the *Hammayun*, variable branches (disciples of *Sidi Muhammad al-Hamsh*, 3rd successor of *Malik T-Ash al-Derkawi*) etc. The influence of these groups hardly extends beyond *Fas* and its environs. We have already noted the influence of a group of *Hammayun* in *Tahalt*.

Bibliographie: R. Basset, *Recherches sur les Soudans de la Sévénat al-Anfal* (Algiers, 1905), p. 1 et seq.; Abd. Hamid Mahaddam al-Ash al-Fan, *Al-Mabshar* (Fas, 1323), passim; *Malik T-Ash al-Derkawi*, *San'at* (Fas, 1315), passim; al-Salawi, *Al-Mabshar* (Casablanca, 1312), Vol. IV, p. 140 et seq.; al-Kittani, *Salam al-Anfal* (Fas, 1310), passim, particularly Vol. I, p. 170, 267, 358; A. Cour, *Études sur les dynamiques des Chénis* (Paris, 1904), p. 227 et seq.; Depont et Coppolani, *Les Confréries musulmanes* (Algiers, 1897), p. 303 et seq.; E. Doust, *L'islam en 1901* (Algiers, 1901), passim; Fernand, *Atlas de Géologie* (Constantin, 1870), passim; De Grammont, *His. d'Alger* (Paris, 1887), p. 349 et seq.; Lacroix, *La Derkawa d'Alger et d'Algérie* (Algiers, 1902); Mouton, *De l'Etat présent et de l'avenir de l'islam* (Paris, 1910), p. 36 et seq.; Doust, *Les Confréries Religieuses de l'islam Marocain*, p. 16 et seq., dans *Revue de l'Hist. des Religions*, 1902, vol. xlv.; Schill, *Notre sur la Zawiya de l'Alger* (Algiers, 1900); Rinn, *Moroccan et Khawass* (Algiers, 1881), p. 233 et seq.; Roussignol, *Chronique du Nord d'Oran* (Algiers, 1854), passim; Delpech, *Résumé Historique sur le Soudanement des Derkawa de la Péninsule d'Oran*; *Revue Africaine*, Vol. XVII, p. 32 et seq. (A. Cour.)

DERWISH, (*DERWISH*) is commonly explained as derived from Persian, and meaning "seeking death", i. e. a mendicant (Vulliamy, *Lexicon*, I, pp. 837, 845; *Grande d. Iran*, *Fas*, I, I, p. 260; II, pp. 43, 45). But the variant form, *Derwish*, is against this, and the real etymology appears to

be unknown. Broadly through Islam it is used in the sense of a member of a religious fraternity, but in Persian and Turkish more narrowly for a mendicant religious called in Arabic a *faqir*. In Morocco and Algeria for dervishes, in the broader sense, the word used is *ashshaykh*, "brethren", pronounced *ashshaykhs*. These fraternities (*tarīqah*, plural of *tarīqah*, "path", i. e. method of instruction, initiation and religious exercise) form the organized expression of religious life in Islam. For centuries that religious life (see *Sufism*) was on an individual basis. Beyond the single soul seeking its own salvation by ascetic practices or wearing meditations, there were found at most a teacher gathering round himself a circle of disciples. Such a circle might even persist for a generation or two after his death, led by some prominent pupil, but for long there was nothing of the nature of a perpetual corporation, preserving an identity of organization and worship under a fixed name. Only in the sixth century of the Hijra — the troubled times of the *Abbasid* break-up — did continuous corporations begin to appear. The *Kadiriya*, founded by 'Abd al-Kādir al-Jilī (q. v., A. 561 A. H.), seems to have been the first still-existing fraternity of definite historical origin. Thereafter, we find these organizations appearing in bewildering profusion, founded either by independent saints or by split and secession from older bodies. Such historical origin must, however, be sharply distinguished from the legends told by each as to the source of their peculiar ritual and devotional phrases. As the origin of *Sufism* is pushed back to the Prophet himself, and its orthodoxy is thus prolonged, so there are traced down from the Prophet (or rather from Allah-Kabir-Prophecy) through a series of well-known saints to the historic founder. This is called the *silṣila* or "chain" of the order, and another similar *silṣila* or apostolic succession of lesser saints from the founder to the present day. Every dervish must know the *silṣila* which binds him up to Allah himself, and must believe that the faith taught by his order is the center of Islam, and that the ritual of the order is as valid as the faith, the relationship to the *silṣila* is through his individual teacher (*shaykh*, *murshid*, "master", *pir*) who introduces him into the fraternity. That takes place through a "contract", consisting of religious professions and vows which vary in the different orders. Previously the neophyte (*murid*, "willow", "disciple") has just through a longer or shorter process of initiation, in some form of which it is plain that he is brought under hypnotic control by his instructor and put into rapport with him. The theology is always some form of *Sufism*, but varies in the different orders from ascetic quietism to pantheistic anti-munimism. This goes so far that in Persia dervishes are divided into those who are "with law", that is, following the law of Islam, and those who are "without law", that is, rejecting not only the shari' but the moral law. In general the Persians and the Turks have diverged further from Islam than the Syrians, Arabs or Africans. The more grades in different countries may assume different forms. The ritual always lays stress on the emotional religious life, and tends to produce hypnotic phenomena (auto and otherwise) and fits of ecstasy. One order, the *Qadiriya* (q. v.), is

distinguished by its requiring from all its members an annual period of retreat in solitude, with fasting to the utmost possible limit and endless repetitions of religious formulae. The effect on the nervous system and imagination is very marked. The religious service common to all fraternities is called a *dhikr* (q. v.), a "remembering", that is, of Allah (Qur. said. 41 in the usual text), and its object is to bring home to the worshipper the thought of the unseen world and of his dependence upon it. Further, it is plain that a *dhikr* brings with it a certain heightened religious exaltation and a pleasant dreaminess. But there go also with the hypnosis, either as symptoms or consequences, certain physical rules and phenomena which have earned for dervishes the various descriptions in the west of barking, howling, dancing, etc. The *Mawlawiya* (q. v.), founded by 'Abd al-Lāh al-Khawarizmi (d. at Konya in 672 A. H.), distinguishes itself by a whirling dance. The *Sadikiya* (q. v.) used to have the *Dawra* (q. v.) and still in their monasteries use the beating of little drums, called *dar*. The use of these is now forbidden in the Egyptian monasteries as an innovation (*bid'ah*; Muhammad 'Abd al-Qādir, *Tarīqat*, II, 144 et seq.). The *Sadikiya*, *Rifa'iya* and *Almudiriya* have particular chants, peculiar to each *tarīqah*, of calling glowing names and *tasbeehs* or sorceries and glosses, of passing needles through their bodies and spiken into their eyes. But besides such exhibitions, which may in part be tricks and in part rendered possible by a hypnotic state, there appears amongst dervishes automatic phenomena of clairvoyance and clairvoyance and even of levitation, which deserve more attention than they have yet received. These, however, appear only in the case of accepted saints (*awliya*; q. v.), and are explained as *karamat* (*miracles*; q. v.) wrought by Allah for them. But besides the small number of full members of the orders, who reside in the monasteries (*asthanas*, *dhikr*, *adwara*, *tabiya* or *tabat*) or wander as itinerant seers (the *Sufanides* an order derived from the *Daknawites* must wander continually), there is a vast number of lay members, like *Franchises* and *Knights* in Christian countries, who live in the world and have only a day of certain daily prayers and of attending *dhikr* from noon to time in the monasteries. And even thus the number of regular dervishes must have been much larger than now. Especially in Egypt under the Mamluks, their convents were very numerous and were richly endowed. Their standing then was much higher than it is now, when dervishes are looked down upon by the case-lawyers and professed theologians (*ulama*). In the essential conflict of intuitionism on the one hand and traditionalism and rationalism on the other. For these divisions are further under *Sufism*. Now their members are drawn mainly from the lower orders of society, and for them the intensity of the life is in part like a church and in part like a club. Their relation to it is much more personal than in a mosque, and the fraternities, in consequence, have come to have the position and importance of the separate church organizations in Protestant Christianity. As a consequence, in more recent times, the governments have assumed a certain indirect control of them. This, in Egypt, is exercised by the *Shaykh al-Bakri*, who is head of all the dervish fraternities there (*Adab al-Shaykh*, pp. 374 et seq.). Elsewhere there is a similar head

DHANAB (A), "Tail", the name of the star α in the constellation of Cygnus (Deneb), properly *Dhanab al-Azraq* to distinguish it from *Dhanab al-Ahad* = β in the constellation of Leo.

DHAR, state in Central India, under a Maratha ruler; area, 4,775 sq. mi.; pop. (1901), 1,21,115, of whom 9% were Musalmans. The greater part lies upon the fertile plateau of Malwa, including the historic forests of Māndla. The town of Dhār — pop. (1901), 17,792 — is a very ancient place, having been the capital of the Paramāra Rājaputras, from whom the present claims descend. It was occupied by 'Ala' al-Dīn in 1200 A. D., and became known as Dīkha Dhar from the large number of saints buried here. In 1309, Likhwar Khān, Ghori, the governor from Delhi, founded the independent kingdom of Malwa, the capital of which was moved to Mandla by his son. The fort, which still stands, is said to have been built in the time of Muhammad b. Tughlak (1325—1351). Two mosques are constructed out of remains of Hindu temples; one of these, built by Likhwar Khān, is known as the 15th Masjid from an iron pillar, now broken into several pieces, which resembles the more famous iron pillar at Delhi. An inscription on it records the death of the emperor Akbar at Dhar in 1598. The other is popularly called "Rājā Khudj's School", because the floor is paved with slabs inscribed with rules of Sanskrit grammar. On the bank of the Mithā is a portion of a Sanskrit play, and on two pillars a curious epitome of Sanskrit inflectional terminations, cut so as to resemble a snake. Among the monuments are those of 'Ala' Allāh Shāh Cāngal, who is said to have converted the Hindu Rājās to Islam before the Musalman conquest; and of Khāikh Kama' al-Dīn, with an inscription in Kufic character on a blue tile, recording its erection in 1457.

Bibliography: Central India Gazetteer, Vol. v, pp. 389—513; *Journal of the Bombay Branch of the Royal Asiatic Society*, xix, No. 2, and xxi, pp. 332—354; *Archaeological Survey of India, Annual Report 1904—1905*, p. 43 sq. (Calcutta, 1906). (J. S. GERRON.)

DHARRA, a word meaning something very small such as an ant or a speck of dust, which is used by Muhammad in the Korān to indicate the perfection of various qualities of God. For example the perfection of his justice: "And will not wrong any one even by the weight of a *dharrā*" (iv, 44, and cf. xxi, 7-8); the perfection of his knowledge: "The weight of a *dharrā*, on the earth or in the heavens, would not escape your Lord" (x, 62, and cf. xxi, 3 and cv, 59); the greatness of his power: "call upon those whom you believe in exist besides God; they have no power in heaven nor on the earth, not even as much as the weight of a *dharrā*" (xxiv, 20).

According to Zamakhshari's commentary on Sūra iv, 44, *dharrā* is a small ant; the variant reading *harra* "ant", is actually found in this passage in stead of *dharrā*; according to Ibn 'Abbās, the *dharrā* is what one obtains by dipping his hand into dust and then blowing upon it.

The word "atom" best translates the term. But the word *dharrā* is not used by Arab writers to express the notion of an atom in the philosophic sense; they are rather: *dhira*, "part". On the philosophical atom see the references in the article *ATOMIC*. (R. CANE and VAND.)

DHARWAR, the southernmost district of the Bombay Presidency of India, lies between 14.17 — 15.50 degrees North Latitude, and 74.48 — 70 degrees East Longitude. Owing to its remote position, it remained for long free from Muhammadan control; but after the capture of the Fort of Belgam from Vijayanagar by the Bahmanī King, Humāyūn Shāh, in 1472 A. D., most of Dharwar also came under the Bahmanī rulers and passed on their fall to the Adil Shāhī kings of Bijāpūr. For a time the country passed again under Vijayanagar, but from 1573 to the destruction of their house by the Emperor Aurangzeb in 1686 it remained under the Ingāpūr rulers. It was afterwards under the Nizām of Hyderabad, and then under Haider 'All of Mysore, and much fierce fighting took place in it between the latter and the Marāṭhas. The last and the British besieged Dharwar Fort in 1790 and captured it from Tipu Shāh's Governor Badi al-Zaman Khān. On the fall of the Marāṭhas the district passed under British rule in 1818. The Muhammadans in the district number rather over 100,000 and form 12% of the population. In Dharwar City they form nearly 20% of the inhabitants. There are a few small Jagirdars among them. The soil of the district is hilly and wooded; the soil is a brownish plain of black cotton soil.

Bibliography: *Gazetteer of the Bombay Presidency*, Vol. xxi. (H. C. FARNHAW.)

DHAT. (See *III*.)

DHAW. (See *II*.)

DHAWI. (See *III*.)

DHIL. (See *III*.)

al-DHILAB (Arabic, "wolf") a South Arabian tribe. Their land lies between the territory of the Lower 'Awālik (q. v.) and the Lower Waḥhīl (q. v.). There are also considerable settlements of the Dhilab in the country of the Lower Waḥhīl itself, the villages of which are mostly occupied by them. The soil is infertile and mostly pasture-like pasture land. In the east of the district is a mountain of some size, the Jebel Hamra (over 4000 feet high). The chief place is the fishing village of Hāwra (al-Hiyā) with an important harbour.

The Dhilab are a very wild, warlike tribe of robbers and are therefore feared throughout South Arabia. They are Kahlilī (free, independent tribes) and are considered as genuine Hilmān; their slogan (*shāhā*, "war") is: and *dhil* (Arabic, *dhilayyar* (Hilmān) "I am the wolf of the Hilmān"). They have no common Sultan, and the various branches of the tribe are ruled by Khalkha, called *dhil* ("father"), whom they only heed in case of war. The most influential branch of the Dhilab lives in 'Asgha (Dhila, 'Asgha).

Bibliography: v. Malzan, *Reise nach Südarabien* (Braunschweig 1875), p. 224, 235—238; Comte de Landberg, *Arabien*, iv. (Leiden 1886), p. 19 et seq. v. (ibid. 1898), p. 230 et seq. (J. SCHNEIDER.)

DHIB, the wolf, is described as extremely malignant, quarrelsome and cunning. When a large number of wolves are together, no one separates from the flock as they do not trust one another; when one becomes weak or is wounded it is eaten by the others. When asleep they keep the right and left eye open alternately to keep a watch on another. When a wolf is not a watch for an opponent, it howls till whom come

to unchastity in law-courts, protection under criminal law and in marriage. Of course all these points have been and are confused with very varying degrees of rigor. On the other hand, the Muslim guarantees them security to life and property, protection in the exercise of their religion and defense against others. They may repair and even rebuild existing churches, but not erect new ones or new ones. Nor in the exercise of their worship may they use so offensive publicly. Their life, public and private, must be of a quiet, inoffensive nature. And they are not *dhimmis* of the Muslim state. Rather, each non-Muslim community governs itself under its responsible head — rabbi, bishop, etc. — who is in touch of communication with the Muslim government.

Etymology: Joyntoll, *Handb. des Islamischen Gottes*, pp. 350 et seq. and references there; Hughes, *Dict. of Islam*, pp. 710 et seq. — a good statement of the legal situation as to marriage, inheritance, bequests etc.; K. J. H. Grottel, *Islamismus und Islam in Egypt in Old Testament and Semitic Studies in memory of William Robertson Harper*, vol. II, (Chicago, 1908); Howard, *Islam in Egypt* (Cairo, 1904), pp. 120 et seq.; Baladouny, *Islam* (ed. de Gizeh), p. 447 et seq. on *dhimmi*.

(L. V. MATHIAS.)

DHIRA', primarily *the* part of the arm from the elbow to the end of the middle finger; then the measure — a cubit. Containing no *dhira'* (hand-breadth) the measure is called *dhira' al-umma* (the cubit of the common people, the common cubit). Containing *uma* it is named *dhira' al-malik*, or king's cubit, so called because the *dhira'* of one of the Kings was *uma* hand-breadth. Also the instrument, of wood or iron, with which the length of the *dhira'* is measured.

Dhira' again is used of the foreleg of a sheep and goat, i. e. the part above the *hadd*; and the foreleg of camels, horses, mules and asses, i. e. the part above the *hadd*. The brand put upon this part of the leg is called *dhira'*, and is said to have been employed by the Saba, the *dhira'* and the *dhira'* Malik b. Sa'd. Sany *dhira'* is the name of one of the stars in the Gemini (*al-Dhira'*).

(A. S. FULTON.)

DHU (a) with a following genitive, "lord" or "owner" e. g. *Dhu 'l-Kutayb* "owner of the two powers" (the sword and the pen), an epithet of al-Faḥl b. Saḥl (q. v.), *Dhu 'l-Karad*, lord of the two Wastrates, a title among the Arabs of Spain, *Dhu 'l-Yaḥsin*, he of the two right hands, an epithet of Yāḥya b. al-Ḥusayn (q. v.); also "the man who" to express ownership, e. g. in clan names of South Arabia, cf. Kämpfner in *Zeitschr. der Deutsch. Morgenl. Gesell.*, liv. 624, often also in the plural, *Dhūm*, *Dhūm*: cf. Sauek *Sturgenj.* *Stuba* L, 115 et seq. The word is derived from the demonstrative pronoun *dhū* and along with the functions of a man has adopted the inflexion of one; Gen. *dhū*, acc. *dhū*. The feminine is *dhāt*, which not only means "female owner" or "mistress", but also has the meaning of "being" and in this meaning has given rise to new words like *dhāt*, *dhāt* "pertaining to being". The plural in classical Arabic is *dhū*, all (besides *dhūm*, see above). A number of compounds follow.

DHU 'I-FAḤAR (a.) the name of the *zamra* sword, which Muhammad obtained as booty in the battle of Badr;

it previously belonged to an infidel named Maḥabbih b. al-Ḥadīdī. The name of the sword is connected with the expression *Saḥl Maḥabbih* "sword with the notch". It is mentioned in several *ḥadīth*, which have been collected, for example by Ibn Ḥaḥl, u. a. (near the end, not yet printed) among the *Shawā'id* in the section *fī Saḥl al-Faḥl*. According to one of these traditions the sword bore an inscription referring to the blood-money which ended with the words *al-ḥadīth* *dhū* "no Muslim shall be slain for an unbeliever". Its excellence was proverbial in the *Ḥijāz* there was a saying, *dhū 'l-Faḥl*. These words are a very popular inscription to this day throughout the Mohammedan world on the beautifully engraved sword of the noblest ages. The sword passed from Muhammad to 'Alī and was afterwards in the possession of the 'Abbasid Caliph. It certainly was originally two-edged like all ancient Arab swords. Later when swords with only one edge were the rule, this sword was imagined to have had two points; it frequently appears in this form as an ornament in art, cf. the reproduction on the accompanying plate.

Dhu 'l-Faḥl finally also became a man's name, which is found more particularly among Shī'īs.

Etymology: F. W. Schwarzinger, *Die Waffen der alten Araber* (Leipzig 1886), p. 150.

(E. MATHIAS.)

DHU 'I-HIJRA, literally "Owner of the Pilgrimage", is the last month of the Mohammedan year, so called because the Mohammedans to Mecca (*ḥajj*) and the religious ceremonies associated therewith are performed in it, occupying the seventh, eighth and ninth days of the month. In no other month can a visit to the sacred city bear the name of a pilgrimage.

(A. S. FULTON.)

'I-KADA, "Owner of the Force"; the seventh month of the Mohammedan year, so called because during that month the ancient Arabs waged no warfare, but engaged in peaceful occupations.

(A. S. FULTON.)

DHU 'I-KADR, a Turkoman dynasty, which ruled for about a century and a half in Malaya and Aḥḥān, and was founded about the middle of the 13th century. Zān al-Dīn Karāḥa b. Ḥu 'l-Kadr is said to have been the first of the line; he was succeeded by his son Khālīl (1261, 782—788 A. H.). Karāḥa conquered Aḥḥān, Khālīl Malacca, Malacca, Kuantan and Behean, but the continuous struggle as to the date of these conquests; both fell to battle with the Egyptian governors of Damascus and Aleppo. Khālīl was succeeded by his brother Saḥl Beg (788—800); he defeated the Egyptians, was recognized by them as lord of Aḥḥān and finally murdered by an emissary of Sulṭān Barḥīk. His nephew, Nāḥī al-Dīn Muḥammad, son of Khālīl, lord of Saḥl, took over the reins of government (800—840 A. H.); within the first period of his reign falls the expulsion of Khālīl Ḥaḥḥ al-Dīn, ruler of Siwa, and the conquest of Malacca and Behean by Sayyid I. Naḥī al-Dīn had married a daughter of Khālīl Ḥaḥḥ al-Dīn and after the latter's death he gave his brother-in-law Zān al-Aḥḥān a kindly reception (*Ḥadīth*-*Ḥadīth*, p. 34). This date, whose story had been borrowed by the Turkomans during the reign of Siwa, occupied Aḥḥān and the lord of the *Dhu 'l-Kadr*, attacked Malacca and Behean and

laid the whole country waste, whereupon the Dhu 'l-Kadrighis submitted to him (Sharaf al-Din, ed. Petia de la Croix, v. c. 16). On his return from Syria, in the beginning of 1301, he suddenly fell upon the Dhu 'l-Kadr Turkomans who were leading a nomadic existence around Tadmur and drove off their herds of cattle (Sharaf al-Din, *op. cit.*, v. 28). After Timur's withdrawal we find Nasir al-Din in alliance with Sulaym Mehemmed Celebi who had married one of his daughters (Lanckl. *Hist.*, 412); his son Sulaiman Beg in 815 A.H. accompanied Mehemmed Celebi on his campaign against the latter's brother Musa Celebi (Said al-Din, v. 264; Lanckl. *Hist.*, 432 et seq.). At a later period we find him involved in a struggle with the Karamanoghlis: the Karamanoghlis; Sulaym al-Mu'ayyid supported him and granted him Karamiya in 844 A.H.; Murad IV, afterwards conquered the town and handed it over to the Dhu 'l-Kadrighis. Nasir al-Din died in 840 after reigning over 44 years. Bertrandon de la Broquière, who journeyed through Asia Minor in 1433, found Turkomans of the Dhu 'l-Kadrighis at Hama (p. 102) and in another passage, (p. 119) he mentions that this prince had at his disposal 23,000 hammer darters 'Turquemen'.

Nasir al-Din was succeeded by his son Sulaiman Beg (840-858), who had been Beg of Malatya during his father's reign. In 843 (1440) he gave his daughter Shih Khân to Mehemmed, afterwards the third sultan of that name (Said al-Din, v. 398 et seq.; Lanckl. *Hist.*, 424). As Dukes tell us, Sulaiman Murad II. wished this alliance in order to have an ally in the prince of Dhu 'l-Kadr against the Karamanoghlis and the Kara Yönl.

His successor was his son Malik Arslan (858-870 A.H.), to his reign Ezan Hasan seized Chargat; he was murdered in 870, at the instigation of his brother Shihbudak by a Mulla in Mar'ash.

After his death his brother Shihbudak was installed by the Mamluk Sultan Kasr al-Din while Sulaym Mehemmed II. granted another son of Sulaiman Beg, Shihbudak, domination over the tribes of Dhu 'l-Kadr and Hozak. Shihbudak died in Egypt in 877 and left the throne to Shihbudak who was finally taken by the Egyptians in 877 and executed. Shihbudak did not however long enjoy his power; another brother 'Ala' al-Din was, supported by Sulaym Mehemmed II. rose against him in 884 (Said al-Din, i. 570 et seq. and ii. 163) and drove him out of his kingdom; Shihbudak was imprisoned by the Egyptians whom 'Ala' al-Din had been able to win to their side, and when in 895 he tried with the help of Bayazid II. to regain the throne from 'Ala' al-Din, he was defeated by him, handed over to the Egyptians and executed by them. Henceforth 'Ala' al-Din remained at peace with the Ottomans; his daughter 'Ala' Khân was the wife of Bayazid II. (Tashkôpézaré Kamul. i. 60) to whom she bore the future Sultan Seltan I. in 1407 A.D. On the other hand he came in conflict with Shah Isma'il of Tabriz, whom he had refused the hand of his daughter Beglu Khân; he had also taken the town of Diyarbakr after the fall of the Ak-Koyunlu. In 913 (1507) Shah Isma'il attacked 'Ala' al-Din in his own dominions, inflicted a severe defeat on him and deprived him of Diyarbakr and Chargat (Said al-Din, ii. 130; Lanckl. *Hist.*, 432 et seq.; v. Hammer, *Gesch. des Osm. Reichs*, ii. 145); one of his sons and two grandsons

fell into the hands of the Persians and were put to death by them.

Seltan I. finally destroyed the power of 'Ala' al-Din. On his return from the Persian campaign in 911 (1515), Khabib Shih Pascha was sent on a punitive expedition against the Dhu 'l-Kadr chief, who was thought to have taken up a hostile attitude to the Ottomans; on the 29th Rabi' II = 12th June a battle was fought between Shih Pascha and the aged Turkoman 'Ala' al-Din, who is said to have 60 years of age; his head and those of his four sons and thirty Turkoman princes were sent to the Sultan as trophies of victory (Faridun, i. 300; Said al-Din, ii. 293-297; v. Hammer, *Gesch. des Osm. Reichs*, ii. 425 et seq.). 'Ala' Beg son of Shihpascha and grandson of Sulaimanbeg was granted the thronus of the Dhu 'l-Kadr in place of 'Ala' al-Din; he had in his line before 'Ala' al-Din to Bayazid II. and distinguished himself in Seltan's campaign against Shah Isma'il. He afterwards accompanied Seltan I. on his Egyptian expedition and in the reign of Salim I. suppressed the rebellion of Mansur al-Din. He was then misrepresented to the Sultan by Faiz al-Pasha; Faiz al-Pasha entrusted with the task of chastising him, led him to meet him in his camp at Dinkâd and had him and his four sons put to death, (year 928; cf. Lanckl. *Hist.*, 759 et seq.). The land of the Dhu 'l-Kadr was made a Negherbeylik. Two grandsons of 'Ala' al-Din, 'Ala' Beg and Mehemmed Khan, sons of Shihbudak, also had escaped to Shah Isma'il, afterwards came to Sulaiman I. and received governorships from him; Mehemmed Khan died in 977 in Ramat (on him, cf. *Tabriz, Fawaid*, i. 1, 86 = i. 170 of the Oriental edition). 'Abd al-Karim Beg, a brother of 'Ala' al-Din, was brought a prisoner with his two sons to Constantinople in 1525, but his fate is unknown.

Under Ottoman suzerainty the Dhu 'l-Kadrighis enjoyed the privileges of a mediated ruling house (v. p. in the *Caribian* of Ewlyd, *op. cit.*) and appear in the 17th century with the *Klaidhmedli* of Stampé and the *Khân* of the *Kim* among the *'Amiraglio del Regno nungue'* (Sagredo, *Memorie storiche*, p. 1068 of the Venetian edition of 1677).

The name Dhu 'l-Kadr — Dukes writes *Tev-pârîk* (224; cf. *Surgudrat* in *Bertrandon de la Broquière, Descendunt in Sagredo*); Chalkokontyles and the *Historia Politica* confuse Dhu 'l-Kadr with the Torgud Turkomans of Isghel (Cilicia) and sometimes write *Tevpârîk* for Dhu 'l-Kadr, and sometimes *Tevpârîk* for 'Torgudlu' — has remained attached to the Turkoman tribes of Mar'ash; the former *Wyllet* Dhu 'l-Kadrighis conquered the Sanjak of Mar'ash, Malatya, 'Ain-Tab, Kara-Dhu 'l-Kadrighis and Sinemur ('*Ala' Ali, Karadunlu shahîr*, p. 22), with 2169 *hafa* (*simar* and *shahîr*), which turned out 5500 men ('*Ala' Ali, loc. cit.* 50). The *Wyllet* was also known by the name of land of 'Ala' al-Din.

Klaidhmedli: *Muhammadjimbashli*, ii. 267-271; '*Ali, Karadunlu shahîr*, loc. cit. p. 38-45; *ib.*, *Fahli shahîr* a *shahîr shahîr shahîr*, fol. 98 et seq. of my MS.; v. Hammer, *Gesch. des Osm. Reichs*, i. 175-179 (based mainly on *Muhammadjimbashli* in the more complete as yet unprinted edition); Cf. Schöfer, *préface* to *Bertrandon de la Broquière, Voyage*, p. lia. et seq. (following *Muhammadjimbashli*).



1100 I-PAKAR.

Representation of "Ali with the sword Ihtu I-Pakar on a mirror in the possession of Prof. M. Salernheim, Berlin.

ZAHIR AL-DIN KARAHYA (+ 780).

1. Ghazal 780-788.	2. Sulibeg 788-800. (Son, fight with Najir al-Din Mehmed: "Ali, <i>Ali</i>).	3. Ibrahim (s. 788 Lord of Kharpat: "Ali, <i>Ali</i> ; s. 819 sent to Mo- hammed I: Feridun, I. 157).	4. Ali (about 788: "Ali, <i>Ali</i>).	5. Oliman (about 788: "Ali, <i>Ali</i>).
Najir al-Din Mehmed, married a daughter of Kaji Buzhan al-Din of Sivast. 788 Lord of Sivast, reg. 800-846.		2. Hamza + 840 H. (Shahin-i 'Oliman).		
1. Suleimanshah 846-858.	2. Fays + after 840 (Shahin-i 'Oliman).	3. daughter, married Mehmed I.		
1. Malik Ar- kan 858-870.	2. Shashbadak 870-872; 877-884; + after 895. Shahkotak (889) taken prisoner and blinded by "Ali al-Bawla: 'Ali).	3. Shashbadak 872-877. + 'Ali beg 921-928. + 1. Nari Arslan, 2. Duwaz We- led (s. 926 executed with two other brothers: 'Ali).	4. "Ali al- Din (s. 884-921).	5. "Abd al- Kazak (921 banished to Constantin- ople).
1. Shashbadak (Lord of Kishkiri s. 905: Sa'd al-Din, H. 63 and 105).	2. Suleimanshah (Lord of Buzak; s. slain by "Alibeg 920: Sa'd al-Din, H. 257).	3. "Alibeg Khagan mar- ried Bahman (I. before 1467).	4. Beglakhani (sought as wife by Shah Khan).	
1. Mohammed Khan (+ about 977).	2. "Alibeg (about 949; + in Persia). Korakhan ("Ali, <i>Futū</i> etc., fol. 102). + Māfir Beg.			

(Saidhān of Coram, about 11. in Karsiyā, 'Alī, *Futū* etc. fol. 102).

Note: A place cannot be found for the Dhu 'L-Kadr Oghlu Karahbeg, who is mentioned about 830 H. in the history of Vargat Pasha (cf. v. Hammer, *op. cit.* s. 426 et seq.) in Lamsel, *Hist.*, 538 and 'Ashkharhān (p. 82). — That the Shashbadak Pasha, + 997 H., so often mentioned in Hun-
garian history, was descended from the Dhu 'L-Kadr Oghlu, has been examined by v. Hammer, *op. cit.*, H. 673 without good result.

DHU KĀR, the name of a stream in the land of the tribe of Bakr b. Wā'il (q. v., p. 604) between Wā'il and Kāfa. A battle bears its name which was fought between this Arab tribe and the Persians in which the latter were defeated. It is one of the best known and most celebrated of the *Asyām al-'Arab* (q. v., p. 218). Tradition varies as to the date of the battle. According to some it took place on the day the Prophet was born, according to most authorities however it was fought till after the battle of Badr (q. v., p. 559) and Muhammad is related to have said of it "the day was the first day the Arabs had won their rights from the Persians and through me they have been victorious". In many accounts two battles of Dhu Kār are distinguished. The battle is sometimes also called after other places near Dhu Kār, at which there were also fighting. — The accounts of the *Yarām al-Kār* gradually became much elaborated with new material — just as happened with the accounts of the battles between the Bakr and the Taghlib.

Thus were the popular names of the *Karab* *Harb* *Shahān* and *Karab* *Asghar*, (printed, Bombay, 1305).

Hittitgesch.: Tattari, *Annalen*, t. 1013-1016; 1028-1037; Ibn 'Abd Rabbih, *al-'Udā' al-farid* (Buldh 1302), H. 115-119; al-Bakri, *Geogr. Vert.*, ed. by Ferd. Wustenfeld (Göttingen 1877), H. 723-724; Moidān, *Maghamat al-Karab* (Cairo 1884), H. 325 — cf. G. W. Freytag, *Arabum Proverbia* (Bonn 1843), H. 537 —; Yāqūt (ed. Wustenfeld), I. 10-12; Mitwoch, *Prophet Arabum Papamentum*, (Bresl. Berlin 1849), p. 8. (L. Mitwoch.)

DHU 'L-KARNAIN, the "two-horned", a name always given to the individuals cited below, more particularly to the third. The two horns go back to an old mythological idea. Narman-Sin was for example represented as Adad with 2 horns (on the stele of Sasa; cf. *Pontif. & Sura*, I. pl. 1.). The two horns of Jupiter Ammon are well known. In Arabic, the name Dhu 'L-Karnain, the two meaning of which was not known to the Arabs

and which they therefore interpreted in the most varied and often quite ridiculous fashion, is known by the following persons:

1. **al-Kharrāz** (i.e. al-Akhar b. Mā al-Samī), the grandfather of al-Nūmān b. al-Munqir. He is said to have worn two long curled locks on his forehead; therefore to have received the name *Yhu 'l-Karnain*. According to Ibn Kuthayb's explanation he is the *Yhu 'l-Karnain* who is referred to in verse 16. 3 of Isma'īl 'l-Kāsi (Ahl-wanī, *See Dhawā*, p. 100).

al-Kharrāz (i.e. al-Akhar b. Mā al-Samī)
al-Nūmān b. al-Munqir

Whicher was a thunder-god in this *Yhu 'l-Karnain*.

2. The South Arabian king *Tubba' al-Aḥḥān* in *Yhu 'l-Karnain*. According to the South Arabian inscriptions in the *Yhu 'l-Karnain* mentioned in the *Kutub* (cf. under 3).

3. Alexander the Great is by the most frequently referred to as *Yhu 'l-Karnain*. He is mentioned by this name even in the *Kutub* (see xviii. 82 et seq.), after the original in the Syrian legend which arose in the 7th century A.D., in which Alexander says to God: "I know that thou hast caused hairs to grow upon my head, so that I may crush the kingdoms of the world with them". The Syrian legend is, as Nöldeke has shown, the source of the "Two-Horned" in the *Gordian*. For the details of this story and the accounts of Alexander the Great in the rest of Arabic literature see the article *Iskandariyya*. Among the explanations which the Arabs give of the name *Yhu 'l-Karnain* as applied to Alexander, I may mention the following: Alexander had two beautiful locks (*ḥarā* = *ḥarā*, see above) on his forehead; he was of noble descent on his father's as well as his mother's side, two generations (*ḥarā* = *ḥarā*) away during his lifetime; he was endowed with knowledge of the outer and inner world; he penetrated into the region of light and of darkness.

4. *Alī b. Abī Ṭālib* more rarely bears the name *Yhu 'l-Karnain*.

Iskandariyya: 1. *Lulu al-ḥarā*, xvii.

211; Winkler, *Arabisch-Syrisch-Orientalistik* (*Abhandlungen der Vorderasiatischen Gesellschaft*, 1901, 4), p. 138 et seq.

2. *Al-Bihar*, *Über die Isfahanische Sage* (Leipzig 1866, p. 70 et seq.).

3. Nöldeke, *Notizen zur Geschichte der Alexander-Sage* (*Denkschriften der Kaiserlichen Akademie der Wissenschaften, Phil.-Hist. Klasse*, 38. Vol., Wien 1890, v. *Abhandlung*), p. 27 and 33; *Lulu al-ḥarā*, xvii. 210 et seq.; *The 'Alī b. Abī Ṭālib* (Cairo 1310), p. 77; *Maṣṣūdī*, *Practical Hist.*, ii. 248-249.

4. *Ḥamīd* a. v. *Ben*. (E. H. H. H. H.)

YHU 'L-KIFL is an individual mentioned in the *Sūra* 21, in 38, in connection with a series of prophets, whose identity is wrapped in uncertainty. The Muslim commentators have only a very hazy conception of him and hesitatingly identify him with various people, chiefly Biblical personages like Joshua, Elijah, Zachariah, or Ezekiel. *Yhu 'l-Kifl* is a name of the prophet just as four other prophets have two names (*Yā'qub* = *Ya'qub*; *Yūnus* = *Yūnus*; *Isa* = *Isaiah*; *Muḥammad* = *Ahmad*). The view is definitely

advanced: *Iskandariyya*, I. 364, *Muḥammad al-ḥarā*, ed. C. F. Seybold, p. 681, that *Yhu 'l-Kifl* is an epithet of high according to some, e.g. *Yūf al-ḥarā* (*ḥarā*), a son of *Yūf*, whom God chose as a prophet to convert a heathen people for *Yūf* *ḥarā*, in *Shām* where he spent his whole life and died at the age of 75. The *Yūf*'s story that the sons of *Yūf* waged war against the heathen king *Lām* b. *Ḥarā* to whom they declined to give their sister in marriage and that *Yūf* was taken prisoner, stands quite alone. As his brother declined to sacrifice him, the king threw him upon a funeral pyre, but the angel of God protected him from a hurt death in the same way as *Abraham* had been protected from the fire with which he was threatened by *Nimrod*. *Lām* thereupon became converted with all his people. The accepted collections of *Ḥadīth* make not the slightest mention of *Yhu 'l-Kifl*, a point which critics place no value on the various legends about this individual. The legends have therefore been all the more industrious in finding motives for the *ḥarā* of this figure, which is quite colourless in tradition, by attaching inventions, all of which are connected with various meanings of the word *ḥarā* and the verbal stem *ḥarā*. First with the meaning "pledge" or "security" of the word *ḥarā*, *Yhu 'l-Kifl* is said to have pledged himself to the Prophet *Isa* (without coin, the *ḥarā*, he was according to some — *ḥarā* —), to whom he proposed himself *ḥarā* as a leader of the people of *ḥarā*, to fulfil three conditions: to fast by day, to spend the night in pious devotion and never to fall into a passion. In spite of the temptations of Satan he fulfilled these conditions. In the legends of *Ḥadīth* he gives the heathen king *Ḥarā* a written guarantee that the king will attain Paradise if he becomes converted or to be a guarantee for the payment of the ransom to *Ḥarā*. These legends are connected with the meaning of *ḥarā* as "double". *Yhu 'l-Kifl* enjoyed a double measure of God's rewards because he had done a double share of pious works. The name is connected with *ḥarā* to the meaning of "to attend to the maintenance of anyone", in a legend according to which he bore up sustained 70 (or 100) Israelites (or prophets) who were persecuted by a cruel king, in this story *Al-Bihar* (*See* *al-Bihar*, *Über die Isfahanische Sage* and Leipzig 1866, p. 70 et seq.).

Behind this *Yhu 'l-Kifl* a different sort of the same name is mentioned (*Yhu al-ḥarā*, *al-Bihar*, ed. C. F. Seybold, p. 190, l. 4 from the foot, et seq.), whose legend is however connected by *Ḥadīth* with the prophet *Yhu 'l-Kifl*. This *Yhu 'l-Kifl* was originally a sinful man, who took advantage of the indulgent position of a certain virtuous woman to tempt her to sin, but was restrained from actually sinning by her apparent compliance and converted to a virtuous life. He therefore was doubly (*ḥarā*) rewarded by God on the principle that a converted sinner is of more value in the eyes of God than

a pious man who never lets his *al-Fa'id* "and *Al-Ha'id* also *al-Ha'id*; cf. Bab. Talmud, Berakhot, 34b; Matthew, viii. 1; Luke, ix. 17; a type which often appears again with the latter moral application in edifying tales of the *Qisas* (e.g. the Jewish of Nathan De-Surab, the Muhammadan of *Imad al-Ashraf, Tazkirat al-Awliya bi-Tasfiat Ashraf al-Fakhri* [ish. Cairo 1270 H.], p. 354; in part also in *Sindhan*, ed. Haasgen, in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, lxx. 267). It is clear from the stories quoted here that the *Mashhurs* are not at all agreed on the character of *Uhu 'L-Kil*: whether he was a prophet or merely a pious servant of God (*'Abd Allah*). The champions of the first view rely solely on the circumstance that *Uhu 'L-Kil* has received a place in *Sura xvi* (*Surat al-Isra*).

Muslim local tradition has located tombs and holy places of *Uhu 'L-Kil* at various places in Muhammadan territory from Palestine to Baluch. See the references to these places in R. Hauer, *Nachrichten v. d. Terebinth* (Paris 1901) and my notes in the *Revue de l'Histoire des Relig.* xlv. (1902), p. 279. To two of these places in particular the memory of *Uhu 'L-Kil* is more seriously attached by Muhammadan tradition. One, the erstwhile association of which has now, according to G. G. Cameron's account (*Archaeological Researches in Palestine*, II. 308), been quite forgotten, is a *Kubba* at *Nabl* *Kant* in *Kail* *Maris* (near *Kail* H.). the name is also used in the earlier form in *Madh* *al-Din*, *al-Um al-Din*, p. 68, 7 and *Tasfiat al-Arabi*, xlv. 99, 13 near *Nablus*, in the district of which the graves of many prophets are located (cf. *Zeitschr. d. Deutsch. Paläst.-F.*, II. 15). In this case the identification of *Uhu 'L-Kil* with *Isa*, the son of *Isa* (see above) was proposed; the Samaritan scribe in *Kail*, the companion of *Isa*, son of *Nun*. Of greater importance down to recent times was the tomb of *Uhu 'L-Kil* in *Kail* (Muhammadan province the pronunciation *Kail*) formerly *Her* (the *Malaka*, on the left bank of the *Madaya* Canal, north of *Hille* in Mesopotamia (in the Wilayat of Anglud, Iraq: *Karsh*, *Karsh* *al-Mulki*) in which districts the tombs of many saints were located and honoured, without a doubt first by the Jews, (*Vallu*, II. 594). One of the latter certainly is the grave of *Ezekiel* which has been a highly revered object of pilgrimage from ancient times. On its importance among the Jews, see the sources quoted in the *French Encyclopedia*, v. 316, among which the account of the *Reignsburg* traveller *Petrus* (15th century) also gives an interesting account of the reverence paid to the tomb by Muslims (*Tout de l'Algerie* in *Revue de l'Histoire des Relig.*, loc. cit., p. 224). With the Muslims with which the Muslims always adopted the tombs of saints of other creeds (see *Revue de l'Histoire des Relig.*, loc. cit., p. 224) they have also taken this sacred place of Judaism within the sphere of their reverence and connected it with the mysterious *Uhu 'L-Kil*. This has also brought about a change in the original place name. During the reign of *Al-Jahid* *Al-Muhammad* (700 = 1300) the fanatic *Al-Jahid* *Al-Muhammad* *al-Din* *Abu 'L-Fadl* made an attempt to forbid the Jews access to the sanctuary founded by them and proclaimed it from the chancery as a place accessible to Muslims alone. This proclamation

gave the saint *Rashid* *al-Din* an excuse to overthrow this wall and bring about his execution (*Quintanilla, Histoire des Margraves de la Perse*, Paris 1836, p. cxiv et seq.).

His biography: A. The legend. See the commentaries on the *Qur'an* from the *Qur'an* referred to above, more particularly, *Tahawi, Tafsir*, xlv. 51-54; *Zamakhshari, Kashshaf* (Cairo 1307 H.), II. 53; *Fakhr al-Din al-Razi, Tafsihi al-Qur'an* 1284 A. H., VI. 185; *Tahawi, Annals* I. 364; *Imad al-Din* (Cairo, *Mahmudiya*, 1312 H.), p. 154-155; *Imad al-Din, Tadhkirat al-Awliya* (Cairo, *Mustafa*, 1295), p. 96. *Tadhkirat al-Awliya*, xlv. 99, v. 1. *Al-Muhammad* in *Fakhr al-Muhammad* (*Qasidat al-Muhammad*) collected the various accounts of *Uhu 'L-Kil* in his lost *Al-Fa'id* *al-Fa'id* (*Librairie de la Creation et de l'Histoire*, ed. Cl. Monod, III. 100, l. 3 from the text).

A. The tomb: *Nichols, Reisebeschreibung nach Arabien* etc. (Copenhagen 1776), II. 261-266; *Isaiah, Vindicta und Babylon* (London 1853), p. 500-501; *Isaiah, Reisebeschreibungen in Mesopotamien*, I. (Paris 1863) 243-246; P. Anasias *Cairo*, in *Al-Jahid*, II. 51-56; L. M. Anasias, *Almanach de Mesopotamien*, I. (Cairo 1910, *Almanach*.... de l'Institut Français de l'Archéologie Orientale 1910), p. 53; A. Nohlke, *Reisebericht nach Arabien und Mesopotamien*, in *Holsteinsche Reisebeschreibungen*, ed. by H. Groth, VII. 53-54 (where a photograph of the tomb is given). Illustrations of the tomb from various periods. The earliest in *Uhu 'L-Kil* *Simon* of *Uhu* (1563), *Vindicta* *al-Muhammad* (Venice 1659) from a drawing by an unknown artist made in 1563 (the tomb is here located on the bank of the *Tigris*); this view reproduced by *Job. Henr. Muller* in *Uhu 'L-Kil* (Hendelberg 1662) on p. 53 and *L. Carmoly, Histoire de la Terre Sainte* (Paris 1847), p. 459. *Imad al-Din, Tadhkirat al-Awliya* (Cairo 1295) (London 1837 reproduced in the *French Encyclopedia*, v. 315; most recent is *Imad al-Din* *al-Din* *al-Din*, *Uhu 'L-Kil* *al-Din*, in the *Revue de l'Histoire des Relig.*, 1911) III. 253, 254.

UHU 'L-NUN, *Amr* *al-Fa'id* *al-Muhammad* *al-Muhammad*, one of the most celebrated adepts of early Sufism was a native of *Abil*, born of Nubian parents; his real name was *Thawhan* but he is usually called *Uhu 'L-Nun* the Egyptian. He lived in Egypt and died at *Niza* (*Uhu*) in 243 = 860. He is mentioned among the "Palestines" (*Uhu*) and the "Syrians", i.e. "Syrian" (cf. *Tadhkirat al-Awliya*). His name is followed by the invocation "May God conceal his hidden state". Of this formula in the title of one of the articles of Book II. of the *Mathnawi* of *Rumi*. He is said to have lived unknown and his great sanctity was only revealed at his death. On the night of his death sixty-nine people dreamed that they heard Muhammad say: "I have just met *Uhu 'L-Nun* the friend of God". It is evident however that this lack of recognition signifies only that his sanctity was undisputed and not that he lived in obscurity for we find from the lives of the Sufis that he had disciples in his lifetime; his biographers say also that he had great influence over the people of Egypt, so much so that the caliph called him a saint and denounced him to the Caliph *Mutawakkil*. The latter man-

moned him in Baghdad and at last threw him into prison, but afterwards, impressed by his patience and overcome by his eloquence, sent him back in honour to Egypt. This incident shows the suspicion which Sūfism aroused in its early days. According to the *Notices al-ḥis* Dhu 'l-Nūn was the first Shaikh who openly professed the Sūfī doctrine.

In Book II of the *Magasiri* of Ḥisāl al-Dīn Rūmī occurs a long passage referring to these suspicions or to the astonishment caused by the doctrine of Dhu 'l-Nūn; his friends considered him a madman and had him confined. "When power is in the hands of the dissolute, says the poet, Dhu 'l-Nūn is necessarily in prison". In this passage the poetic is the symbol of spiritual knowledge despised by the vulgar who do not understand it.

Many sayings are ascribed to Dhu 'l-Nūn, for example the following: "The man of knowledge (*arif*) becomes more humble every day because he approaches each moment nearer his Lord".

"Mystic knowledge (*ma'rifā*) is the communication which God makes of his spiritual light to the depths of our hearts".

The surname Dhu 'l-Nūn which signifies 'the man with the fish' is applied to the prophet Jonah in Kor'ān, xlii.

Bibliography: V. al-Hudjrat, *Kashf al-Mahjūb* (transl. Nishabur), in the *Gift Memorial Series*, page 100—103; Ḥisāl al-Dīn Rūmī, *Magasiri* (transl. C. F. Wilm, London, 1910), li. 132—133; cf. also works dealing with the history of Sūfism, like the *Sefer* of Ḥisāl, and the *Memorial of Saints* (*Tadhkirat al-awliya*) of Ferīd al-Dīn 'Aṭar.

(B. CARRE DE VEAUX.)

DHU 'L-NUN. The RĀW DHU 'L-NUN was an influential Berber family of the Buwārs tribe, who migrated into Spain at quite an early period where, during the rebellions against Muḥammad I (338—373 = 352—386) and 'Alidālā (375—400 = 388—412) Amīr of Córdoba, they played a part as leaders of a robber band of rebels, northern of Toledo in Shantaberiza (Santarc de la Gomella), Velasco (Huesca) and Utiqish (Utiel). After the fall of the Caliphate of Córdoba in the first quarter of the 11th century the first independent king of Toledo of the new dynasty, Yaḥyā b. Muḥammad b. Yaḥyā was overthrown in 427 (1035—1036) by Isma'īl al-Zāfir b. 'Abd al-Rahmān b. 'Amr b. Muḥammad b. Dhu 'l-Nūn, who reigned till 429 (1037). He was succeeded by his son Yaḥyā al-Ma'mūn (429—467 = 1037—1074) the greatest figure in the dynasty, who enjoyed a long reign and made temporary conquests on all sides from the centre of Spain; he was succeeded by his weak grandson Yaḥyā al-Kādir b. Isma'īl b. Yaḥyā who only reigned at Toledo from 467—478 (1074—1085), in which latter year he won the kingdom of Valencia from the feeble hands of the last 'Amirid, with the help of Alfonso VI of Castile to whom he had lost Toledo, and ruled his new kingdom till his death in 1092 when it became a republic under Ibn al-Jayshī (1092—1094). The splendour, extravagance and luxury of the last Dhu 'l-Nūn became proverbial: *Ḥaṣṣ al-Buḥārī* "al-Buḥārīan feast" (like a Lucullan banquet).

Bibliography: Dory, *Histoire des Maures d'Espagne*, li. 160; iv. 5. 302; A. Vives,

Memorias de los Emiratos de España, p. 170—179 (the chronology differs somewhat from that adopted by Dory); *Al-Bihar*, x/3 al-ḥis li. 285, li. 673 et seq. 743.

(C. F. SKYRÖLD.)

DHU 'L-NUN BEG ARGHUN was the founder of the Arghūn dynasty (q. v.) of Sind. He was at first Governor of Ghaz and Sindh under Hāmān Bāksh of Herāt, and made himself practically independent at Kandahar. He began to extend his power southwards into Sind with the assistance of his son Shāh Beg. He was killed in 913 (1507) in a battle against Sulṭān al-Haṣṣ (See the *at. Arghūnshāh*, pp. 166—167.)

(M. LONGWORTH DAVES.)

DHU 'L-RUMMA, an Arab poet of the tribe of Banī 'Adī. His proper name was Ḥabīb b. 'Ikba b. Ma'ād (or Ma'ādh). His mother was called Zabys and belonged to the Banī 'Amī. He was a contemporary of Ḥamīd and Farazdaq and in the feud between these two poets took the side of al-Farazdaq but without in any way distinguishing himself. He also wrote satires on the tribe of Imra' al-Ja'is, who found a champion in the poet Ḥishām. As the latter could only write *rajaz* verses, with which he could not hold his own against the more elaborate metres of Dhu 'l-Rumma, al-Farazdaq had to come to his aid but afterwards went over to Dhu 'l-Rumma's side. The latter also became a parodyist of Bilāl b. al-Hadad, grandson of Abū Mūsā 'al-Ash'arī. The latter had, as every one knows, played a very unbecoming part at Ashjūb but this did not of course hinder our poet from representing Abū Mūsā's conduct at Ashjūb as a credit to his descendants. Dhu 'l-Rumma's love-poems were at first dedicated to a Beduin named Mīnyā; Dhu 'l-Rumma and Mīnyā are one of the celebrated pairs of lovers among the Arabs. Afterwards when she harshly rejected him, by her husband's orders, it is said, he turned his attention to a certain Ḥarīṣ but died soon afterwards —, according to one authority, of small pox. The year of his death is uncertain. Ibn al-Khalīkān says 117 (735—736); elsewhere 101 (719—720) is given. The *Atīf al-Aghāni* says in one passage: "he died in the Caliphate of 'Alid al-Malik". This could not be later than 86 (703). But as the RĀW who has been employed as Dhu 'l-Rumma's patron, as we know from Tabarī, only became chief of police in Egypt in 103, Rāḍī in 111, and deputy-governor in 118 (which office he held till 120), this early date for the poet's death is obviously wrong. Probably in the *Atīf al-Aghāni* we ought to read Ḥishām b. 'Abd al-Malik instead of simply 'Abd al-Malik or has actually to be done in another passage. If this suggestion is correct there only remains the date 127 which would quite suit Dhu 'l-Rumma's relations with Bilāl. All authorities are agreed that he died in the prime of life ("40 years of age") and was buried in the desert not far from Bagdād.

This story of his burial in the desert is perhaps a myth; but it certainly is entirely in keeping with the character of the poet. Dhu 'l-Rumma was a thorough Beduin: in appearance, habits and ideas and by no means least in his style of poetry. According to Arab critics his great strength lay in his mastery of *as-taḥlīl*. Ḥamīd al-Rāwīya regards him as equal to Imra' al-Ja'is in this respect. He was particularly skilled in describing

"sand, noonday heat, desert, water, camel-flee and snakes" (the *Kutāiba*); and his descriptions of nature are always described as very remarkable. Abū 'Amr says he was the last *Shāfī* (i.e. *Kutāiba*) poet, as Mu'ba had been the last of the *Kāfī* poets. But he lacked the power to write effective panegyrics and biting satires. This was doubly disadvantageous to him. At one time the Arab *ḥakīm* looked him the rank of a classic (*ṣāḥib*); indeed they were on the whole inclined to deny him the credit of being a poet of genius (*muḥallif*) (*Agāḥī*'s cordial); but then — and this was probably still more unpleasant for him — throughout his life he was poor, although he was a notorious sponger and "often came among the country people as well as to Kufa and Basra to take part in wedding feasts" (*Agāḥī*). To complete this sketch of his character we must add that he plagiarized the works of his predecessors and even of his contemporaries in the most shameless fashion. Mu'ba in particular bitterly complained of him in this respect; he is even said to have simply appropriated whole poems by his brother. On the other hand it is right to point out that al-Burāda's stole certain verses from Dhu 'l-Rumma, because "he was more worthy to have written them", and that the Arabs of this period were, if possible, even more lax in their regard for the ownership of literary products than at the present day.

On the whole Dhu 'l-Rumma was less a poet than a clever maker of verse and a compiler. That he was not a born poet, he himself acknowledged, according to the Arab authorities. We are also told that he was able to write; he is actually *ḥakīm* to have concealed this fact because it was considered a disgrace among the Beduins (or perhaps rather among the poets of the old school?). He had further a considerable knowledge of the ancient poetry and lexicography, as he showed on more than one occasion. He used to settle the genuineness or falsity of poems, the meaning of words, etc. As an authority on the vocabulary of the Beduins he plays an important part in the Arab lexicography. Yāqūt likewise frequently quotes him in his geographical dictionary on account of the many place-names which occur in his poems.

Bibliography: *Kutāb al-Aghāni* (3rd ed.), v. 172; tit. 61—63; xi. 123, 166; xvi. 110—127; xvii. 153; Ibn Kutāiba, *Kutāb al-Shaṣṣa*, p. 29, 37, 333—342; Tabarī (ed. de Goeje), s. Index v. *Diḥāḥ al-Burāda*; Ibn Khallikān (ed. Wüstenf.), No. 534, (transl. by de Slane, ii. 447); Yāqūt, *Ma'āḍim* (ed. Wüstenf.), i. 174 etc., *Suwayd*, *Diḥāḥ al-Rumma* (Paris) (Diss. Bonn, 1874), p. 1—3; Brockelmann, *Gesch. d. Arab. Litt.*, i. 58 et seq. (where 107 is the date of his death is a misprint for 101); Goldziher, *Abhandlungen zur Arabischen Philologie*, I. 83, 94 et seq., 137 (Note), 110 et seq.; Doi, *Muslimanische Studien*, i. 113.

(A. SCHAEFER.)

DHU 'L-SHARĀ, an ancient Arab deity. According to the Arab tradition he was a god who owned a reserved grazing-ground (*ḥayā*) among the Dawites (Wüstenf., *Geographische Tabellen*, 10, 2) with a hollow into which the water trickled down from the rocks, which is in agreement with the fact that the name 'Abd Dhu 'l-Sharā is found in this tribe. According to al-Kalbi (Wü-

stenf., 10, 2) also, this deity was worshipped among the related Ham 'Idjārah (cf. also Lane, i. v.), according to whom the site of his cult was al-Sharā. We meet with Dhu 'l-Sharā (Dumna) on more historical ground as the chief god of the Nabataeans, in whose inscriptions from Petra, the land east of Jordan and as far as al-Hijāz he is often mentioned. His chief sanctuary was in Petra where a large black, quadrangular ashewn stone was dedicated to him in a splendid temple. He had another important sanctuary in Soada which was called Dionysian after him. His festival was celebrated here in August which is certainly connected with the fact that he was identified with Dionysos as the god of fertility, particularly of the vineyard. In Petra and Elam, on the other hand, his festival according to Epiphanius, fell on the 25th day of December on which day "the virgin called Xaxar in Arabic and Dumna both of her (*ḥayā*)" were worshipped with Arabic hymns. How much reliance is to be placed on this statement is however uncertain, even the meaning of the word Xaxar being doubtful. It naturally reminds one of the Arabic *ḥayā*, "a young maiden with breasts developed", but it is also possible to connect it with *ḥayā* "cave" (cf. the *Kaḥa* in Mecca) according to which interpretation the god was thought to have been born from the stone.

As the compound form shows, Dhu 'l-Sharā is not a real name but an epithet of a god, whose actual name and original character is still unknown to us on account of the meagreness of our sources. That he was the sun-god, worshipped by the Nabataeans (Sihbe, vii. 4, 5), is only a possibility. He certainly only acquired his Dionysian character in a civilised land, in which connection it is important to note that an early writer — Herodotus (ii. 5) identifies the Arab god Dhu'al with Dionysos. One may even ask whether the god who bore this epithet was everywhere the same. The answer to this question depends on the meaning of the epithet and at this point so many possible variations offer themselves that it is scarcely possible to come to a definite conclusion. The lexicographers give the following meanings for *Sharā*: district, road or mountain. As they give as an example of the first meaning *Sharā* (*Sharā*) 'l-Hamm, "the neighbourhood of a sanctuary", the name might be interpreted as: owner of such a district, which would of course be applied to various gods. The word appears also, however, as a place-name with or without the article (cf. Steph. Byzant, 337, =: *Ḥarāḥ, ḥarāḥ; ar. ḥarāḥ ḥarāḥ* 'Arāḥ and according to the geographers was applied amongst other places to a hill in the land of the Tāḥites and a place near Mecca, where according to the *Diḥāḥ* of the Hudhailites (ed. Wellhausen, 276, 2), water was to be had and gazelles to be found. A place called *Sharā* is also frequently mentioned where many lions were to be met with (e.g. *Arāḥ*, ed. Wright, 33, 34, 35, 36, 37). The place near Mecca could most easily be identified as the Dawite Dhu 'l-Sharā (cf. *Bibl. Geogr. Arab.*, vii. 316). It is on the other hand more natural to connect the god of the Nabataeans with the district of al-Sharā (i) which practically coincides with the ancient Edom although, in spite of the equation proposed by Lagarde, it is still somewhat risky to identify *Sharā* and *Sharā*.

DIBAB, an Arab tribe, belonging to the Middle group. They were the descendants of Mu'awiya b. Kilab, who was called al-Dibab because of the color of his ~~eyes~~ (Dibab, Qabab and Mu'ayyid). Their genealogy is: Mu'awiya b. Kilab b. Rabi'a b. Amir b. Safa'a b. Mu'awiya b. Bakr b. Hawala.

They dwelled in the district of Kuna Darya in the Nadir territory.

The following settlements of the Dikhs are mentioned: *Maas* (bad Koi, *Maas* (bad Koi) and *Tulsh*; mountains: *Akheun*, at *Mawahoniy*, *Maas* (bad Koi), at *Yahm* (a large black hill), *Kalsh* (with *Maas* at *Kalsh*), at *Shanara* (a large mountain with *Maas* (bad Koi)), *Namra* (bad Koi), *Shanara* (a large mountain, one day's journey in length), and *Shanara* (a black hill with one day's journey), etc.

The following were Waddi of the Qiblah: (Hijab) al-Haddar, al-Halya (in common with the Hijar b. Kabb), Habb (Haw), Hadd and Turaba (a large W. with palm-tree and cactus); in common with the Hadd and 'Amir b. Habb; watering-places: Aqab, al-Awara, al-Naridan (near Dera Ghaidi), Hadda, Tharafa, al-Hisar, al-Qhadir, Haddara, al-Sabbah, al-Shaharima, Safala, Ma'ab and Manay, etc.

Bibliographie (bn n-Arch, Chronicon (ed. Tournberg), ul. 172; Vahm, *Mu'jam* (ed. Wittenfeldt), l. 60, 209, 371, 553, 663, 791, 831, 924; ll. 38, 78, 156, 359, 466, 477, 553; ll. 293, 344, 826; lv. 50, 233, 574, 814, 985, 1012 auch Index a. v.; bn Katalim, *Asch al-Mu'asaf* (ed. Wittenfeldt), p. 43; Muhammad b. Ischak, *Uwar der Glückseligkeit u. Terschelenheit der Arabischen Stammnamen* (ed. Wittenfeldt), p. 34; F. Wittenfeldt, *Genealogische Tabellen der Arabischen Stämme und Familien* (Nottingen 1852, part II), handschriftl. Table E 37; do., *Register zu den Genealog. Tabellen*, (Hm. Slugs 1853), p. 154 und 159.

(1. 5244. 21774.)

ḌIBĀRĪ, a variegated silk cloth (silk). **ḌIBĀRĪ** is an Aramized form of the Persian *diḥā* or *diḥāb*, which means a coloured cloth in which warp and wool are both made of silk (*subrahma*, Arabic *shrahm*). **ḌIBĀRĪ** probably first entered Arabic through the Aramaeans in any case; the word was known by Shuhaimmūd's time, for it appears in a poem by Hārūn b. Ḥishām (*ʿAṣā al-ʿAghānī*, iv. 17, according to *ʿIṣṣanāt al-ʿArab*, *ʿIṣṣanāt*, iii. 40). The derivation from *shrahm* = *subrahma* or *shrahm* = 'cloth of the split' (*ḍibā* = *shrahm*) is of course a popular etymology.

In spite of the interdiction of the wearing of silk, *dhūḍī* was frequently used in the East in the middle ages as a material for masculine dress. It was especially used for robes of honour. At the *Ḥajj* in Calcutta there was a separate *dar al-dhūḍī* (Makbul, *Aḥḥad*, i. 464; cf. Karabekir, *Die Pers. Neddharer Suraudschah*, p. 84), in which this material was supposed to be manufactured but was probably only made up. The fabric itself is well as the name came from *dhūḍī* Persian; the frequent description of *dhūḍī* as *Khamrawān* is probably not merely a picturesque epithet but a direct reference to its origin. *Dhūḍī* was certainly a highly prized article of commerce, on which the *Ḥajj al-ḥajj al-Makbul* of *Ḥajj al-Ḥajj* of Abu l-Faḍl Ḥijāzī, as the *ʿAḥ al-ḥajj al-Makbul* (Calcutta 1318), p. 25, says: "There are several kinds

of Dildahy, some of which are used for clothing and some for hanging up and spreading out (as carpets). The best quality is that which is beautifully dyed, the designs (patterns) on which are neatly arranged, the silk fine and the web thick, the colour shining, the weight heavy, and which has remained free from traces of fire during the process of smothering (*jo shun-fan-shai*, probably a finishing process). The poorest quality is that which possesses the opposite qualities. The quality used for cutting out for clothes should measure 120, that for spreading out and hanging up 300 spans (*shih*); the piece (*shai*). It may however be more or less; but if it is not sufficient to make a garment, it is a most serious fault, for it cannot be cut up and it is difficult to find a use for it. Even when one finds a similar piece, it is hardly possible to obtain permission to cut a piece out of it to make up the necessary amount¹⁴. Numerous pieces of silk preserved in our museum ~~are~~ be claimed to be ditah.

On account of its beautiful appearance and its popularity the name *Shibui* or *shibuya* has been transferred to all sorts of other things; for example the prefix to a poem or book is called *shibuya* on account of its bold style; the same name is given to the grain of a wood or of a stone. (Shibui's glossary); for other meanings see the distinctions. In certain connections *Shibui* and the words connected with it have come to mean beautiful, brilliant, elegant. *Shibui* *ak-hu-ten* is a name used by the Maids for Shinsu xi—xlv, the so-called *ten-ju-ten*, which take their name from the cursive letters \Rightarrow which introduce them.

(1' 11. Previous.)

PIKAN, now more correctly pronounced **PISTAK** (Yafar. II. 717: Qibiyā; Shabl at-Zahid, ed. Kowalew, p. 220, 4: Qibyan; Ibn al-Jallāh at-Umari, *Ta'rif* (Cairo 1312), p. 104, 1: Qibān); an ancient city in Moab, the birth of the Old Testament, on the Roman road, which is however known to have been used as late as the Mamluk period, between Jabbāh and al-Mukha, became famous in 1868 as a result of the discovery there of the inscription of King Moab (the Moabite Stone). — Cf. A. Merrill, *Arabic Pictorial*, I. 376 ff. seq.

ABUL (or a person known "an old she-camel"), the pen-name of a famous Arab poet of the 'Abbasid period. His real name, according to the *Kutub al-ʿArabiyya* was Muhammad while other authorities say it was al-Hasan or 'Abul-Rahman. His *Amiya* was Abu 'Ali or Abu 'Izzat, the ancestor Razvi was a client of 'Abul ~~XXXX~~ b. Khalaf the Khurasani who was secretary to the Caliph Umar b. al-Khattab.

Al-Mu'll was born in 128 (765), his birthplace is unknown. His family was settled in Baghdad but originally belonged to Kufa, though some say to Karakisiya (Circassia). The poet certainly spent his youth in Kufa, as the result of an unfortunate circumstance he had to remain in confinement for a considerable period and wandered about the country in the company of all sorts of rogues and vagabonds. He then appears to have resided in Baghdad, where he made the acquaintance of the poet Ma'alluq b. al-Walid who introduced him to poetry. By a fortunate chance he came to the court of Harun al-Rashid.

The following facts are definitely known regarding Dibil's further career at the court of Hārūn and al-Amin. He was first for a period prefect of the town of Simlūkhā in Ṭaghazistan, a *nahiyā* (district) of Khurāsān. As his immediate superiors, *Wāsiṭ* (Abū Ḥayyān, s. v. Simlūkhā) mentions two persons: al-ʿAbbās b. Ḥajjār and Muḥammad b. al-Aḥmad. Probably these two individuals are in reality only one, viz., the al-ʿAbbās b. Ḥajjār b. (ʿ) Muḥammad b. al-Aḥmad, mentioned by Jahān (lii 609 and 612). This man (apparently a member of the *ṣayyid* clan) was governor of Khurāsān from 773—775 (789—792) in the reign of Hārūn al-Raḥīm. The period of Dibil's prefecture should most likely be placed in the same period. — Shortly before 800 (815-816) he made the pilgrimage and proceeded to Egypt to his fellow-tribesman al-Muḥallib b. ʿAbd Allāh, who was governor there from 798 to Rammadhān 800 (813—April-May 816). He wrote panegyrics on him and was handsomely rewarded and appointed prefect of ʿUwān (Assuan). But he lost the favour of his benefactor and was soon dismissed because of lampoons on him (which probably however were composed at an earlier period).

Soon afterwards he appears to have been again in the ʿIrāk but when al-Ma'mūn's uncle the singer and astrologer Ibrāhīm b. al-Muḥallib was chosen Caliph during the absence of the Caliph in Khurāsān by members and clients of the family of ʿAbbās in Baghdad (25th Dhū ʿl-Hijja 207 = 14th July 827), Dibil wrote bitter lampoons on him and the ʿAbbāsids in general; "If Ibrāhīm is strong enough to bear the bludge of the Caliphate, then Muḥarrir, Zuhayr and Malik (three professional singers) are qualified to succeed him" "How is it possible — it surely cannot be — that one possibility should inherit the Caliphate from another". Ibrāhīm was naturally enraged at being classed with "strolling people" and when he had again obtained the latter's pardon, he demanded that Dibil should be punished in the severest fashion. But the Caliph, as can easily be understood, took such a thorough intellectual delight in these verses that he forgave the poet everything that he had said against himself and his family, even a verse in which he pointed himself out belonging to the same tribe as his brother's executioner (Ma'mūn's general ʿUthayr b. al-Huwaymī, the conqueror of Baghdad).

This story is by no means improbable. But the slaying of the Baghdad ʿAbbāsids and the proclamation of Ibrāhīm had its origin in the fact that during his sojourn in Khurāsān al-Ma'mūn had appointed the eighth Shiʿite Imam ʿAlī b. Mūsā ʿl-Riḍā (see *lii* 111-112) as his successor. Dibil was a thorough-going Shiʿite throughout his life. He wrote panegyrics on ʿAlī al-Riḍā and was rewarded by him with a robe, which he preserved as a relic. He is also said to have received from him 10,000 dirhams which the Imam had ordered to be struck in his own name (*Ḥaḥḥat*, xlvii. 42 et seq.). Ma'mūn's possibly only feigned friendship to the ʿAbbāsids may have induced Dibil to make his peace with this ruler. In any case in the period following he wrote several panegyrics on the ʿAbbāsids. ʿAbd Allāh b. Tūḥ b. ʿAlī is said to have recited some of them to the Caliph.

Dibil maintained himself in the Caliph's favour for a considerable period, possibly the

latter saw in him a useful poet. Nor was he injured by the enmity of Ibrāhīm b. al-Muḥallib, who was again reconciled to the Caliph, nor of the Mozallimī *Ḥaḥḥ* ʿAbd al-ʿAzīz, while the Caliph simply took a delight in Dibil's biting lampoons on his secretary ʿAbū ʿAbdallāh. But ʿAlī al-Riḍā died at the end of Safar 203 (Aug.-Sept. 817) and on the 29th Dhū ʿl-Hijja 207 (13th April 823) the ʿAlid national flag of green was replaced by the black of the ʿAbbāsids. This is the latest date then (207 = 823) at which Dibil may have returned to his hostile attitude to the ʿAbbāsids. To this date or possibly a little later may be placed a poem in which Dibil describes Hārūn al-Raḥīm in the worst of men and the ʿAbbāsids as a whole as even more unworthy of the throne than the ʿUmayyads.

Shortly before this breach of friendly relations with the ʿAbbāsid court another feud had begun, which was to occupy the attention of a great part of Baghdad society for years if not for decades: Dibil's quarrel with the poet Abū Saʿd al-Maḥallī. The latter lauded the North Arabians (Nasabites) and poured scorn upon the South Arabians (Khalibites), while Dibil was the reverse. While Abū Saʿd for long exercised a certain moderation in his lampoons and at the same time could not break away from the forms of the old Beduin *qasida*, Dibil assailed him with the vilest abuse and expressed it in the language of the gutter. It then came about that only scholars cared for Abū Saʿd's poems, while on the other hand his opponent's verses were sung by the youth of Baghdad as street-ballads to which Dibil himself contributed his share. This feud lasted into the reign of al-Ma'mūn's successor, al-Muṭawakkil; for a poem by Abū Saʿd has survived in which he endeavours in the last verse to draw this Caliph into the feud against Dibil.

Al-Muṭawakkil himself, the eighth ʿAbbāsid Caliph, received a severe chastisement from Dibil on his accession and on his death the poet is said to have exclaimed "a Caliph has died whom no one laments and another has succeeded whom no one rejoices in". The verses Muḥammad b. ʿAbd al-Malik al-Zaydī on this occasion wrote an elegy on al-Muṭawakkil. Dibil's retort ran coupled with an incredibly unmeasured lampoon in which he called after the late Caliph: "Go to Hell and torment, I have never regretted thee as anything else than a devil". Al-Muṭawakkil, usually, the last Caliph whom he survived, was accused by him in a lampoon of pedantry. The verses and other attacks of the Caliph naturally did not come off any better than their masters.

Dibil's end beset his attitude throughout his life. He was harshly punished for a lampoon on the North Arabians by the then prefect of Basra, al-Jahh b. al-Aḥwas. After his release he fled to al-Ahwaz and is there said to have been treacherously murdered in the village of al-Ṭib in 216 (830-31) at the instigation of a certain Malik b. Tawb, whom he had irritated by a particularly cruel lampoon. The details of this story of his murder appear highly suspicious. It may more reasonably be presumed that he died as a result of the ill-treatment he had received in Basra; he was then 98 (Muḥammadan) years of age.

It is striking evidence of the importance attached to Dibil's person that the above men-

tioned prefect of Basra commissioned a North Arabian poet, Abu 'l-Da'if, to reply to the lampoons of Di'bil and Ibn 'Umayr in a poem which he printed under the title of *al-Da'ifa al-Du'ayfa*, the "crushing Kaftan". — That Di'bil's fellow-tribesmen, the Banu 'Umayr, were proud of their poetical champion only at home.

It is critically erroneous Di'bil's poems can only credit a few with any high poetic merit. Only a few isolated pieces have a noble theme (e.g. his farewell to Nu'aim b. al-Walid and lament on his cousin: *Aghani*, xviii, 47 and 34); are pleasant little trifles (we may particularly mention the "Locus-poem" in the *Kutub al-Kutub*, ed. de Goeje, p. 541; it might well be in the *Muhamm* of Abu Nawwas); the great majority are pamphlets and scurrilous songs that were sung in the streets. These are nevertheless particularly interesting to us as an account of the wealth of historical references which frequently afford a fairly safe clue to the dating of the poem in which they occur (which is by no means usual in Arabic poems), and contribute all sorts of little details to our knowledge of the historical personages mentioned in them. We need hardly point out that one must not believe every thing that Di'bil says about his victims. Cf. also the article *AL-KHAWAR*.

Di'bil's poems unfortunately does not appear to have survived in its entirety. Presumably his great popularity — which in this case means popularity with the mob — has prevented serious philologists from exhaustively studying this poet.

Bibliography: *Aghani* (1st ed.), xviii, 29—60; xx, 38; Ibn 'Umayr, *At-ta'rib* (ed. de Goeje), p. 539—541; Ibn Khallikan (ed. Wüstenfeld), N^o 326; transl. by E. Slane, i, 507—510 (cf. also the biographies of Nu'aim b. al-Muhallab, *Tahrik* and *his-an* Abu Allah: *Tasul*, i, 17—19, 649—655; ii, 49—55); Ibn al-Athir (ed. Tomb.), vii, 60; Hadidi Khallifa, iii, p. 279 et seq.; Brockelmann, *Gesch. d. Arab. Litt.*, i, 78 et seq.; Goldziher, *Muslammehomedische Studien*, i, 83, 136. [A. SCHLAADT.]

DIJLA (without the article) is the Arabic form of the name of the Tigris, called (Hammurabi) in Babylonian, *Ḫiḫlā* in Hebrew and

Ḫiḫlā in Syriac.

According to the Arab geographers the Tigris rises north of Maysan (i.e. "Tigranokerta") at Holar, a place celebrated in history on account of the death of "All the Armenians there in 249 (863) (see Tüchsen, *Suren*, p. 23); out of a dark cavern beneath the Hilar (i.e. T-Karnain). It is the grotto at the source that is here referred to (according to Belok in the *Verhandlungen der Berl. Ges. für Anthropologie*, 1900, p. 439), the subterranean course of the Tigris nearly a mile in length, near Hilar (Holaris = Myrion = Myrion = Myrion = Myrion: see Lehmann-Haupt, *op. cit.* p. 523, Hefelfeld in *Muscat*, i, 333), at the entrance to which the remains of a "Chaldean" citadel, in the neighbourhood of which the name of Qhu T-Karnain is still attached. (See Lehmann-Haupt, i, 439).

The Scamptus, Mukaddas, and Yabūt are our chief authorities on the upper course of the Tigris and its tributaries and have left us a wealth of statements which do not however entirely agree

and cannot always be verified. Yabūt seems to have used the best sources. He mentions a Nahr al-Kilāh "Dog River" as the first tributary, which is probably identical with the Nahr al-Dhīr "Wolf River" of Mukaddas. As he describes it as coming from the district of Shimshar (see *Isfahān*, p. 75; Chastelain, *Armenien unter Arab. Herrschaft*, p. 72; Hamilton in the *Verhandlungen der Berl. Ges. für Anthropol.*, 1900, p. 149), it seems clear that he is referring to the Arghana-Su. Next come below Diyār Bakr [q. v.] the Wādī Salū (= al-Rams of Mukaddas?) — probably the modern Ambar-Caf, the Wādī Salūdam (certainly the Raman-Su, perhaps al-Mandiyat) Mukaddas; cf. Marquart, *Erzählung*, p. 141 et seq., 161), and next the Wādī T-Sarba (called Nahr al-Ḫiḫlā by Ibn Scamptus), the river of Aram [q. v., p. 472]. At the bend in the Tigris is Tell Ḫiḫlā (the modern Tūl, the Tūl of the Assyrians; see Lehmann-Haupt, i, 337 et seq.) the Wādī T-Zam, also called the Bahān-Su or Eastern Tigris, a considerable stream, which has been augmented by the waters of the Bālis-Caf, (cf. M. Hartmann, *Erzählung*, p. 65 et seq.), joins its western sister-river from Diyār Bakr.

The name of the next tributary, which Yabūt writes Nahr Yarnā, should according to Andress M. Hartmann, *Isfahān*, p. 131, be read Nahr Yarnā which would be derived from the name of the Baghnewi tribe of Karda. To what modern stream it corresponds is as uncertain as in the case of the Nahr al-Kilāh, which is next mentioned (thereon cf. M. Hartmann, *op. cit.*, p. 31 and 136 et seq.). The identification of the latter with Ibn Scamptus's Bāsānā (J. R. A. S. 1895, p. 267, 263 et seq.) is not certain, especially as this author's account contains obvious errors. The identification of Bāsānā with the tributary called Bāsānā by Mesūdī, *Tamdh*, p. 34, is (cf. *Silsila Der* von Oppenheim, ii, 158) as the other hand seems probable as is that of the two names with the Scamptus of Ptolemy etc. (but cf. M. Hartmann, p. 101, note 1; and also p. 99 et seq., 133). Yabūt's next tributary, al-Ḫiḫlā, is quite uncertain while the name Wādī Dūkh, Nephelā etc. (M. Hartmann, *op. cit.*, p. 65 and 146).

The Arab geographers have not very much to tell us about the Khābūr al-Ḫamāniya which rises in al-Zawān, joins the Tigris north of Faleghābūr and forms the southern boundary of Ḫabān; mention may be made however of the world-famous Khābūr al-Sindī which, according to Mukaddas (p. 139 and 147), lies across the river of al-Ḫamāniya (= Khābūr) (cf. M. Hartmann, *op. cit.*, p. 39, 70 et seq.; on the modern bridge cf. Miss G. L. Bell, *Amurrah*, p. 287 and 289 and illustration 181; Preussner, *Nordwestr. Randasien*, p. 22 et seq.). After a brief reference, without giving it a name, to the Abū Marya, the stream which flows into the Tigris from the west at Deimā = Bih-Mawā (cf. von Oppenheim, ii, 159 and 165), Yabūt proceeds without further mention in this passage of al-Mawāḍ [q. v.] at once to the al-Zū al-Aḡam, the Upper Zab, which, rising in the district of Muzhaghbat and flowing through the Ḫabān country past Targun and Bāghābūr (cf. Hoffmann, *Städte der Syrischen Aram. Periode*, p. 227 et seq., 233 et seq.), discharges its waters into the Tigris above the now vanished al-Ḫiḫlā.

The town of al-Sinn (see Herzfeld in *Moscow*, I, 233), at the confluence with the little or lower Zahr (cf. Hoffmann, *op. cit.*, p. 254 n. 135) which flows in the district of Bahraza, likewise no longer finds a place on our maps.

Augmented by the waters of the latter, the Tigris, at the modern al-Fall, finally breaks through the Lybical Hamra (various Hamras, q. v., p. 660) which has so long been maintaining its course to the right. The al-Ibardi, which branched off from the Nahr al-Fall, which flows at Najaf, is said to have reached the Tigris at al-Hadi (q. v.) above Takrit (cf. Herzfeld in *Moscow*, I, 215 n. 107). By Vâhîr, and this watercourse which now disappears to the steppe was an important perennial, and it is at least doubtful if the channel which formerly connected the Euphrates and the Tigris was, as Vâhîr, 1921 says, actually navigable.

The great canal system of Babylonia periodically begins at al-Minadim's capital Samarra (q. v.). A vast network of channels leads away from the Euphrates and the Tigris, bearing the waters of the Euphrates to the Tigris in its upper part and those of the Tigris to the Euphrates in the lower part. This canal system which dates from the remotest antiquity, has been subjected to great alterations in course of time not only by the movements or neglect of the dwellers in the marshes but also by the working of the waters themselves. Streck in his *Die alte Landeskarte Babyloniens* has fully discussed the problem, many of which can never be completely solved, mainly on a basis of the Sarapion account. It is on his results that the following brief survey of the picture given us by the Arab geographers is based.

Not far below Takrit the Nahr al-Bahra branched off to the west from the Tigris and after irrigating the district of Tihza, again joined the main stream below Samarra. Immediately below the point of junction on the main side of the main river the important Nahr al-Bahra, watering the district of the same name, left the Tigris; the waters of the Euphrates canal of the same name appear to have mingled with it before it returned to the main stream south of 'Ukkra, which then flowed further west in the riverbed now called Shiqat (cf. Streck, *op. cit.*, p. 26, 33, 220 n. 107, 220 n. 107). The alteration in the course of the Tigris, traces of which we find as early as the 2nd century, appears by al-Minadim's time (1225-1242 A.D.) to have become a definite canal situation; it impedes a proper understanding of the ancient accounts in a great measure (but cf. also Herzfeld in *Moscow*, I, 232 n. 107). Not far from the beginning of the river al-Bahra, at al-Bir, the Tigris sent out eastwards the Kanal-Tamara-Nahrwaqa canal which ran for a considerable distance parallel to the Tigris, receiving the waters of the al-Afaim and the Dyma (q. v.) from the mountains on the east. It returned to the river at al-Bahra, or perhaps not till al-Bahra (see Streck, *op. cit.*, p. 298, 300 and 310 n. 107).

In the interval the Tigris received to the west from the large canals from the Euphrates the Nahr al-Bahra, the modern Nahr al-Bahra below Baghdad, the Nahr al-Sinn (al-Bahra) above al-Minadim, the Nahr al-Mahdi (Nahrwaqa), see also Herzfeld in *Moscow*, I, 234 below the town

and lastly the Nahr al-Bahra (Nahrwaqa) which runs to the west below al-Minadim. Here also the exact location of these canals is rendered difficult by the alteration in the course of the Tigris, the bed of which has been shifting westwards since 1200-1200 A.D. (see Streck, *op. cit.*, p. 292).

While the Sarapion regards the channel now known as the Hamra canal as the main bed of the Euphrates, the Nahr al-Bahra (corresponding to a portion of the present main stream), leaves according to him the same al-Bahra as far as the town of al-Nil, where it takes the name of Nahr al-Nil (cf. the modern Shay al-Nil) and finally flows into the Tigris in the Nahr al-Bahra, and lower Zahr Canal (cf. Streck, p. 304) at the village of this name, or al-Nahmudya, where it is connected with the Tigris by the upper Zahr Canal (cf. de Goeje in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxix, 2). With the Nahr al-Bahra we reach the Shay al-Bahra, which was regarded by the medieval Arabs as the Tigris proper, while the modern Tigris, which separates them from the marshes (approximately KU) al-Ahwas, was then of no particular importance. The Tigris of the Arabs, after passing through Wasat (on the canal of the latter cf. J. Wagner in the *Zeitschr. d. Deutsch. Morgenl. Ges.*, xli, 1902, p. 274 n. 107) and sending off a series of canals, and which had been the source of al-Bahra (q. v., p. 274 n. 107), the various lakes of which were connected by channels navigable by small boats and finally poured their waters into the Nahr al-Bahra. The main canal of the Tigris al-Ahwas, the 'Al-Bahra' (Tigris) (see Streck, p. 41; and Herzfeld in *Moscow*, I, 233), which apparently corresponded to the present lower course of the Tigris. According to the Hamra (p. 92, at one time) it flows from the south to end up the latter and connects the Tigris of the Arabs above Wasat at al-Bahra (p. 92) probably by the Kan al-Bahra Canal (p. 92) on the left. — Fara, a popular subdivision of Fâhira near Wasat (cf. Vâhîr's account II, 347 [see Herzfeld in *Moscow*, I, 234] combined with the passage from al-Bahra (see Herzfeld, *ibid.*, p. 136 n. 1) — al-Bahra in the medieval accounts made further advance impossible by the route and only the western channel, through the marshes remained.

In the lower part of the course the river al-Bahra (known as al-Bahra al-Ahwas (Shay al-Ahwas) again was an important channel, of the above main canals on the left bank only two may be mentioned here, as connecting streams with the river, the Nahr al-Bahra and Nahr al-Bahra; the most important on the east side was the Nahr al-Bahra, which formed a navigable connection of the lower Tigris with the Hamra al-Bahra, now called the Khamra al-Bahra (q. v., p. 7) where Persian gulf ships by night, was the town of al-Bahra. In the medieval accounts it appears to have quite lost its importance as a result owing to the advance of the coastline.

The preceding survey of the course of the Tigris according to the accounts of the medieval Arab geographers, naturally only gives the main outlines. Reference has several times been made to the undoubted alterations in the course of the bed of the river and to their supposed date. No doubt certainly is possible regarding the details of these changes. It is an open question at what date the Tigris sent its main stream east-

position at this point protect the plain from invasion. The population of the city in 1911 was 233,000, of whom $\frac{1}{2}$ are Mahomedans. In modern times it has been signalled by the assault and capture of the city in September 1857 A. D. after the outbreak of the Native Army, and the rebellion of the descendants of the House of Thakur, and by four great Durbars held at it, the first on the 1st January 1877 on the occasion of the assumption of the Imperial Title by the Queen Empress Victoria, and the last held as above stated by the King Emperor George. Dhili is the centre of six railway lines, and of the largest body of trade in North India, and in the future proposed for it, will doubtless rise rapidly to the rank of an Imperial city in all respects.

The oldest of the many Sires known as Dhili, usually said to have been seven in number, was the city of Rai Pithora or the Pithori Rajia, a prince of Cawhān (Mallpāl) descent, from whom it was captured by Kust al-din Alak, lieutenant of Shāh al-din Ghori in 519 A. D. In 602 A. D. the conqueror became an independent King, and the first of the Slave or Turk dynasty of Dhili, which ruled till 689. By him and by the Emperor Alauddin (Iltutmish), who succeeded in 697, were constructed the magnificent minar and tower of victory 258 feet high, known as the Kust Minar, the famous Kust al-din mosque made out of the materials furnished by Hindu temples destroyed on the spot, the graceful screen of lofty arches on the west side of the mosque, and the richly decorated tomb of the last emperor. Inside the mosque is the famous iron pillar erected at this spot by a former predecessor of the Pithori Rajia. The second King, of the next, the Khalji dynasty, 'Alauddin, added the beautiful 'Alauddin Mosque, or porch of approach, and proposed a great extension of the mosque, and the construction of a second enormous minar, but these never got beyond the stage of inception. His tomb at the southwest corner of the enclosure, and that of the Emperor Bahman (died 686 A. D.), which lies $\frac{1}{2}$ mile to the southeast of it, are now complete ruins. Outside the enclosure of the city to the south-west is the shrine of the Ghori Saint Kust al-din Khat (died 631 A. D.), round which are the graves of some of the latest Emperors of Dhili, and other notable persons. The Sultan Khatyn, daughter of Alauddin (Iltutmish) who reigned three years from 634 A. D., was the only female ruler among the Kings and Emperors of Dhili.

The second capital Siri was built by 'Alauddin Khalji (695-715 A. D.) two miles north of the first, and the space enclosed by the walls connecting the two, and known as Dihlah-purahi, is reckoned as the third city. This was the Dhili captured by the Moghul Nadir Shah in 800 A. D.; the only remains in and near it, date from the time of the following dynasty one of these, the Ghikri mosque, is interesting as being entirely roofed over like the mosques at Calcutta and Cordova. The Taghlab king founded two capitals, Taghlababad and Pithlabad. The first, which lies 4 miles to the southeast of Siri, is an utter ruin, but the immensely high white walls of the city and Citadel still visible for many a mile round, and the tomb of the founder (died 725 A. D.) still stands in the fortified enclosure in the lake, now dry, which once protected it: it probably suggested the strangeness of the tomb

of Shāh Shah at Samasim (died 952 A. D.). The site of the fifth capital was selected by the Emperor Feroz Shah (751-790) some five miles north of Siri. This was probably much larger than the Moghul Dhili, and extended northwards well into the southern quarters of that capital, and southwards to nearly the tomb of Humayun. The Kalin, (or Kalu Masjid, south of the great Dhami Masjid of Shikhabad, is of that date; while west of the present city is the very ancient enclosure of the Kadam Shahi, containing the tomb of the Emperor's son Prince Fath Khan, killed fighting against the Mughals; and on the ridge above Dhili are ruins of the Royal Hunting seat of Kachik-d Shikar, called from its commanding position Dabhan-nur, in which was placed a stone flag (pillar) of the Emperor Akbar. In the fortress, Kafil, of the city the Emperor erected another stone flag; close to the fortress on the south side was the Dhami Masjid, which excited the admiration of Timur. The Emperor Feroz Shah who died in 790 A. D., is buried in a fine domed tomb on the edge of the great tank of Jami 'Alauddin, constructed by 'Alauddin, which lies two miles west of Siri. After the destruction of Dhili by Timur, the authority of the Dhili sultans became very circumscripted, and after temporary Sayyid and Lodi capitals at Khatwa and Mehraunpur, south and northwest of Pithlabad, the ~~the~~ rulers of the second dynasty transferred the seat of power to Agra, and there the Moghul conqueror, Babur, and his son, Humayun, resided. After Shāh Shah the Afghan interloper, had driven out the latter, he built the Purana Kila at Dhili, south of the Citadel of Pithlabad, and converted the fine mosque with its beautiful polychrome decorations there. After his restoration in 963 A. D., Humayun resided at Dhili and met his death by an accident in the Purana Kila, known usually as the Fort of Indrapati. His imposing mausoleum erected by his widow, Jahangir Begum and his son, Akbar, stands in a garden enclosure a mile to the south, and is the first great architectural achievement of the Moghals in India. The building stands on a fine platform, and is surrounded by a white marble screen which runs along the large central chamber: it is built mainly of red sandstone sparingly enlivened with white inlay and decoration. Close to the mausoleum is the tomb and mosque of Jai Singh (934 A. D.), the mausoleum (ruined) of the great Moghul noble known as Khwān Khān, son of the famous Salim Khan who recovered the Empire of India for the young Akbar, and the shrine of Nizam al-din Chishti (died 724 A. D.). The tomb of the Saint and some Imperial graves here, and the Dhami Khān mosque of date anterior to the shrine, are of much interest and beauty. Four miles to the west of these is the tomb of Saifur Khān, the second Nawab of Awadh (died 1167 A. D.), one of the last Moghul works showing any architectural distinction; and on either side of the road leading to this, we find tombs of the Sayyid and Lodi Kings, who ruled at Dhili from 817 to 849 and 849 to 899 A. D.

The Emperor Akbar (963-1014 A. D.) preferred Agra to Dhili for his capital, and his son, Jahangir, preferred Lahore and Kashgaria, when he left Agra. It was to the Emperor Shahjahan, who had already constructed the beautiful buildings in the Agra Fort, that the last Imperial

Dhili, Shahjahanabad, owes its creation. Its splendid palace there, the Lal Kila or Red Fort, was built between 1638 and 1658 A. D.; the grand 'Jami' Masjid was completed a year or so later; and the other principal mosques of the city, the walls, and the chief palaces were raised during the next eight years. Though not, with the exception perhaps of the 'Jami' Masjid, of such perfection of simple beauty as the Mos Masjid or Taj of Agra, the striking walls of the palace-fort at Dhili made of red sandstone, two grand entrance gates to it, the Na'ib al-Khan in under gallery, the spacious Divan-i 'Amin and the elaborately decorated white marble Dargah-i Khana in it, will ever rank among the great architectural and decorative achievements of the world. The 'Jami' Masjid is one of the few great mosques in the world which is beautifully designed exteriorly as well as interiorly — the enclosed court measures 450 feet each way. The works subsequent to 1670 A. D. showed a sudden and marked decadence. The tomb of Salim 'Jami' (see above) is one instance of this, and the main entrance of Ghazi al-Din Khan (c. 1663 A. D.) is another, though a less pronounced failure. The reason of this was no doubt that Dhili ceased to be a truly imperial capital within fifty years of its creation. The Emperor Aurangzeb, who deposed his father before the original works were wholly completed, left it in 1690 A. D. for the Deccan and never returned; and at the time of the death of his son, Bahadur Shah, in 1702, the real power of the Moghul Imperial dynasty was practically gone. Whatever respect it retained was broken by the invasion of the Persian King Nadir Shah in 1739, and was finally shattered by the sack of Ahmad Shah Durrani in 1751. After this second agony Dhili, Rohilla Pathans and Mahadars all held possession of Dhili in turn, and the Emperor Shah 'Alam II was a refugee from his titular capital for no less than ten years. Finally in 1803 A. D. the British took possession of the place, and the titular kingship of Dhili ended in 1858, the last titular King Bahadur Shah II dying at Rangoon in 1862.

Fortunately Dhili was visited during the culminating period of its glory by a number of European travellers, and Herivel and Tavernier among these have left full and interesting accounts of the glories of the city and the state and magnificence of the Court. Many prominent features of the former, especially the palaces of the nobles, have disappeared since 1857 A. D., and the main street, the 'Andal' Chak, leading to the Palace has lost all its original attributes and attractiveness. It may be hoped, however, that in its new future as an Imperial city, Shahjahanabad will recover much of what it has lost in these respects.

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(1910); P. Berrier, *Travels in the Moghul Empire* (1766—1768), (ed. A. Conrable, 1891); J. H. Tavernier, *Travels in India*, (ed. V. Ball, 1839). (H. C. FASSINAWAR.)

DHYVA (also Dhyva) a. KHALIFA, a Kahlite, who became a companion of Muhammad after the battle of Uhud according to Muslim tradition or according to reliable authorities not till after the siege of Medina by the Kahlites. The rest of his *narad* is variously given and is as uncertain as all else that we know regarding this mysterious personage. He was a rich merchant of pleasant and distinguished appearance, a friend and apparently also a commercial partner of Muhammad's. The latter compared him to the angel Gabriel and gave credence to the story that the latter had several times assumed Dhyva's features. When Dhyva's caravan reached Medina, all the town ran to meet him leaving the Prophet unprotected. It is possibly in this that a passage in the Koran (liii. 3-11) refers. As a Kahlite he must have been perfectly acquainted with the districts bordering on the Syrian *limas*. His business allowed him to go about everywhere freely without arousing any suspicion and he therefore served Muhammad as a secret agent. According to the *Sira* he was entrusted with a mission to Jerusalem to demand that the latter should adopt Islam. There is no reason to accept this story as true, adorned as it is with legendary details. But in the course of his business journeys Dhyva was able to negotiate with a descendant of the ancient Ishmael Amra or with the *Amra* of the desert areas of Syria and soon afterwards we find the Arabs of those regions entering into relations with Medina. Muhammad was about to marry Dhyva's sister when death prevented him.

Dhyva commanded a small body of troops at the battle of Yarmuk and continued to play a part though a secondary one in the conquest of Syria; he is said to have been entrusted with the task of capturing Palmyra. Henceforth his career relapses into the mystery which shrouds the earlier part of his life. Possibly he went to Egypt as an isolated reference to him dates. It is surprising not to find him playing an active part or even mentioned in the reign of Mu'awiya, the friend of the Kahlites and diplomat. He is said to have died about the middle of this Caliph's reign in the year 670 — quite an arbitrary date — and to have been buried at Misra near Ibrahima. We do not know if he left any children, the contrary is the more probable. Dhyva was selected by the editors of the *Sira* along with him al-Hadrami, Amr ibn al-'As, etc. as typical of those innumerable secret agents employed by Muhammad to further his policy throughout Arabia and the lands bordering on it. When Dhyva's caravan was in danger he had been plundered by the Beduins, Muhammad wasted no time in organising an expedition to relieve him or to take their booty from the robbers. In spite of the efforts of the Traditionists Dhyva remains a legendary and almost mythical personage. Cf. the article *DHYVA*.

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Muscat, i. 362, ll. 107; Ibn Haddad, *Ṣiḥḥ*, i. 20, 4378; al-Nawawī, *Ṣiḥḥ*, p. 230; Nöldeke-Schwally, *Geschichte der Perser*, i. 22—24, 186; Goldziher, *Zurīr*, p. 178—179; H. Lammens, *Étude sur le Rite de Calfé Chazizade* (*Al-Bihar*), p. 202—203; Ibn Hishām, *Sira*, p. 685, 758, 971, 974; al-Bakrī, *Al-Bihar*, p. 330 (H. Lammens.)

DĪK, the cock. He is the most universal and not-satisfied of birds; of feeble intelligence, as he cannot find his way to his hen-house when he falls from a wall, he deserves pardon for his impertinent treatment of the hens. When he wishes one of them to come to him, he throws a grain of corn to her; but he only does this so long as he is young and lusty. In the night he collects the peeps round him in a safe place and keeps watch at the door against enemies. He lays one egg in his whole lifetime, the cock's egg (*ḥafṣa* *ḥafṣa*). He proclaims dawn and it is one of his most remarkable characteristics that he appears his crowing exactly to the different hours of the night, whether the night is 15 or 9 hours long. The explanation of this is that, according to the Prophet, God created a cock — to be sure *ḥafṣa*, a white cock, whose wings are set with emeralds and pearls, as an angel in the form of a cock — beneath his throne, who flaps his wings when the night is at an end and proclaims the praise of God. All the cocks on earth hear this and answer by showing shaking their wings and crowing.

There are various kinds of cocks; white cocks possess particularly remarkable powers as Umm al-Bihar before them and they protect the houses; Salim cannot enter a house where there is a white cock. *Ḥawṣil* and *Ḥawṣil* give numerous details regarding the medical application of various parts of the body of the cock but the word is not found in *Ḥawṣil*'s edition of the *al-Bihar*.

Bibliography: *Ḥawṣil*, *Ṣiḥḥ al-Bihar* (ed. Wustenfeld), i. 412; *Ḥawṣil*, *Ṣiḥḥ al-Bihar* (ed. Calvi), i. 288. (J. Ruck.)

DĪK al-DĪNN, ("Cock of the Dinn"), a name of the Arabic poet of Syria 'Abū al-Naṣīb al-Rāḥimī. His ancestor Tamīm had adopted Islam in Mecca (q.v.) from Ḥalīd b. Maḥmūd al-Fihri, who became prefect of Kirmān and Ḥalīd (Mecca) under 'Alī al-Walīd in the year 15 (636-637). Dīk al-Dīn was born in 111 (777-778), spent most of his life in Hīra (Kirmān) and died in 155 (810-850) or 235 in the Caliphate of Muṭawakkil. According to his nephew 'Alī al-Walīd (*Ṣiḥḥ*, ii. 122) he was "a frivolous good-for-nothing, bent only on eating and drinking and other enjoyments, a dissipation of his inheritance". He was paid for his poems by the ten Hishmīdī Abū al-Ḥayy and 'Uṣayr b. 'Alī in addition to panegyrics on them, occasional lampoons and elegies on al-Naṣīb b. 'Alī b. 'Alī al-Dīn — the poet was a moderate Ḥafṣite — he also wrote erotic poems to the decadent taste of his period. For example a typical poem by him has survived (*Ṣiḥḥ*, ii. 126) which shows a peculiar mixture of Syrian-Arab *ḥafṣa* and Persian vice. They are verses to a beautiful boy, whom he had made overtures to in vain, and who had then been brutally violated by others. "Thou didst not even allow me *ḥafṣa* and kisses; now thou hast had to submit to middle and bridge being placed on thee (by others)". The Arab accounts

of him say that he did not feel himself the equal of other contemporary poets, particularly 'Aṭṭar Nizām, and illustrate this by the following anecdote: 'Abū al-Naṣīb visited Dīk al-Dīn when he was going to his prison al-Naṣīb in Egypt but the Syrian hesitated at first to receive the distinguished Baghdad poet.

The few fragments of Dīk al-Dīn's poems that have survived to us owe their principal interest to the fact that he champions the equality of his countrymen in the narrower sense, the Arabized Syrians, with the Arabs proper and sometimes also inveighs against the rivalry between North and South Arabians. The fact that he never left the narrow limits of his Syrian fatherland and never went to the East nor anywhere else to improve the great cause of the empire with poems, may be due not merely to his particular attitude but also to a sense of his inferiority as a poet.

Bibliography: *Ṣiḥḥ*, ii. 122—123; Ibn Ḥalīlī (ed. Wustenfeld), N. 304; *Ḥawṣil*, *Ṣiḥḥ*, ii. 131; Goldziher, *Al-Bihar* (ed. Calvi), i. 156. (A. Schindler.)

DĪKA. The platform, dome upon pillars and surrounded by a parapet, which stands opposite the mihrab of a mosque. It is placed either in the front or in the centre of the mosque. Also a long wooden seat or sofa placed along the wall of a room.

Used vulgarly for *Alān*, it denotes a running string tied round the body to fasten the drawers (*ḥafṣa*) in Muslim attire. The ends of this string or band are usually ornamented but are concealed by the outer dress. (A. S. F. F. F.)

DILĀWAR KHĀN, a name of 'Abū al-Dīn al-Dīn (a descendant of Ḥalīd al-Dīn al-Fihri), who was appointed governor of Māwa by Muḥammad al-Dīn IV. of Dīlī (1702—1715 A.H.). In 1702 he received his surname al-Dīn II. of Dīlī, who had died before 1702, with due honour in Dīlī, but in 1704 he made himself independent of Dīlī. He thus became the founder of the first independent Muhammadan dynasty of Māwa, which became extinct with his grandson in 1739. He reigned as king in Dīlī from 1704—1708, but does not seem to have struck coins in his name. Two inscriptions of his period have however been preserved in the *Ḥawṣil* (now called the *al-Bihar*) built by him in Dīlī. He died in 1708 and the story goes that he was poisoned by his own brother.

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DILĀWAR PASHA, a Khorāsani, brought up in the Imperial palace, after leaving the Serai became successively governor of Cyprus, Baghdad, Diyarbakir, Rums and often again being governor of Diyarbakir took part in the campaign against Poland in 1621. During the siege of Chocim he was appointed Grand Vizier on the 1st Rabi' al-Kāda 1030 = 17th September 1621; on the revolt of the Janissaries against Sultan Osman II. in May 1622 the sultan demanded his execution; the Sultan handed him over and the Janissaries cut him to pieces on the 20 Rabi' al-Kāda 1031 = 19th May 1622. The English ambassador Rot

(Nageshiellous, 24) describes him as an earnest, able and moderate man.

Bibliography: Hādīdī Shāhī, *Madhīz*, li. 31, cf. l. 406, 422 and li. 1, 15 et seq.; v. Hammer, *Geogr. d. Ostr. Reiser*, iv. 319, 397, 529, 534, 542—546. (J. H. MURRAY.)
AL-DIMASHQI, Abū 'Abdallāh Muḥammad b. Abī Ḥalīm al-Aḥmad al-Sūfī Shāhī al-Dīm, Arab cosmographer, died as head of Kūnīn in Syria 727 = 1327. His *A. Naḥḥat al-Dahr f. 'Asfāḥ al-Burr* was published under the title *Chronographie de l'A. A. Abd. M. al-Dimashqī, Texte Arabe publié d'après l'Édition Comencée par M. Krāhn et d'après les mss. par A. P. Michon* (St. Petersburg, 1869) and translated by the same hand as *Manuel de la Chronographie de Mousharraf* (Copenhagen, 1874). Mousharraf also wrote the *A. al-Siyāh f. 'Alm al-Aḥdā*, of which in addition to the manuscript mentioned by Brockelmann (p. 67), there is also a manuscript in Leipzig (cf. K. Vollers, *Notiz der Islam, an i. in Hdt. der Universitäts-Bibl. No. 857, 1*).

Bibliography: Steinmüller, *Geographie d'Athousia*, Tral. 1. p. 10; Chwolson, *Die Araber*, li. xxviii, No. 647; Mathis in *Anzeiger für nord. Ostkunde*, 1857, p. 54, N° 25; H. Dehmann, *Quel Schmeddin al-Dimashqī geographische de Afrika cognitum habuerit* (Paris 1875); Brockelmann, *Geogr. der Arab. Litt.*, li. 130, 138. (BROCKELMANN.)

DIMOTIKA (urk. Dymroga), the ancient *Δυμορριζες*, a town in Roum, in the province and castrum of Adrianople, 26 miles south of the latter town, near the confluence of the Vardar into the Maritsa; it is the capital of a *ḡazā* and a station on the Vode-Agias railway. The population is 8707, mainly Mohammedans. It has an ancient fortress now in ruins, seven large mosques and a reservoir which has now been converted into a prison. It was taken in 765 (1362) by Murād I. who built a palace there. Charles XII made it his headquarters from February 1713 to October 1714. — The *ḡazā* of Dimotika comprises 4 *nahiyas* (Kudat-burgaz, Karadzhikollit, Sahit and Kerekluk) and 43 villages and has a population of 26,551, the great majority of whom are Orthodox Greeks. In addition to vegetables, tobacco and the vine are cultivated.

Bibliography: Sandberg, *Konstans al-Dām*, li. 1266. (C. STRAND.)

DIN Behind the class of meanings given by the Arabic lexicographers under the form *ḍn* (see, for example, Lane, *Lexicon*, p. 944) lie three separate words. There is (1) an Aramaic-Hebrew loanword meaning "judgment": (2) a genuine Arabic word meaning "custom", "usage" which is cognate to (1), being related to the Hebrew *din* (cf. *ḡazā*, *ḡazā*) an entirely distinct Persian word meaning "religion". See Nöldeke in *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxviii, p. 534, note 2, and for the Persian word, derived from *daēnā*, *Compend. d. Iran. Phil.*, i. 1, pp. 197, 270; i. 2, pp. 26, 170; li. p. 644. Vollers contested the existence of *ḍn* as a genuine Arabic word and, showing that the Persian *din* "religion" was already in use in Arabic in post-Islamic times, held that the meaning "custom", "usage" was derived from it (*Zeitschr. f. d. Morgenl. Lit.*, p. 351). This conclusion naturally involved the Muslim exegetes of the *Qur'ān* in endless difficulties. Thus,

for example, in *Maḥḥi Yūsuf* (v. 31, cf. *Maḥḥi*, Rāḥ and Tubāḥ, f. p. 31), they naturally recognised a necessary meaning of "reckoning", "accountance", yet were in great doubt how to reach it. But under one or other of these three meanings all the *Qur'ānic* passages can be brought. Theologically, *ḍn* is defined as a divine institution (*maḥḥ* *ḥakm*) which guides rational beings, by their choosing it, to salvation here and hereafter, and which covers both articles of belief and actions (*Maḥḥ* of Tech. Terms, p. 503). It thus means "religion" in the broadest sense and is so vague that it was felt necessary to define its difference from *ḍn* (q. v.) "religious community", *maḥḥ* (q. v.) "school of canon law" and *ḥakm* (q. v.) "system of divine law." It may mean any religion, but is used peculiarly for Islām, "the religion with Allāh" (*ḥakm*, li. 17). It covers three things: *ḥakm* in its five elements, Witnessing to the Unity of Allāh and to the prophethood of Muḥammad, Worship, Post-rite, Fasting, Pilgrimage; *ḥakm*, Faith; *ḥakm*, Rightdoing. These three make up the aim of Muslim, see the tradition of how Muḥammad answered Gabriel's question (*ḥakm*, ed. Chwolson, p. 27). Similarly, all religions, as supposed an intellectual knowledge, meaning what is gained by prophets through major inspiration (*waḥy*) and by saints through minor inspiration (*ilḥām*) and received by others on authority from them, can be called *al-ḥakm al-dīnī*.

Dīnī, *ḥakm*: Besides the references above, Joyaboli, *Manth. der islamischen Geogr.*, pp. 40, 54. (D. B. MATHIAS.)

DINADIPUR, district in Eastern Bengal, India, area, 3,045 sq. mi. (1901), 1,687,863, of whom about one-fifth are Mohammedans. At the beginning of the 15th cent. A. D., Kāḥḥ Kāḥ, a Hindu landowner of Dinadipur, defeated the Mohammedan king of Bengal and seized the throne, on which he was succeeded by his son and grandson, Ḥalāl al-Dīn Muḥammad and Shams al-Dīn Ḥamīd (1443—1443 A. D.). The tomb of a pīr named Nēkmat is frequented by pilgrims, and is also the scene of an annual cattle fair, at which the attendance reaches 200,000 persons.

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DINAR, from the Greek-Latin *denarius* (*denarius*) the name of the unit of gold currency of early Islām. Why the Arabs called the gold piece *dīnār* is not quite clear from Greek or Latin inscriptions or literary sources. Many once (*Hist. Nat.*, li. xxviii, § 13) call the name *denarius*; and we frequently find the expression *denarius aureus* or *indicus denarius*, in the east as well as the equatorial *denarius* = *ignota* *denarius* but the Arabic and Syriac name *dīnār* seems to point to the fact that in Syria the gold coin (after the reform of the currency by Constantine I. 309—319) was usually called simply *denarius*.

The Arabs knew and used this Roman gold coin before Islām (*ḥakm*, li. 68). All Muslim traditionalists agree that the currency reforms of the Caliph 'Abd al-Malik which were effected in 77 (996) left the standard gold coin unaltered. The exact weight of this coin may be readily

ascertained from the great exactness with which the earliest reformed dinars were struck; the dinar is then found to weigh 4.26 grammes (66 grains). This corresponds exactly to the actual weight of the contemporary Byzantine solidus which was again based on the later Achaean drachm of 4.17. The Egyptian glass-weights (*paragon* + v.) enable us to test this. As gold coins in the East have always passed by weight and not by tale, the weight of the current dinar at times differed considerably from the legal weight of 4.26 (the contrary assertion in Makaddas, ed. de Sauter, p. 240 is only exceptionally true).

The oldest dated dinar known to us dates from the year 76 (695) and still bears the Byzantine type (figure of the Caliph); a similar piece is dated 77, in the same year appear the reformed dinars of 'Abd al-Malik. These new coins, unlike the *dirhams* (q. v.) do not bear the mint; it is practically certain that the Umayyads struck gold coins only in Damascus and Hama and after 100 (718) in Cordoba also. After the fall of the Umayyads the chief mint for gold seems to have still for a period been Damascus, but in 146 (763), it was transferred to the newly founded Baghdad. In the reign of Ma'mun (198—218 = 813—833) the usage of gold was decentralised and a new type, similar to that of the *dirhams* prescribed; after 312 (827) gold was struck in the most important of the provincial capitals. The secondary dynasties also made no alteration in the dinar; only in South Arabia was another standard (2.47 grammes) (46 grains) used.

In Baghdad the last dinar was struck soon after the fall of the 'Abbasids; the word *dinar* disappears from their gold coins about 661 (1262). In Egypt the last dinar was struck in the reign of Saif al-Din Iltutmish (747 = 1346). Perhaps as early as the reign of al-Aghaj Sultan (764—778 = 1362—1371) but more probably not till that of al-Aghaj Sultan (1435—1442 = 1447—1453), a new gold coin was introduced, the *naqsh* (3.11 grammes = 53.1 grains) which displaced the dinar throughout Eastern Asia. The *naqsh*, which had never really gained a proper footing there, disappears from India in the reign of Nāṣir al-Din Mahmud (644—664 = 1246—1255), who introduced the national gold *tanka* (3.11 grammes = 53.1 grains) as the official standard coin. In the Maghrib dinars were struck to the end of the fifth century but the reckoning by dinars remained in use till a much later period.

Multiple and subdivisions of the dinar were at all times in use. 'Abd al-Malik appears to have introduced the *triens* (*dirham*) of 1.5 grammes (22 grains) as may be presumed from a piece of the year 94. In the Fatimid period the quarter dinar (append. 1 gramme = 15.1 grains) was a common coin while in Sicily it was almost exclusively struck and survived into the modern period as the *lari d'oro*.

The standard was always very high, the gold being as pure as the technical processes rendered possible.

In the history of Mediterranean commerce the dinar plays an important part and was imitated by many Christian rulers under the name of *denarius*.

In law the legal dinar is still one of 4.26 (661). In banking an equivalent for amounts given by Arab authors the dinar must always be taken as

4.26 (66) but gold unless another value is expressly stated.

(See also the articles *DUKHAN*, *RAṬA*, and *SOUMARAT*.)

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(E. v. ZAMMEL.)

DINAR, MALIK, a prince of the Ghosia, who after the fall of the Sultana of Kirmān in 582 (1186) secured possession of this province and held it till his death in 595 (1195).

Bibliography: *Revue de la Géographie* à Paris, 1. 1890 et sup.; *Zeitschr. der Deutsch. Morgenl. Ges.*, 1891, 392 et sup.

DINAWAR (often also less correctly written *DAIKAWAR*), in the middle ages one of the most important towns of Djibal (Medea), now in Persia. Its exact location is according to the latest readings by H. Strass (see *Revue*) 48° 15' East Long. (Greenwich) and 34° 35' N. Lat. (nearest line on the direct line between Kermān and Kermānshāh) is the S. E. and Kirmānshāh (Kermān) to the S. W. and is almost equally distant from both, namely 30—32 miles. It lies on the northeast edge of a fertile plain some 3000 feet above sea-level, watered by the Abū Dinawar. This river, which takes its name from the town, enters a narrow ravine (long. 11 = Part of 1.) at the southwest corner of the plateau, which afterwards opens out into a broad valley, and finally joins the Kermānshāh which belongs to the Karakūh watershed. When the Khurāsānī (ed. de Goeje, p. 176) says that the *Kahr al-Sud* = Karakūh flows in the neighbourhood of Dinawar, he is obviously considering the Abū Dinawar as its real source.

The foundation of Dinawar, which appears also in Syriac sources (as *Dinawar*), dates from the pre-Muhammadan period, to the days of 'Omair it was the most populous town in the district of Kirmānshāh. Immediately after the decisive battle of Nihāvand (621 = 642) it was surrendered to the Arabs by the Persian governor. In Ma'mun's reign it received the new name of Mah al-Kufa, because the taxes raised from it were applied for the benefit of the citizens of Kufa, more particularly for payment of the garrison there. In the administrative division of the Caliph's empire Mah al-Kufa appears not only as the official name of

the town of Dinawar but also as that of an administrative division of Dišlā with two districts: Dinawar, comprising the upper lands and Karmīn (the lower). In the west, Māh al-Kūfā was bounded by the district of Karkar, in the east by that of Hamadhān, in the south by Mānbadhān and in the north by Adharmādhān, thereon cf. Karkar in *Bibl. Geogr. Arab.* (ed. de Goeje), vi. 243 *et seq.* As to the word Māh, this is not to be explained, as do the Arab authors, as a Persian noun equivalent to the Arab *ḥaḥ* = 'town, capital'; Māh rather corresponds in form and meaning to the ancient *Māda* = 'Media'. All geographical names which are undoubtedly compounded with Māh and can be fairly definitely located (cf. for example, Māh al-Muḥayr = Mānbadhān, a name similar in origin to Māh al-Kūfā) belong to Media. Māh al-Kūfā is therefore to be interpreted as: Media of Kūfa, i. e. that part of Media which belongs to Kūfa on Māh of particularly Noldke in the *Zeitschr. f. Deutsch. Morgenl. Ges.*, xxv. 349 *et seq.* and in his *Geogr. der Perser und Araber am Zeit der Sasaniden* (1879), p. 103, 23; J. Marquart, *Asienstudien* (Berlin, 1901), p. 18-19.

Dinawar likewise enjoyed considerable prosperity in the Umayyad and 'Abbāsid periods. When Ibn al-Baṭṭā' wrote (9th-10th century), it was only about one third less than Hamadhān. Bukhārān praises its well built houses and the rich orchards around the town; he also, as does Kāwīn, makes particular mention of the excellent cheese manufactured there. The population was a mixture of Persians and Arabs; as Mas'ūdī (op. cit., iii. 253) tells us, the Kurdish tribe of Shūshān also led a nomadic life to the country round. The confusion that broke out in the last years of al-Ma'mūn's reign brought ruin to the town. When the rebellious general Mardāwīd of Dišlā seized the whole province of Dišlā after defeating the troops sent against him by the Caliph, Dinawar also fell into his hands (319 = 931) and several thousands (the figures vary from 7000 to 25,000) of the inhabitants perished soon afterwards. Mardāwīd (Mānbadhān) a prince of the Kurds living in this region founded a small independent kingdom of which the capital was Dinawar and was able to retain possession of it for almost 50 years (till his death in 369 = 979). In the 11th (11th) century the town was still inhabited, according to Mas'ūdī its doors seem to have been sealed and the houses of the Mongol invasion under Timur.

The present ruins of Dinawar, which are quite uninhabited, were last visited by de Morgan and Th. Sureau. Sureau (op. cit.) gives the following brief account of them: 'The site of Dinawar is only indicated by mounds of earth, which have several times been ransacked in the search for coins: numerous finds are still made, especially by peasants tilling the fields'. According to the same traveller, traces can still be seen in many places in the above mentioned Feḡgī Dinawar of an ancient road leading out of the rock, which probably connected Dinawar with Baghdad.

Bibliography: *Abd. Gerg. Arab.* (ed. de Goeje), passim, particularly, iii. 395-396; v. 259; vi. 117 *et seq.*, 220 *et seq.*, 243 *et seq.*; vii. 171; Baladhuri (ed. de Goeje), p. 194, 306, 307, 308, 310; Mas'ūdī, *Murūṣṣ al-Diḥād*, iii. 253; iv. 24, 25, 31; Yāqūt, *Ma'ādhim* (ed. Wustenfeld), ii. 704; iv. 407; Kāwīn (ed.

Wustenfeld), ii. 350; *Kūfā al-Adab* (Gmel, ed.), i. 348, p. 759; Le Strange, *The Lands of the Eastern Caliphs* (1890), p. 189, 227; A. v. Kromer, *Glossar der orient. nomen der Christen* (1875), i. 337-338, 365, Noldke in the *Zeitschr. f. Deutsch. Morgenl. Ges.*, xviii. 102; Well, *Geogr. der Araber*, i. 23; ii. 620 (wrongly vocalized *Demawar*); de Morgan, *Mémoires de la Mission de Perse*, *Étude géogr.*, ii. 95 *et seq.*; Th. Sureau in *Petersmann's Geogr. Mitteil.*, 1911, Vol. 1, p. 69 (with road-map on Plate xiii). (Th. Sureau.)

AL-DINAWARĪ, AND HANSA AḤMAD AL-DINAWARĪ, Arabic philologist and astronomer, probably born in the last decade of the 3rd century of the Hijra at Dinawar in the Persian Irāq, received his education in philology from the father of Ibn al-Sikkīn, the Kūfā grammarian, and from the latter also, in 335 he stayed in Baghdad to make astronomical observations, which he recorded in his *Kitāb al-Raḥīl*. He afterwards seems to have spent some of his time in his native town where his observatory was pointed out for several centuries later. The dates given for the year of his death vary; but the 16th Jumādā I 422 = 10th July 895 appears the most reliable. His literary activity, like that of Ḥaḥḥ, with whom he has often been compared, combined antiquarianism with instruction. Only his *Kitāb al-Asḥār al-Ḥadīṭ* has survived in its entirety; it includes three periods of the history of the world for which tradition affords material for an exhaustive survey. It also devotes particular attention to matters of special interest to Persians. He therefore gives a full account of the history of Alexander, of the Sasanids, the conquest of the Irāq by the Arabs with a detailed description of the battle of Qadisiya, the battles between 'Alī and Mu'awiyah, and the Kharijites, the death of Husayn, the slings of the Arabs and of Mu'awiyah, the fall of the Umayyads and the intrigues of the 'Alids, particularly in Khirāsān in a brief history of the Caliphs (cf. W. Wright's edition, London 1885; prof. varr. and index by I. Kraus, Leipzig, 1913). His famous *Flora* (*Ḍ. al-Nabāt*), the original of which is lost but numerous extracts have been preserved in the later geographers, particularly Ibn Sīdā, and also in Ibn al-Baṭṭā', was of much greater importance to science. Like the much less comprehensive works with similar titles by Abū Zaid and Aḥmad, it was the result of a philological study of the old poets and was intended to explain the numerous plants mentioned by them. It was therefore confined to the flora of Arabia but included also plants which had been brought from foreign countries and acclimatized there. His clear and exhaustive descriptions, for which he possibly borrowed somewhat in older works, were not based on his own observations but were compiled from information obtained by him or his predecessors from Arabs of the desert. As the latter were very keen observers of all that surrounded them and had the power of accurate description, they had a terminology for plants and their parts which was almost scientific in its precision. Besides the descriptions of plants, which have for the most part alone survived, the work, which was still accessible to the author of the *Asḥār al-Ḥadīṭ* in six large volumes, in addition to numerous illustrative quotations from the poets, must have contained many philological and

historical comments on the latter. It began with a detailed account of the kinds of soil and formations of Arabia, its climate and distribution of water, and the general conditions necessary for the growth of plants. It then proceeded to the classification of plants in general and the morphological structure of the individual plants. The main portion of the work treated of the individual plants in three groups: plants cultivated for food, wild plants and plants with edible fruits. The second group dealt with the plants in it according to their places in which they are found, then according to their nature, and partly according to their commercial value. The work, on which Abū Ḥ. Ḥamza al-Bīrām wrote a biting criticism, dealing only with points of philology, in a section of his *Kitāb al-Faṣḥāh* 'alā *al-Ḥadīth al-Kunūz*, became the main authority on plant-nomenclature for later lexicographers.

Biographical: Völz, *Lebensev. al-Bīrām al-Bīrāmī*, ed. Margolin, Vol. 1, 123-127; Suyūṭī, *Ḥuṣṣat al-Ḥ'wāt* (Cairo 1346), p. 132; Abū al-Ḥadīd al-Baḥārī, *Al-Bīrāmī al-Bīrāmī* (Iṣṣāḥ 1399), I, 23; A. de Sacy, *Recherches sur l'Égypte*, p. 64 and 78; *Biographisches Lexikon der Araber*, ed. Dautsch, *Marginal. Ges.*, 1844, 373; K. Meyer, *Geschichte der Naturwissenschaft* (Hamburg 1856), II, 163 et seq.; Flügel, *Die grammatischen Schulen der Araber* (Leipzig 1863), p. 181 et seq.; Lauth, *Historie de la Médecine Arabe* (Paris 1876), I, 298; Wüstenfeld, *Die wissenschaftlichen der Araber*, No. 29; Brockelmann, *Gesch. der arab. Literatur*, I, 123; G. von Vloten in the *Tijdschrift voor Indische Taal- en Letterkunde*, 1897, May 1; Br. Silbergberg, *Das Pflanzenbuch des Abū Ḥ. al-Bīrāmī*, in *Abhandl. für Arabisten*, 1897, 235-265 (also as a dissertation at the University of Berlin 1901, 221, 310-311). (C. Brockelmann.)

DIRĪHAM (Arabic) a silver coin of the last Pahlavi al-Bīrāmī (q. v.), p. 137; his full name was Abū Ḥ. al-Bīrāmī al-Bīrāmī al-Bīrāmī al-Bīrāmī. As to his origin, his pure Arab blood is emphasized and his epithet al-Bīrāmī al-Bīrāmī also seem to point to his descent from the ancient rulers of Khaz. He had risen from the ranks of the Bāghiya and was one of the confidants of Fakh̄r al-Razakī (q. v.), who appointed him generalissimo in 351-1458. In the same year he defeated the Bāghiya near Qibara. In spite of his close relations with the Banu Razakī he was one of Shāwar's (q. v.) chief allies in bringing about the fall of Razakī b. Fakh̄r, whose teacher he had actually been in all military arts. Under the new ruler he received the office of *Ḥakīm al-Dīn* but apparently did not consider that his treachery had been sufficiently rewarded, so he rose against Shāwar nine months later (Rumayṣ 358=Aug. 1143), drove him out of the country, put him to death and seized the vizierate. The Caliph confirmed him in this position and granted him the title of *al-Bīrāmī al-Bīrāmī*; his personal title of *Ḥakīm al-Dīn* passed to his brother Nāṣir al-Dīn. Fortuna did not long favour Dirghām. His attempt to make an alliance with Nūr al-Dīn, with whom Shāwar had taken refuge, was a failure, the hostile attitude of the Bāghiya in Egypt drove the junctura over to dreadful deeds of cruelty, which deprived the land of its best spirits. The invasion of Amalīk I, king of Jerusalem, who was going to compel by force of arms

the payment of the tribute previously promised him, brought further trouble. He inflicted heavy losses on the Egyptians at Hittah and only retired when Dirghām resorted to the desperate measure of herding down the embankments and flooding the country. But even this reached the verge of the success of the efforts of his enemy Shāwar in inducing Nūr al-Dīn to undertake a campaign against Egypt and now too late he sought to make a permanent alliance with Amalīk by promises, which meant a considerable humiliation of Egyptian power; Shīkh al-Dīn and his army invaded the country. Nūr al-Dīn and his army, most of the leaders of which had been won over to the enemy, suffered a severe defeat at Hittah and afterwards Shāwar entered Fustat. Dirghām's adherents gradually melted away; he collected the few remnants of his former popularity when he sought the hands of the West to replace his resources; in vain also he implored the help of the Caliph. When finally, abandoned by every one, he fled, he was murdered by a mob at the tomb of the Sāṭira Nāṣir al-Dīn al-Bīrāmī in Rumayṣ 359=May/June or July-August 1143. His head was cut off and carried through the streets of Cairo; his body was not buried till three days later near the Ḥakīm al-Dīn and a stone erected over the grave.

Dirghām is unanimously described as a brilliant and powerful personality. His extraordinary skill in all manly sports is particularly emphasized; he was a remarkably brave man, a great talent for learning, an excellent poet and calligrapher.

Biographical: Ibn al-Bīrāmī (transl. by de Sacy), I, 609 and 611; 77, 225 et seq.; Makrūṣ, *Ḥuṣṣat*, I, 358; Ibn al-Bīrāmī, II, 191, 196, 197; H. Hirschberg, *Quadrata du Ventes*, 1900, Wittenfeld, *Festschrift-Charakter*, p. 329 et seq.; Stanley Lane-Poole, *History of Egypt*, p. 175-178; H. al-Bīrāmī, p. 80-82; R. Kihikhi, *Gesch. der Koptischen Zeitrechnung*, p. 324 et seq.; G. Schlumberger, *Égypte des Arabes*, 1877, p. 36 et seq. (C. Brockelmann.)

DIRĪHAM 1. A unit of the silver currency in the Arab monetary system. The name (Gr. *δραχμή*, Pers. *dirām*) was in use from ancient times, while the coin to which it was applied was borrowed by the Arabs from the Persians. The derivation of the legal weight of the dirham is more difficult than that of the dinar, as the dirhams were not struck very accurately. The definition of the legal dirham is very variously given by the historians, but all agree that the weight of the dirham was that of the mithqāl as 7:10. But since mithqāl (q. v.) has many meanings, this equation can only have a meaning if the mithqāl is the legal dinar, i. e. the Abbasid mithqāl of 4.25 grammes. We thus obtain as the most probable weight, 3.00 grammes, which best agrees with the extant coins and glass weights as well as with the coin-weights of the time of al-Muṭaṭṭil (295-320=695-720) discovered by E. J. Rogers in the Fayyūm. Sauvage took as the basis of all his calculations the figure 3.025, arrived at by the Egyptian Commission of 1845, and thereby invalidated his results from the very first inconsiderations, who points out Sauvage's error, has arrived at the figure 2.47 by a series of ingenious calculations, but this does not agree with the necessary condition of being $\frac{7}{10}$ of a mithqāl.

The legal *dihām* of 2.07 was perhaps first instituted by the Caliph 'Umar. 'Abd al-Malik ordered that the *dihām* of this weight was to be the only legal silver coin. There can be no doubt about the derivation of the Arabic from the Sasanian *dihām*. The latter was introduced by Artabān I (326–342 A. D.) on the standard of the new Attic drachm of 4.75 grammes and remained almost unchanged till the fall of the Sasanian empire (the drachm of Artabān III of the year 638 weigh 4.10 grammes). The Arab governors in Persia retained the Sasanian type but struck on a reduced standard (3.04); many of their coins weigh roughly 2.07, and thus *dihām* with the legal *dihām*.

The earliest purely Muhammadan *dihāms* (apart from doubtful and isolated specimens) date from the year 75 (694); after this date coinage of the new type were struck in all the provinces although the Arab–Sasanian drachm continued to be struck in Persia for some time longer (to Tabaristan till about 180 = 796).

The copper *dihāms* of the 9th and 10th centuries were struck by the Umayyids, Zangids and other Turkish dynasties of Asia Minor were quite unique. They are large copper pieces averaging 12 grammes in weight, with types and probably specially destined for use in commerce with Christians.

The *dihām* played an important part in Northern and Eastern Europe where it formed the sole currency from 600–1000 A. D.

Multiples and subdivisions of the *dihām* are rare in the early centuries of the *dihām*. The most usual division was that into *mithqāl* (*dihām* = 2 *mithqāl*) and the commonest small coin the half. The *dihām* disappears about the same time as the *mithqāl*. In the early days of Islam the relation of gold to silver was fixed at 14:1 (20 *dihāms* = 1 *dirham*).

A *dihām* is also the name of a weight, (*dihām* full) weighing 3.04 grammes and totally distinct from the coin of the same name. It survived, with local variations down to modern times as an apothecary's and goldsmith's weight. The French expedition found it in use in Cairo in 1799, weighing 3.04 grammes and the Commission of 1845, 3.04 for Constantinople at the present day its legal weight is 3.07 grammes.

Bibliography: J. Karabek, *Die Ma-hammadianische Münzinschriften des Kupfer-drachmen* (Wiener Num. Zeitschr., 1869); E. v. Zambur, *Orientalische Münzen in Nord- und Ostturkei* (Afentatlast Num. Ges. Wien, 1904); J. A. Lecomte, *Monnaie, Étude numismatique et numismatique sur les Monnaies de l'Asie centrale*, 1908; and the authors cited to the article *DIRHĀM*. (E. v. ZAMBUR.)

DIU (*Diwa*) is an island with an area of 25 square miles, situated at the southern point of the Kathiawar Peninsula of Godhar, India. It was taken from the (Arabs) Rajputs by the Muhammadans in 1330 A. D. In the time of the Sultan Mahmud Begara of Gujarat (1435–1513 A. D.) it was a wealthy Muhammadan port but shortly afterwards it was taken by the Portuguese, who have held it ever since. It was of importance in the 15th–17th centuries as the port of call of vessels trading between India and the Persian Gulf and Red Sea.

Bibliography: *Constitution of the Bombay Presidency*, Vol. VIII. (H. C. PARSHAWA.)

DIVAN (See *DIWAN*.)

DIW (D; older form *diw*, Avestan *diu*, *diu*, *diu*, a god), in the Iranian religion, the name of evil spirits, the powers of darkness, the creatures of Anahita, the personifications of evil; their number is legion. At their head is a group of seven principal demons including Ahriman, opposed to the seven *Amshas*. They were subject to *Amshas* (Firdausi, *Shah-Nama*, ed. Mohl, I 49, cf. the Muslim legend of Solomon).

In the Iranian epic, the white *diw* (*diw-i-afshar*) comes to the help of the king of Minandis against king Kai-Kavus; his country is inhabited by *diw* skilled in magic (Firdausi, *Shah-Nama*, I. 497); he is defeated by Rostam who also fights against two other *diws*, Akvan (Akavan) and Arhang. King Tahmuras is nicknamed *diw-kand* "the conqueror of the demons", because he overcame them in a pitched battle with the help of magic; the hostile army was commanded by the black *diw* (*diw-i-afshar*); it was they who taught the king how to write (*Shah-Nama*, I 43–45).

Bibliography: W. Jackson, in the *Grundriss der Iran. Philologie*, II 165, 176, 196, 640, 663, 682; Spiegel, *Erdbuch der Iranischen Kunde*, II. 116–136. (C. H. HART.)

DIWÂN (*Divan*) (from a hypothetical Indian word *Divan*, connected with *divi* "writer", which is connected with M. Andrews with the Assyrian *diw* public registers of receipts and expenditures, kept in Greek (Syria and Egypt) and in Pahlavi (Persia) in the early years of the conquest, then translated into Arabic and continued in that language from this time on 31 = 700, al-Buhārī, p. 193, 300; al-Masūdī, p. 349). The name next passed to the office of the treasury and thence was extended to the government of the 'Abbasid Caliphs and even in Saladin's time to the Caliph himself (The *Shah-Nama*, transl. de Slane, II 104). *Divan al-Zaman* is the office where the register of revenue and expenditure was kept; *Divan al-Tawfiq*, the office of the State Chancery, the head of which had to audit the accounts of the governors (A. v. Kromer, *Unternehmen*, I. 193). The *Divan al-Hay'*, established by 'Alī b. al-Minister of the 'Abbasid Caliph al-Muqtadir, administered certain estates which that minister had made *Wafq* (al-Fakhri, p. 313). The *Divan al-Aqadim* "Office of the Seal", constituted by Mu'awiyah, survived till the middle of the 'Abbasid period.

In Arabic, Persian and Turkish, *Divan* also means a collection of the works of a poet, usually arranged in an alphabetical order of the rhymes. The word further means a large building, where customs were collected, foreign merchants put up, also used as a warehouse and exchange and *divan* was practically synonymous with *cham* or *darbar*. It is used with this sense more particularly in the Maghribi (Jazy, *Suppl.* I. 479).

Bibliography: Max von Odenberg, *Le Proche-Orient Territorial et l'Empire Persien*, p. 45, note 2; Müller, *Islam*, I. 42 (note 1), 273. (C. H. HART.)

DIWANI (See *ARABIA* (ARABIC ALMANAC), p. 387.)

DIWRIGI, a town in Asia Minor, the

capital of a *Khay* of the province and *midyah* of Suwayh, near the *Walla-Imrah*, a tributary of the *Kam-Su* (Western Euphrates), lies in the bottom of a valley surrounded by high mountains; the population is 5,600 of whom 3,000 are *Sunnis* and 2,600 *Shi'as*. In it are the ruins of a fortress the surrounding *Walla* of which above survives, the mosque of the Amir *Shah-Bakhsh* (1634-42) built in 576 (1180) or 596 (1200), and the mosque of *Agha Mirza* & *Sultana Shah* (1714-24) built in 1136 (1728) of yellow freestone and well preserved; it has been raised on several occasions under the *Mughal* Sultans but is now used as a public granary. A tomb of the same date in an old Muslim cemetery, an occasional building with a pyramidal roof of stone, is the mausoleum of the Amir *Kam-Su* (d. 594 = 1198). It is mentioned by the *European* historians under the name of *Sephatic* to mean so many of the *Mughals* returned called the *Pouffians*. The early Arab geographers knew it by the name of *Adri* and believed that the main source of the Euphrates was there (*Yakut*, l. 8; *Im Routh*, p. 93; *Guy Le Strange*, *Jour. R. As. Soc.*, 1896, 733; *Khay al-Bihar*, iv. 34). Conquered about 114 (1071) by the Amir *Manghitshah*, a *Saltuk* general, who founded a dynasty bearing his name there, it afterwards passed under the sway of the *Saltuks* of *Rum* (625 = 1228); *Bayan* I. regained it for the *Mongol* empire in 1292 (1297) at the end of the *Tamerlane* campaign (Said al-Mun, *Tari al-Tamim*, l. 130). It was held for a time by Egypt; we have inscriptions of *Sultan Baybars* (1244 = 1250) and various governors of *Khay al-Bihar*, *ed. Ravanne*, p. 51; *Khatib-Rumi*, *Dir al-Salt*, p. 295) and taken in 922 (1516) by *Selim* I. It was long believed to occupy the site of *Nicopolis*, the town built by Pompey to commemorate his victory over *Mithridates*; but the latter has now been definitely located to the southeast of *Endere*. — The *Khay* comprises 9 *nahiyas* and 225 villages with a total population of 48,907, of whom 23,320 are *Sunnis* and 25,587 *Shi'as*. It has market gardens (tomato, melon and cucumber), vineyards and wheatfields all of which are very fertile. In the mountains there are deposits of iron ore and lead-ore, which appear to be no longer worked.

Phytographia: (Wahlb.) Schallb., *Drucke-*
narrat, p. 624; Ritter, *Erdenkunde*, 2 795; G.
Le Stunne, *Eastern Calippa*, p. 110; Mar van
Berchem, *Corpus Inscriptionum*, 1. 10, 1. 10, 1. 10.
55 1. 10; Culnet, *Turquie d'Asie*, 1. 686.

(C. L. HENNING)

DIYA or 'Aqi is the bloodwrit or compensation paid by one who has committed homicide or has wounded another. In the Diyahs the price paid by the homicide is said to have been ten she-camels. 'Abd al-Muqaffi redeemed his son 'Abdallah by the sacrifice of ten she-camels, but, as he had to repeat the sacrifice ten times, a hundred she-camels was henceforth considered the equivalent of a life; and this is the amount laid down in a letter written by Muhammad to 'Amr b. Huzayfah. The same letter fixed the compensation for a blow generating the hair on a forehead at one third of that amount, for the loss of an eye or hand or foot at half, for a tooth or for a wound exposing the bone at five camels. 'Amr put the money equivalent of a hundred camels at 1000 dinars or 12,000 dirhams — the

former payable by the 'people of gold' (the people of Egypt and Syria) and the latter by the 'people of silver' (the people of Asia), payment being spread over three or four years. Camels were not accepted as payment from these 'people of the treasury', gold was not accepted from the 'people of silver' nor silver from the people of gold, and neither gold nor silver from the merchants, who paid in shekels. These camels must be of a definite age and condition, twenty-five shekels a year old, twenty-one two years old, twenty-five three years old and twenty-five four years old — the first intended households for international commerce twenty shekels one year old, twenty-two years old, twenty he-camels two years old, twenty she-camels three years old, and twenty she-camels four years old.

A woman receives the same compensation as a man up to one third of the Ditya of 100 caught; if above the third, then she receives half of what a man does. Thus it is in the system of Mable: in that of Shyde she receives in certain cases half a man's Ditya, e. g. five candles for the loss of a finger instead of ten (cf. Laws, art. 10000). A master of an insane person is not personally liable to give compensation in ordinary circumstances. The Ditya for the latter is paid by the state. If a master and a person of age together kill a Muslim intentionally, the latter is put to death, the former paying half the Ditya. Similarly if a slave and freeman kill a slave intentionally, the former is put to death, the latter paying half the value of the murdered slave.

The life for wounding a slave is so to estimate the loss is a twentieth of his value, for a wound penetrating the brain or sinews is fatal, and so on in proportion to the loss to his market value. The law of retaliation holds between slaves as between free persons. If one slave kill another, the owner of the latter may demand the life of the former, or the value of his own slave, or the owner of the former may surrender his slave in compensation. If a Muslim slave wound a Jew or a Christian his master must pay compensation, even if he have to sell the slave, but may not bind over his Muslim slave to them.

If a Christian or a Jew be killed, his blood is as full as that of a free Muslim. A Muslim may not be put to death for an infidelity unless he have killed him treacherously. The blood of a Magian is less precious. The compensation due to these three classes for minor injuries is in the same proportion.

In cases of homicide or wounding unintentionally the perpetrator alone is liable to fine, and if he cannot pay, the fine remains a debt against him, but his kin may pay it if they wish, for the sake of peace. In this respect, his nearest kin are his brothers on his father's side, then all the male descendants of his father's father, and so on.

A murderer or homicide cannot inherit the life of his victim, nor can the former inherit his property, since that might have been his motive in killing him.

The *Diyat* is of two kinds: *Diyat al-'A* and compensation for an intentional injury, and *Diyat al-Khays*, compensation for an unintentional. The *Diyat* is full is paid not only for a life, but also for the destruction of the eye, of the eye of a married person, of the tongue and of the two ears if the hearing is destroyed. If the right of

one eye be destroyed the Diya is a hundred strikes, and that for a deep wound in the face, by more than for one in another part of the head.

Women and children are not liable to pay Diya. Employers are liable for injury to minor employees. In the case of a riot between two parties the injured or killed should receive *lagi* from the other side. Owners are responsible for their animals, and those who cause them for accidents. There are many injuries for which no Diya is named and these cases must be referred to the Muftahid.

Hydrography: The *Almawra* of Maliki in Anna, section on *infrat*; *Kuhhal*, section on *Diya* (French translation in progress, by Roudeh and Margah); *Al-Murghani*, *Hydrog.* English translation by C. Hamilton (London 1870), book L; Th. W. Jayne, *Handbuch der Islamischen Geographie*, p. 294—300.

(C. H. Wate.)

DIYALA, one of the most important tributaries on the left bank of the Tigris. Its source lies in the centre of the Persian province of Asidin (see above, p. 427). The main stream (called at first the *Gihir* or *Gawhid*), rises to the west of *Asadabad* (34° 30' N. lat. (the latitude of *Hamadan*) and at first flows to the northwest. A little above the 53° N. lat. it is joined from the north by the *Ab-i Shikran* which takes its name from a place named *Shikran*, and rises in the hills southwest of *Sikra* (*Sikra*); thenceforth the latter is the name almost exclusively used for the Diyala. After bending to the southwest the river again resumes its previous northwesterly course and is joined at its furthest north point by the *Yar* of *Yarad* which flows from the *Zaribar* (*Zaribar*) Lake to the south. Its confluence with the latter has a decided effect on the future course of the Diyala, for its originally northwestern direction is changed to a southwestern and ultimately becomes almost direct south. The Diyala, the whole of the upper course of which has hitherto been confined between high mountain walls, now enters a long, high-lying valley, which ends in the narrow *valley of Hamra*; here it receives on the left the waters of an important tributary, the *Zamakhan* (*Zamakhan*). The latter is made up of little streams rising in the *Karind* district. The upper valley of the Diyala may be said to end at the mouth of the *Zamakhan*; its middle course which likewise for the most part flows through a mountainous country ends where it breaks through the *Dijel* mountains.

The Diyala next rushes through the broad valley of *Shahr*, in which it is further increased by the *Tand* (or *Tad*) (whose source lies above *Sulaimaniya*), which flows from the north through *Shahr*; it next flows through the western Zagros ranges. A few hours' journey above the mouth of the *Zamakhan*, it begins to form the present boundary between Turkey and Persia and continues to be the frontier till it reaches 34° 30' N. lat. At *Zaqum* the Diyala is joined by the *Kulwan*. The latter rises south of *Karind* and takes its name from the once important Babylonian frontier town of *Kulwan* (q. v.). Soon after passing *Kulwan* (see *DIYALA*) the Diyala breaks through the *Dijel* (mountain) and crosses the Babylonian plains through which it sinks with sluggish course almost imperceptibly

to the Tigris, with which the last 80 miles of its course is almost parallel. It is only on the lower part of its course beginning at *Kulwan* that the Diyala is called by this name by the people on its banks; above *Kulwan* it is known only as the *Shikran*. Although in Babylonian a vast amount of water is taken from the Diyala for irrigation purposes, when it flows into the Tigris it is still more than half as large as the latter owing to the plentiful supplies it receives from the abundant mountain streams of its upper and middle courses. The place where it joins the Tigris, in 33° 15' N. lat. 3 hours' journey below *Baghdad* (according to the Arab geographers: 3 parasangs = 12 miles), and about halfway between *Baghdad* and the ruins of *Ctesiphon*, is, according to *Cliff* (*Le Provinces de Bagdad*, Cairo, 1908, p. 88), called *al-Mahalla* "the confluence". A short distance above this point there is a bridge of boats across the Diyala.

After its entrance into the Babylonian plains the Diyala from the earliest times has been extensively used for irrigating the surrounding districts; canals and dams were built to regulate its flow and to prevent devastating inundations. This irrigation system was in its best in the *Abbasid* period. After the Mongol period the canals and dams gradually fell into disrepair; the inevitable result was that many fertile stretches of land became desert and *swamps* (*bars*) sprang up in places. Even at the present day no decided improvement has yet been made.

The Diyala is connected with its neighbouring Tigris tributary, the *Asi* (or more) canals, which however are usually dry except in the season when the snow melts (cf. above, p. 125). The great *Kut-Nahrwan* Canal, which dated from the *Sassanid* period, connected the Diyala with the Tigris by numerous *subcanals* in both sides. This great waterway, which is now in many places choked with mud and quite dried up, but whose remains may still be clearly recognised (according to *Hersfeld's* theory, it is a former bed of the Tigris), leaves the Tigris 5 miles below the modern *Imam Dar* (north of *Samarra*) and runs parallel to it as far as the district of *Kut al-Amra*. The water still left in the *Nahrwan* returns to the Tigris at the point where it breaks up into the *Shahr al-Ira* and its eastern branch, the modern main *Imam Dar* and *Nahrwan*, names originally used for the upper and lower courses of this canal, and find the Arab authors also applying to a particular part of it the two names of the Diyala familiar to them (*Diyala* and *Thurath*). This is explained by the fact that the *Kut-Nahrwan* below *Bo'z* (see above, p. 610) ran for 20 miles along the bed of that river. The canal part of the Diyala may still be traced from *Bo'z* (south of *Bo'z*) to the ruins of *Shikra* (N. W. of *Baghdad*); in ancient times the river has however left its ancient bed and between *Bo'z* and *Shikra* it flows in another channel from 2—2 miles west; cf. *R. Leprieux's* map (eastern sheet) in *M. F. v. O. p. 116*.

In the *Abbasid* period the Diyala also watered the suburbs of *Baghdad* on the eastern Tigris by two canals, *Nahr Khali* and *Nahr Im*, which in their turn by means of further smaller canals filled the streets of the Caliph's capital with a network of small waterways.

particular veneration; the second called Hamrawat came from the Karu-Dagh in the south of the town. The banks of the Tigris are covered with gardens, which grow melons; the most beautiful is the *Kishu-Naghi* "garden of basils." Two temples are venerated, that of Shalibi, son of Khalid b. al-Walid, in the mosque at Khadid inside the citadel and that of the Persian historian Ibn al-Munkhal (Abu Manajil al-Mu), who was born at Lar in Persia, retired to a Jewish monastery and is buried near Shalibi Khadid (Bawliya, *Sefer ha-Muqdam*, iv, 53, 55).

Reiseger apd g: Haddad-Khalifa, *Yishu-mu*, p. 430; Charnoy, *Cherchewski*, i, 1, 141 et seq., 441 et seq.; Nishanir, *Fayyaz en Arabie*, ii, 314; Homboldt de Hohl, *Voyage en Turquie*, ii, 466; Gindon, *Descriptio of Diar-bekr* (*Queen of the Ray, George. Sec.*, xxviii, 1867, p. 152); Mac van Berchem, *Arabische Inschriften* (Lehmann-Haupt, *Mittheilungen*, in the *Göttinger Abhandlungen*), p. 22; ibid., *Inschriften aus den Oppiden*, i, Arab. *Inschriften*, p. 71, 91 et seq.; M. van Berchem and J. Strzykowski, *Arab. H. Decretum*, in the *Publication de l'Académie des Inscriptions*, Meeting of the 14th June 1907; J. Strzykowski, *Arab. Inschriften* (*Oriental Archiv*, i, 3) with photographs.

(C. HARTZ.)

AL-DIYARBAKRI, MUHAMMAD b. MUHAMMAD b. al-HASAN, born at Diyar Bakr, afterwards took up his abode in Mecca, where he died (1374) and died some time after 982 (1574).

He was a Hanbali in Maliki Khalifa, who is followed by Wittenfeld, says that Diyarbakri, who completed his *al-Khawarizmi* on the 5th Sha'ban 940 = 27th February 1534, died in 966 = 1559, but at the various recensions of this work that have survived in 96 months the accession of Sulaym Murad III, which did not take place till 982 (1574), the author cannot have died before this year unless the appendix to the work is a copyist.

He wrote the following works:

1. *Tarikh al-Khawarizmi fi al-Asma' wa al-Afkar* (var. *Asma' wa al-Afkar*, *al-Khawarizmi*), a biography of the Prophet in which the author, although very old, has endeavored to weigh the various accounts, and to distinguish the good from the bad; the whole is followed by a short history of the Caliphs to the accession of Sulaym Murad III. The work comprises: 1. an introduction on the creation of the light (*nur*) of the Prophet; 2. three *asas* or foundations: a. events which took place between the birth and the mission of the Prophet; b. from the mission to the Hijra; c. from the Hijra to the death of the Prophet; 3. Conclusion: the four Caliphs, the Umayyads, the Abbasids, and other dynasties to the accession of Sulaym Murad III. It has been published in Cairo in 1285 and 1302 A. H.

Under the title *Geschichte der Firdaus der Chulifas Umar*, Otto von Hatten published (Berlin, 1837) an extract from the *Tarikh al-Khawarizmi* with a translation and a brief introduction in German, relating to the veneration of the second orthodox Caliph Umar b. al-Khattab.

In his *Lang. Arab. Grammatik*, (2nd ed., p. 43) Pelecanus gives a short extract relating to the Caliph Umar who had his son 'Abd al-Rahman whipped to death for having drunk wine in Egypt.

II. A minute description of the Ka'ba and the Holy Mosque, which survives in Ms. in Berlin N^o. 6069 and in the Khedival Library, ill. 116.

Biography: Haddad-Khalifa, ill. 177; P. Wittenfeld, *Die Geschichte der Propheten und ihre Werke* (Stuttgart, 1882), p. 520; Homboldt, *Reise in die Arabische Provinzen* (Berlin, 1902), i, 361; H. Hartz, *Arab. Literature* (London, 1903) p. 376.

(M. H. HARTZ.)

DIYAR MUDAR, the "dwelling of the tribe of Mudar" in al-Hauran = Mesopotamia, comprised the valley of the Euphrates from Samarra to 'Ana with al-Rakha as their capital, and the lands in the Bahh. See Le Strange, *The Lands of the Eastern Caliphate*, p. 96 et seq., 101-102. For further information see the article MEYAN.

DIYAR RAB'IA, the "dwelling of the Rab'ia" in Mesopotamia stretched along the Tigris from Tell Fafan to Tukri (capital al-Basra) and comprised the valleys of Khutir-Hamas-Ishdhar on the right, the lower course of the little Khutir, the upper and lower *Wadi* on the left side of the main river. See Le Strange, *The Lands of the Eastern Caliphate*, p. 27 et seq. For further particulars see the article *ANFA*.

DIZ (r. older form *dikh*, Avestan *dasu*), a fortress or citadel. Arab writers have handed down to us the name *Qahanda* "the old citadel" borne by the Sassanian fortresses inside the towns of Khuzistan and Misr al-Basra (Samarqand, Bagdad, Bahh, Misr, Nishapur, Hama etc.). — *Diz*, the governor of a fortress. Ahmad Wafiq Nishapur called himself *Diz* from a family of Bulgarian origin called *Diz*. (C. HARTZ.)

DIZFUL, the capital of Khuzistan, in 32° 25' N. lat. and 48° 35' E. long (Greenwich), on the bank of the Dizful-Rud or Abi Diz, which takes its name from it. This river which runs in the Murghab district flows into the *Wadi* a little below Band-i Kiz ("Asher's Bridge" see above, p. 488). According to Hensfeld, Dizful (650 feet above sea-level) is built on conglomerate cliffs 60 feet high, the outermost spur thrust by the mountains into the Sasanian plains; the ruins of Sura begin about 15 miles to the southwest. Dizful (Pers. *Dizful*) = "Castle Bridge" takes its name from a fortress which was erected to protect the long-arched bridge over the river there. The Arabs say this bridge was built by the Sassanian king Shapur II: it was often repaired, at least in its arches, in course of time; Mustawfi (740 = 1340) speaks of 43 arches, the Persian writer 'Ali of Vard (826 = 1425) of 28 large and 27 small, 55 in all; at the present day (according to Lottin) there are 23 arches, which have been so often renovated that they practically show quite modern brickwork; only the piers of the bridge are undoubtedly ancient and may actually date from Sassanian times. The town, which arose round the citadel at the bridge, is given various names by older Arab geographers: Kayt al-Khadi, Kanjarat al-Khadi = the Roman Bridge, Kanjarat al-Rud (= the River Bridge), Kanjarat al-Zah (Zah repeatedly means a river-name; Semitic root *zāh* "to flow"), also simply al-Kanjarat; the name Kanjarat Anshah (Anshah is the real ancient place-name) is also found; the Persian name Dizful is, as far as I am aware, first found in Vāqit.

from the *Journ. asiat.* 1902, p. 16 [76]: An. *Leopoldine d'Alphonse de Meudon* (Strassburg 1895), p. 17 et seq., with an explanation of the diagram in the *Almagest* of Ptolemy; *Almagest* (Oxford), *Traité de l'Almagest* (Paris 1895), p. 3 et seq. of the text. (R. CANA DE VAUX.)

AL-DJABBĀR, "the Great" was the name given by the Arab astronomers to the constellation of Orion, who was depicted in Greek mythology as a mighty hunter and giant. The older name of this constellation among the Arabs, before they became acquainted with Greek astronomy, was *al-Jabbār*, which originally may have been given only to the three bright stars in the girdle (from *jabbar* = kernel, nail, centre). The necessity of Arab astronomers also call the two brightest stars of Orion, *Al-nīl* and *Al-djabbār* = *Al-djabbār*, q. v., p. 789; and *Al-djabbār* = *Rigel*, q. v., although they call the whole constellation *al-Jabbār*.

Bibliography: Al-Nailon, *Upanishad* (ed. Nailon), II. 168-169, 179; II. 267-268; al-Nailon, *Upanishad* (ed. Weisfeld), I. 38; L. Ideler, *Upanishaden oder der Ursprung und die Bedeutung der Sternnamen* (Berlin, 1801, p. 212-227). (H. SCHUB.)

DJABBUL, a town in Central Babylonia, on the east bank of the Tigris, a few hours' journey above Kūr al-'Amīn, and 5 parasangs (= c. 20 miles) southeast of Nūmāsiya (the modern Tell Ne'man). It is described as a flourishing place by the older Arab geographers; but, by Yāqūt's time (the beginning of the 12th or 13th century), it had considerably declined in course of time — we have no details of its decay — and fell utterly into ruins. This town must date from a very remote period; for the name of the Tāmūl, one of the most important Assyrian named tribes, frequently mentioned in the 12th century year R. 1, must have survived in Djabbul; they have left traces of their influence in modern topography in several other places. The ruins of Djabbul which were known by the name Djumbul, Djambul or Djambul as late as the first half of the 13th century according to the travellers Rich, Chesney and Jones, have now utterly disappeared owing to earthquakes. Up to the site where Chesney in 1835 had seen the ruins of a large town, no trace of them was to be seen in 1848 when Jones passed it; the Tigris had in the interval entirely engulfed the remains of the town.

Bibliography: *Biblioth. Geograph. Arab.* (ed. de Goeje), passim; Yāqūt, *Ma'ādir* (ed. Weisfeld), II. 23; L. Strassburg in the *Journ. of the Roy. Asiatic Soc.* 1895, p. 432; An. *The Lands of the Eastern Caliphate* (1903), p. 35; Strassburg, *Babylonien nach der arab. Geograph.* II. (1901), p. 307-309 and in *Almagest* der Ptolemaios, *Geograph.* II. (1900), 221; Bitter, *Ergebnisse*, x. 232; II. 934; H. Kiepert in the *Zeitschr. f. Geograph. f. Erdkunde* (Berlin) 1883, p. 16. (H. STRASSBURG.)

AL-DJABBUL, the ancient Gannatā, a place E. S. E. of Kufa, celebrated for its Mallāh or Sahkha watered by the Nahr al-Jabbul (see above, p. 806). The salt-mines there lent Djabbul a certain economic importance in the middle ages as they still do, to which it probably also owed its position as an administrative centre in the political division of the Mamlūk kingdom.

Bibliography: M. Zurek, *Katib al-Madīna* (ed. Goeje), *Madīnat al-Madīna*, p. 20; Schiff-ler, *Die Araber*, p. 241 et seq.; Yāqūt, *Al-Madīna*, II. 291; *Salahaddin*, *Imam al-Salāh* (Cairo 1324 = 1905), p. 295; van Kienst, *Reisegeogr. v. Goeje*, *des Arab.*, Syria, p. 18; L. Strassburg, *Madīnat al-Madīna*, p. 450; Kienst, *Reisegeogr.* vol. 1894 et seq. (R. HANDEMAN.)

DJABIR an Arab Astronomer, a the Astronomer of the middle ages; he was often confused with the astronomer Geber, whose full name was Abu 'Abd Allah Jabir b. Hayyān al-Bīrūnī (see the next article). He belonged to the period in which he flourished cannot certainly be determined, but from the fact that he was personally acquainted with Maimonides (d. 1204), it may be concluded that he lived towards the middle of the 11th century. He wrote an astronomical work which still survives under two different titles; in the Oriental MS. it is called *Kitāb al-Hayyān* (the Book of Astronomy), in the Latin copy it is entitled *Libri de Astronomia* (translation of the *Almagest*). In it he sharply criticizes certain views held by Ptolemy; particularly rightly when he asserts that the inner planets, Mercury and Venus, have no visible parallaxes, although he himself gives the semi-parallax of about 3'. He also states that these planets are nearer to the sun than the sun. The book is otherwise noteworthy for preserving the astronomical part with a special chapter on trigonometry (cf. the article *cos*, 'LOWAYX', p. 123). In his astronomical trigonometry, he takes the "rule of the four magnitudes" as the foundation for the derivation of his formulas and gives for the first time the fifth main formula for the right angled triangle (see A = cos A sin B). In plane trigonometry he proceeds after the manner of Ptolemy, i.e. he solves his problems with the aid of the whole chord, the sine of the trigonometrical functions, sine and cosine. The work was translated into Latin by Gerhard of Cremona and this translation was published by Petrus Apianus in Nürnberg in 1534 under the title: *Gerardi filii Johannis Heptagonalis de astronomia libri 12, in gallica translatione, adiectis thesauris, emendatis etc.* — Whether a Hebrew work described by M. Steinschneider, *Seder ha-panim*, which treats of exact numbers is a translation of a work by Djabir b. Ahiab, is doubtful; besides the author is called Ibn Ahiab but Ahi Ahiab is not known.

Bibliography: Ibn al-Bīrūnī (ed. Lippert), p. 319, 393; *Kitāb al-Khatib*, vol. 306; M. Steinschneider, *Zur pseudoplatonischen Literatur* (Berlin, 1862), p. 14 et seq. and 70 et seq.; L. Strassburg, *Ergebnisse*, über Geogr. der Trigonometrie, (Leipzig, 1900), I. 81 et seq.; H. Suter, *Abhandlungen zur Geogr. der mathem. Wissenschaften*, I. 149, 154. (H. SCHUB.)

DJABIR b. HAYYAN, whose full name was Abu 'Abd Allah Jabir b. Hayyān al-Bīrūnī, a famous Arab alchemist, known in the Christian middle ages as Geber, his name is sometimes given as Jābir and sometimes as Jābir. He is said to have been born in the 8th century, which is a doubtful question, to have early become a convert to Islam and to have shown great enthusiasm for this new religion: the name al-Bīrūnī dates from a later period.

His teachers were Khayyān b. Yazīd u. Mu'awiyā (d. 85 = 704), to which account he is also called

al-Umair the "Umayyad", and Dajfu al-Sakib [q.v.]. This is the story given by some authorities. It is really however he must have lived somewhat later than Khalid b. Yazid, so that he could probably flourished about 800 = 776. The *Ar-Risala* and *Udhihi Khata* connect him with the *Umayyads*. Of his life we really know nothing; according to the most reliable tradition he spent most of it in Kufa. A view, given in the *Fihrist* (p. 354 et seq.), that he never lived at all but is only a mythical personage, may be dismissed at once.

A large number of works have been attributed to Geber. Those that exist in Latin if we except the *Book of the Spheres* by Isidore do not correspond to the Arab works and in general they represent a more advanced stage of alchemical science. Our library contains 11 Arabic treatises bearing Uthayr's name, five of these have been published, viz. *The Book of the Knowledge of the Alchemist*, the *Secret Book of the Alchemist*, *The Book of the Alchemist*, the *Book of the Alchemist*, and the *Book of the Alchemist*. The *Book of the Alchemist* is a treatise, treated by a pupil, the *Book of the Alchemist* (K. al-Fihrist) and the *Book of Eastern Spheres* (K. al-Fihrist).

The doctrine contained in these works — and in the *Book of Spheres* especially, the authenticity of which is most certain, — is very anthropomorphic, as, if this term be preferred, very anthropomorphic. Matter is considered a living being; it develops in the body of the earth for a long period, thousands of years, passing from the state of an imperfect mortal to that of a perfect like gold. The aim of alchemy is to imitate this transformation. The laws of generation, marriage, impregnation and reproduction are applied to matter; as also are the ideas of life and death; rivers and earthly substances are "dead" in contrast to light and subtle substances which are called "living". Every material body has a soul and a body, a spiritual part and a material part. The work of the alchemist is to separate and refine the one from the other and then to give each body the spirit which suits it.

Western tradition has attributed important discoveries in chemistry to Geber, namely of sulphuric acid, nitric acid and nitrate of silver. But none of these discoveries is mentioned in the Arabic works which bear his name; they do not appear till the Latin works at the end of the 15th century. The estimation in which the Christian middle ages held Oriental alchemy is therefore not based on definite facts which we can check.

Bibliography: *Uthayr* at O. Houdon, *Uthayr* (1893); Paul Lacroix, *Science et lettres au moyen-âge* (Paris, 1877), p. 106 et seq.; Brockhaus, *Gr. d. arab. Litt.*, I 240 et seq.; Cava de Vava, *Uthayr*. In the *Encyclopaedia of Religion and Ethics* (Edinburgh, 1908). (U. Cava de Vava.)

Uthayr. The principal residence of the Uthayr Arabs of Chabab, hence called "Uthayr of the Kings", in Dywida, a day's journey S. E. of Damascus. It covered several small hills, whence perhaps is derived the poetical form *Uthayr* of the plural, with an allusion to the etymological meaning of "mountain", as a metaphor for the greatness. Cf. *Uthayr* and *Uthayr*, *Uthayr*, etc. (p. 72, 73). It was the perfect type of the ancient *Uthayr*, the *Uthayr* of the Bedouins, at the same time, a large camp, a collection of dwellings, half nomad and half sedentary, a com-

posed camp of tents and buildings, among the latter a Christian monastery. It had a plentiful water-supply and abundance of excellent pastures around it which are still called by the Bedouins of the Syrian desert. The gate to Uthayr, as leading towards it, was called *Gate of Uthayr*. It had three entrances, the present gate of Bab Sharq. About 1000 Uthayr is the one of the ancient names of Damascus.

The Arab conquest further increased its importance. A large camp was early established there, the principal of all Syria and for long the head-quarters of the *Umayyads*. As a military centre, being the Byzantine period it figured the Syrian metropolis. The name of Uthayr has been given to the battle of Yarmuk, there was a partial engagement with the Byzantines here and here also the spoils were collected after the battle. The capture of the Caliph Umar came here in the year 17 to settle the position of the new conquest, commanded by the principal *Sakib* of the Uthayr with the exception of Ali. It was a triumphal march, the first great demonstration of Arab imperialism. A parliament was held here, at which all the generals and principal officers of the Syrian troops were present. It has become celebrated as the "Day of Uthayr". The sermon delivered by Umar is likewise called *Uthayr* sermon. The Muslim generally refers to it as an important document. It was a claim to fame to have been present at it. The importance of this meeting was emphasized that which condition has given it its importance. It was on this occasion that the troops were organized on the system of regular divisions. From these divisions it was that proposed to include the Arab tribes, natives of Syria, who had assisted the invaders of the Uthayr, but their resistance caused this plan to fall through. As a result, the army was very healthy, Uthayr became the headquarters for the troops who were being demobilized. The plague of 'Amwas in Palestine north-west of Jordan, Damascus and the city of Uthayr on the west coast the *Umayyads* were distributed here; the place early had a general mosque and a number of palaces which got it on the same footing as the other and chief towns of the Uthayr. It is easy to understand then why all the *Umayyad* Caliphs after Mu'awiya visited Uthayr on returning from Damascus residence at Damascus. 'Ali al-Madik was the first to visit there before returning to Damascus was the Arab Uthayr.

When the Caliph was proclaimed Caliph and had moved the Uthayr from the Hijaz the Syrian contributed Uthayr to chosen settlement to Mu'awiya. The Uthayr was the first to arrive at the conference with his Kabbala, Uthayr the Kabbala (p. 72) had given to Uthayr, with the Kabbala, was an incentive. In addition to the young son of Yazid I, the other Uthayrs were there and all the Arab chieftains Syria. The Uthayr presided at the assembly and at Uthayr end of August 661. The various conditions were discussed. Yazid's children were ruled out of the question on account of their youth. Finally on the proposal of Kabbala the Uthayr, chief of the Uthayr, it was agreed to give the Caliphate to Marwan al-Hakam. Khalid b. Yazid I and next the Uthayr 'Am al-Ashabi were to succeed him. The army of the Uthayr party was thus once more established and Uthayr became the

castle of the Marwanid dynasty. Before marching against Dabab al-Kais the new Caliph unfolded the banner of the Marwanids, which was afterwards preserved by his successors. The victory of Banu Kalbi gave effectual sanction to the decisions come to at Hishiyah.

The recognition of the two eldest sons of the Caliph 'Ali al-Malik as heirs presumptive was the last great political event which had its scene at Hishiyah. The expedition against Constantinople began in the reign of Sulaiman caused the transportation of the great military camp of Hishiyah to Dabab, to the north of Aleppo. Hishiyah continued to be the chief town of a district dependent on Damascus. Its importance continued to diminish, particularly under the 'Abbasids, who hated everything associated with the Umayyads and in proportion as the Arabs became accustomed to living in towns its name continued to live in the Hishiyah. According to Ibn 'Abbas, the souls of believers are assembled at Hishiyah and those of the infidels at Hishiyah.

شاهي: شاهi

AL-DJABR wa al-MUGZALAH: was the name given in the older mathematical works of the Arabs to the theory or rather the method of solution of equations of the first and second degree; it may be best translated "Restoration and Comparison (or Equations)". Arabic writers themselves were not quite agreed on the meaning of these terms; but most of them agree with the following definition which is succinctly given by Bahr al-Lam al-Amili (d. c. 1377) in his *Kitab al-Hisab* (Basra, 1843, in Arabic and German by Nesselmann, Berlin 1843, p. 41-42 of the Arabic text and 45 of the translation): "The side which contains a negative term, is made perfect again and a quantity equal to that (term) added to the other side, (this is al-Djabr; the same or similar on both sides are taken away, this is al-Mugzalah". Example:

From $5x^2 - 6x + 2 = 4x^2 + 7$ by applying al-Djabr we get:
 $5x^2 + 2 = 4x^2 + 6x + 7$
 from this by applying al-Mugzalah:
 $x^2 = 6x + 5$

The second operation is as obvious as the first, to understand the first it must be remembered that the Arabs, unlike the Hindus, do not allow negative terms in an equation; the conception of the negative was still strange to the Arabs; therefore when an equation contained negative terms, it was not in order, it was imperfect, and had therefore first to be arranged, then restored (al-Djabr). But an equation with fractional coefficients (in the highest term) was also not in order, not properly arranged for solution, the fraction had therefore to be removed; the equation

$1x^2 + 3x = 9$
 had therefore to be multiplied by 3 so that the first term may be only 3 and it therefore becomes:
 $3x^2 + 9x = 27$

Al-Bahr al-Kashfi (c. 1300), rightly considered this operation also to be al-Djabr (cf. the *Kashf* or *al-Kashf* of Al-Bahr al-Kashfi, al-Husain al-Kashfi, trans. by A. Neuberger, Halle 1878, 1880, Part II, p. 43) In later works, e.g. the *Arithmetic* of Abu Zakariya al-Jazari (before 1000) (cf. Suter in *Bibl. Math.*, vol. 1 (31st Ser.), 1901, p. 40-41), and in those of Bahr al-Lam al-Amili (before 1400) and of Bahr al-Malik (d. 1400). In addition to the term al-Djabr, used in the above sense we also find al-Haff (reduction), in the sense that for example the equation
 $5x^2 + 3x = 5$

by application of al-Haff, i.e. by division by 5 becomes the equation

$x^2 + \frac{3}{5}x = 1$
 Carra de Vaux (*Bibl. Math.*, Vol. III (2nd Ser.) 1897, p. 1-2) is however wrong in thinking that al-Haff is an older name for the second operation and was in time replaced by al-Djabr; al-Haff has no connection with al-Djabr, but is a simple extension of the notion of al-Djabr, which is not at all necessary.

In course of time the second term *al-Mugzalah* gradually fell into disuse and, contrary to Nesselmann's view (*Algebra der Griechen*, Berlin, 1842, p. 45), this happened with the Arab mathematicians themselves: Abu Zakariya al-Jazari in his treatise on Arithmetic used only the word *al-Djabr* throughout. This name passed from the Arabs to the West: In Leonardo di Pisa's *Liber Abaci* (1202) we find the untransliterated word *algebra* or *algebra*, but immediately followed by the translation *restauration et opposition*. Cornet of Florence (15th century) is the first western writer to use *algebra* alone; al-Mughzala (c. 1500) found in the *Algebra* of Gosselin (1577). The former is also said to be the originator of the statement that *algebra* was derived from the name of the Arab scholar al-Bahr al-Kashfi (d. 1377), whether he meant the alchemist al-Bahr or the Spanish astronomer of the same name, cannot now be ascertained; Michael Stifel in his *Arithmetica Integra* also uses the expression *regula Gevi*.

But European scholars gave new names also to this science; in Italy arose the expressions, *arte magica*, *arte rei 77 terminum* (a translation of the words *77* (x) and *mai* (x²)) for which the corresponding Italian words *magister* and *arte* (for *regula*) still now afterwards came into use. The latter name also passed into German, in the 15th and 16th century Algebra was almost regularly known as *Recht der 77* or simply *die 77*. The oldest Arabic work on algebra, known to us, was composed by Muhammad b. Musa al-

Extractions in the time of the Caliph al-Ma'mun (ed. Rosen, Arabic and Engl. London 1831); as the terms *al-Jabbar* and *al-Jabbar* are not explained in them, it must be assumed that their meaning was already known and therefore that these ~~works~~ have been previous works on Algebra: whether the ~~works~~ were invented by Arab mathematicians, or ~~works~~ taken from Greek or Hindu works, has not yet been proved; in any case Diophantus uses both of these operations in solving an equation in his arithmetical work and describes them in a similar way but gives them no special names: but on the other hand this very impression that Diophantus had been translated into Arabic by the time of al-Ma'mun, his first translation is said in the Arab authorities to have been Khatib b. Ishaq (died c. 910).

Bibliography: On the Algebra of the Arabs in addition to the above-mentioned works the following may be consulted: *Extrait du Khatib, traité d'Algebre par Abou Israhil Mohammed b. Alikapan Alkhatib*, by F. Woepcke (Paris 1853). *Algebre d'Omar Alkhatib*, *publiée, traduite et accompagnée d'extrait de manuscrits inédits*, by F. Woepcke, 1851. *Traduction du Traité d'Arithmétique d'Abou Israhil Ali b. Alikapan Alkhatib*, by F. Woepcke (in the *Atti dell'Accad. Pontificia de' Nuovi Lincei*, T. vol. 1850 and Varrault, Rome 1859). — The anonymous Algebra published by the Boncompagni in the *trattato della vita e delle opere del Glorioso Cremonense*, etc. (*Atti dell'Accad. Pontificia de' Nuovi Lincei*, T. 16, 1851, and Estratto, Rome 1851). — Cantor, *Vorlesungen über Geschichte d. Mathem.*, I (2. ed.), 1894, p. 676—768. [L. S. 1894.]

DJARRÄ'L, or Jharil, Gabriel, is the best known figure among the angels of Islam: he is one of the four archangels, one of angels favoured by an "hallowed name" (*muhammadiyyin*) God, and one of the divine messengers. His duty is to bear the orders of God to mortal prophets and to reveal his mysteries to them.

Gabriel plays an important part in the Koran. Muhammad applied the legend of this celestial messenger holding converse with the prophets to himself and believed that he had received his mission and the subject of his preaching from him. Gabriel's name only appears three times in the Koran; but in other and important passages, a celestial personage is designated by titles or epithets such as "the Spirit", "the Terrible" or even quite indirectly and the commentators unanimously recognise Gabriel in this personage. This identification is quite justified by a comparison of the different passages.

Let us begin with Sura II, 9. "Say: Who is as enemy to Gabriel? he is both revealed to thy heart, with God's permission, confirmation of what had been before and a guidance and glad tidings to believers". This verse explicitly states the part played by the archangel as revealer of the Koran; it belongs, it is true, to a late Sura; but it only reproduces another passage which is certainly early in which the inspiring angel is called "the Holy Spirit". (Sura 166): "Say, the Holy Spirit brought it down from thy Lord in truth to establish those that believe and for guidance and glad tidings to them". Wherever in one of the most ancient Suras, the same spirit is given the title of messenger, followed by a kind

of cosmology (Sura 166): "The Koran is the word of the noble Messenger, mighty, standing out with the Lord of the throne, obeyed and faithful".

It is possible that Muhammad did not at once give a name to the spirit with which he felt himself possessed, as the three passages, in which Gabriel's name appears, are late. In Sura xcvi, which in all probability is connected with the first revelation of the spirit and the sort of angel in which he received his mission, the angel is not designated by any name or title; the apostrophe, which is quite brief and perhaps mutilated, is impersonal; there it is said: "Preach, in the name of thy Lord who has created; ... preach, for thy Lord is most beneficent". According to tradition, this first revelation took place on Mount Hira near Mecca, whither Muhammad had retired, and the voice is said to have said: "O Muhammad, thou art the apostle of God, and I am Gabriel." But this may be only a false development, inspired by L. 16 of the Gospel of St. Luke, where the angel says to Zacharias: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings".

It appears that as a rule Muhammad heard the spirit but did not see him. Indeed there are verses in Sura LIII (1—18) written with great vigour and a deep feeling of solemnity from which it is clear that he only saw him on two occasions: "It is one Mighty power that has taught him; it is the Vigorous One; he hovered in the loftiest sphere, then he came down and remained suspended in the air. He was at a distance of two bows' length or nearer still; and he revealed to the servant of God, what he had to reveal to him ... he had already seen him in another vision ... the lote tree that marks the boundary ... the lote tree was all covered". The minuteness of the details leave no room to doubt the sincerity of the statement. Tradition adds that after this vision, Gabriel brought to the Prophet the name of al-Muhammad (q. v., p. 793).

Muhammad apparently knew Gabriel from the Gospel account of the Annunciation; but he could not have been directly acquainted with this source. It is probable that he heard it from the mouth of some philosopher or religious linguist, from some *harrif*, to whom it had already come in a mutilated version. In his opinion God sent his Spirit to Mary in the figure of a very beautiful man (Sura 93, 19); the spirit is not mentioned by name here; he told Mary that he had come to give her a son. In Sura LXXVI, 2, Muhammad recognizes that she retained her virginity and he asks God may "the breath of our spirit enter her". Tradition explains that Gabriel merely approached her and breathed upon her bosom; it was thus that she became pregnant.

The legend of the Archangel Gabriel is highly developed among the Muslims: this is seen without if one looks through works rich in legends, like the *Makharig al-Afshar* (*Adels der Mysterien*, transl. Carré de Vaux) or the first volume of Tabari's Persian *Chronicle* (transl. Zotenberg). There is scarcely a prophet to whom this celestial envoy has not brought help or revelations. Gabriel revealed Adam after the Fall and revealed to him twenty ~~years~~ years; he taught him the cultivation of wheat, the working of iron and the

letters of the alphabet; he took him to the river of Suez where he taught him the river of pilgrimage. It was Gabriel also who showed Noah how to build the Ark; he saved Abraham from the flames (cf. Gen. XXI, 19) and he had a good deal of further intercourse with this patriarch. He helped Moses to fight against the magicians of Egypt; at the Exodus he appeared on a horse with white feet to decide the Egyptians to enter the Red Sea which was to swallow them up. He appeared to Samuel, and to David to whom he taught the art of making coats-of-mail; he comforted this prophet and brought him braves with ten saddles which Solomon wanted. As in the Gospel, he came to Zacharias to announce the birth of St. John.

In the preparation of charms and talismans, Gabriel also plays an important part; his name frequently appears on the sides of magic squares, for example, along with those of the other Archangels, Michael, Anan'el and Izrail.

(B. CAZZA DE VALL.)

DJADA ('Amir), a South Arabian tribe. Their territory, *sensu* 'Amir land, also called Shafel, was to the west of the land of the Yafa (q. v.) and is for the most part mountainous. The soil is fertile in the north and produces dates with a little coffee and tobacco. The largest Wadi is the W. Nuta, into which flows the W. Jabab. Near the latter lies the Djebel Ar'ul Dharim, on which stand three ancient Himyarite castles. The chief town is *W. Hiyala* (also called *W. Shafel*) with about 1000 inhabitants (including about 100 Jews), a large market and many palaces. The Sultan of the 'Amir resides here and in war can rely upon an army of 3000 men. The little territory of Shafel is enclosed in the Djada territory but is politically independent.

The Djada are an ancient people. They are mentioned by Hamdani in his *Djatra*. He says of them that they speak bad Arabic; for example, they say *ya'nu wa-nawin* for *ya'nu al-nawin*. Of hills which belonged to them, he mentions: Hiyar and Ralufan; of castles: Shukra and al-'Uluin (?); of Wadis: amongst others: al-Jabab (which still exists), *Du'n* *wa* *Dama*, al-Hu'diya, al-Hazim, Khodir, Shafa (which still exists as a W. and as a village with about 100 inhabitants), 'Amir, Hawin, all of which ~~are~~ into the Adnan (Hijaz) (The Wadis given by Hamdani, *Amir and Shafel*, *Arabia*, p. 358-360, from a bad manuscript of Hamdani's *Djatra*, are mostly wrong and are to be corrected from Müller's edition, p. 89, .. 14).

The geographer al-Buhārī also mentions settlements of the Djada in the districts of Najdān. He mentions the hills *Lipi* and *Umin*, the villages of *Auk*, *Hunana*, al-Salbiān (?), *Najdā* (?) and the stream *Habhab*.

According to Hamdani the South Arabian Djada belong to a small tribe of 'Am al-Kahr, but as they are called Djada, try to claim kinship with the greater North Arabian tribe of Djada b. Ka'b, as it is usual amongst the smaller tribes in Arabia to take the name of a larger tribe and then to trace their descent from them. But it is really very probable (as Sprenger, *Die alte Geographie Arabiens*, p. 272, 284 f., also supposes) that in earlier times a portion of the Djada b. Ka'b migrated from Yemen to the westward to Yemen and there incorporated other South Arabian ele-

ments, so that the Djada in Yemen would really be descendants of the North Arabian tribe.

Bibliography: Hamdani, *Djatra* (ed. H. Müller), p. 74, 80, 89, 100, 134, 135-136; *Wahā*, *Al-Nigam* (ed. Wüstenfeld), I. 322, 340, 344; II. 374, 701, 734, 830, 908-909; *ib.* 931; al-Buhārī, *Geographisches Wörterbuch* (ed. Wüstenfeld), p. 336; *Agāthi*, I. 167, 168, 173; *ib.* 154, 155; *ib.* 122; Ibn al-Athir, *Chronicon* (ed. Toraburg), v. 220-227; F. Wüstenfeld, *Genealogisches Tabellen der arabischen Stämme und Familien* (Göttingen 1852), Part II: *Arabisches Stämmen*, Tafel I 17; A. Sprenger, *Die alte Geographie Arabien* (Bern 1875), p. 233-235 (§ 363-365), 272 (§ 407). (J. SCHLEIER.)

DJADA *wa* *Ka'b*, an Arabi tribe belonging to the Ma'adhi (Ma'adhi) group. Their genealogy is: *Djada* b. *Ka'b* b. *Kahla* b. 'Amir b. *Faris* b. *Ma'adhi* b. *Isa* b. *Ma'adhi*. The *Kahla* and *Isa* were closely related tribes. The poet *Nabigha* (al-Hu'di) traces his descent from the *Djada* b. *Ka'b*.

They inhabited the district of *Falaj* in the territory of *Yamama*. Of places, which belonged to them, there are mentioned, amongst others: *Ukm* (a large fortified town on the Wadi of the same name, with a much frequented market, many wells, houses and palaces and rich palmgroves), *Ghalghal*, *Malah*, al-Silāra and al-Judhān (?); of Wadis and watering places: *Ashab*, al-*Uhad* (a large Wadi a day's journey in length with the town of the same name), *Umin* (jointly with the *Kahla*) and the two streams al-*Ahla* and al-*Kuḥḥa*. Of castles there are mentioned: *Ma'adhi* and *Ka'b* 'Adl.

The Djada are said to have gone to the Prophet about a quarrel with the *Qasim* about the watering-place of al-*Ahla*, but he decided it in favour of the latter. In 126 (744), in alliance with the *Ka'b* b. *Kahla*, the *Uhad* and *Kahla*, they slew the prefect of al-Falaj, the *Ma'adhi* al-*Najdān* b. *Isa* (the so-called Day of al-Falaj), whereupon the *Kasbi*, 1000 strong, led by 'Abd Allah b. al-Na'man, undertook a campaign of revenge against them and they, after a defeat, a severe defeat upon them (the so-called second Day of al-Falaj). On other battles (*Faris* 'Adhān, F. *Kahla*, F. *Sharāh*), cf. A. al-*Agāthi*, *ib.* 134-137, 139, 140.

Bibliography: Hamdani, *Djatra* (ed. H. Müller), p. 90, 100, 154, 155, 159, 160-161; *Wahā*, *Al-Nigam* (ed. Wüstenfeld), I. 322, 340, 344; II. 374, 701, 734, 830, 908-909; *ib.* 931; al-Buhārī, *Geographisches Wörterbuch* (ed. Wüstenfeld), p. 336; *Agāthi*, I. 167, 168, 173; *ib.* 154, 155; *ib.* 122; Ibn al-Athir, *Chronicon* (ed. Toraburg), v. 220-227; F. Wüstenfeld, *Genealogisches Tabellen der arabischen Stämme und Familien* (Göttingen 1852), Part II: *Arabisches Stämmen*, Tafel I 17; A. Sprenger, *Die alte Geographie Arabien* (Bern 1875), p. 233-235 (§ 363-365), 272 (§ 407). (J. SCHLEIER.)

DJADHIMA, al-*Adhima* or al-Wayḥay (i. e. the leper), a legendary Arab king, who founded an important kingdom in the lower Euphrates, including the towns of al-Hira, al-Ahisa etc., before the Lakhmid dynasty appeared in this territory. Tradition says as to his relationship to the other rulers, who are mentioned in the pre-Lakhmid period, though the North Arabian legends agree that he was an *Adhima*. Stories of him are very popular and various Arabic proverbs refer to him. So proud was he that he

would only have two sons or idols (*al-ḥarṭūṭānī*, or *al-ḥarṭūṭānī*, or *al-ḥarṭūṭānī*) as his companions; but his later conferred this honour on two more, Malik and 'Aḥḥ, who had fought and brought back his lost nephews. 'Amr b. 'Adī, his mother's son, his proclamation for the marriage of his ~~sons~~ with the Lakhmīd 'Adī could only be obtained after he had been intoxicated — a favourite motif, which has ~~been~~ found a place in the biography of Muhammad. He was ultimately enticed by the queen al-Zabīdī (Zenobia) to go to her and was slain by her.

It is, of course, impossible to add the historical basis from the realm of legend. At most the contemporaneity with Zenobia may be considered genuine tradition, particularly as it ~~agrees~~ with the fact that the inscription of al-Nuḥḥān given 328 A. D. as a certain date for Imru'at b. 'Amr, who, according to tradition, was a son of 'Amr b. 'Adī.

Bibliography: Talbot, *Annals* (ed. de Goeje), I. 746-751; Ibn Khaldūn, *Kitāb al-Asnā* (ed. Wiet), p. 53, 274; Vahbi, *Maḥṣan* (ed. Montanari), I. 237; Khayyūn (ed. Guler), p. 56; Ibn al-Fāḥī, *al-Niḥ*, *Geogr.* Arab., v. 281; Ibn Kāṭi, *Iḥḥ*, in 1921; MacGill, *Iḥḥ*, VII. 157, 202; de, *Peuteler* 4'Or (ed. Barbier de Meynard), III. 181-192; *Kitāb al-Aḥḥ*, IV. 72-76; Vahbi, *al-Asnā*, II. 377; Caussin de Perceval, *Revue de l'Histoire des Arabes*, II. 16-34; Rasthūn, *Die Dynastie der Lakhmīd*, p. 38-40 (with further lit.); J. Jacob, *Attributions des Lakhmīd*, 105. (P. A. Wiet.)

DJADJIMA n. 'Adī was the son of 'Adī b. al-Du'ī = Dajān n. 'Adī-banāt n. Kinnān; but he is generally called Dajadīmā n. 'Adī n. 'Adī-banāt n. Kinnān. The small tribe named after him was settled at al-Sijrānāḥ not far from Mecca, and is chiefly famous for the treacherous attack made upon it by Khāḥḥ b. al-Walīd in the eighth year of the Hijra. Twenty years previously Khāḥḥ's uncle al-Fāḥī b. al-Mughīḥ had been robbed and killed by a party of Kinnān. The matter ~~had~~ been settled and in the interval Dajadīmā had professed Islam. Yet Khāḥḥ, being sent to them as a missionary, and with hostile intent, first induced them to lay down their arms and then proceeded to murder them in cold blood, in order to avenge the ~~murder~~ of his uncle. When Muhammad heard of it he professed to be greatly grieved, and paid compensation for the blood shed and for the property stolen.

Bibliography: Talbot, I. 209 et seq.; Ibn Khaldūn, p. 833 et seq.; Caussin de Perceval, *Revue*, III. 222 et seq. (P. A. Wiet.)

DJADID (properly "the new"), a malee, which was unknown to the Arabs and was first introduced by the Persians (whence the name) is said originally the form *fāḥḥūn* *fāḥḥūn* *fāḥḥūn* (twice), *Awsharīn* *Awsharīn* *Awsharīn* (twice), is also found.

Bibliography: Muhammad 'Alī, *Dictionary of Technical Terms* (ed. Springer etc.), I. 191. (A. SCHAEFER.)

DJADIS, one of the aboriginal tribes of Arabia: Tamm and Djadis were the two sons of Lakhmīd son of Shammī son of Nakh (*Nakh* = *Nakh*), but according to another account Djadis was the brother of Tammīd son of Lakhmīd son of Shammī, whilst Tamm was brother

of Amīdā and son of Lakhmīd son of Shammī (Ibn Khaldūn). Their country is said to have been invaded by the Lakhmīd Ibn al-Aḥḥ, and their extinction is ascribed to the Lakhmīd Ibn al-Aḥḥ. It is said to have risen against Tamm al-Aḥḥ (Ibn Khaldūn, who extenuated Djadis (*Kitāb al-Asnā*, p. 308 et seq.). Their both tribes were destroyed. Caussin de Perceval places their events about the year 250 A. D. (*Revue*, I. 100 et seq.). Two more were named in reference to this story — 'More been-destroyed than Tamm' and 'More been-destroyed than Tamm' — Zarkā, being a woman who warned Djadis that the enemy were approaching, and Lakhmīd being the Tammīd who invoked the aid of the Lakhmīd (Mullāḥ, *Arab. Press*, I. 192; n. 696). Djadīma al-Aḥḥ is said to have attacked Tamm and Lakhmīd before the expedition of Tammīd (see Caussin de Perceval, *Revue*, II. 24). Djadis seems to be referred to by Ptolemy under the name *Takurān* or *Takurān*, which would imply that they were still existent about the years 125-130 A. D. (*Geogr.* I. 29). Djadis, as the name of a sub-tribe of Lakhmīd is 'Adī, is an error for Lakhmīd or Lakhmīd (*Geogr.* I. 28 et seq.).

Bibliography: Talbot, I. 771 et seq.; Ibn Khaldūn, *Kitāb al-Asnā* (ed. Wiet), p. 14; Ptolemy, *Geogr.* I. 29 (ed. Wiet), p. 206; Caussin de Perceval, *Revue*, I. 28 et seq.

DJADWAL (Pl. *Qandāḥ*) means firstly "diamond", "intercourse"; it further means "table, plan" (in this meaning derived from *qandāḥ*). It thus becomes a special technical term in geometry, synonymous with *qandāḥ*; here it means quadrangular or polygonal, sometimes also circular figures, into which various and also *qandāḥ* *qandāḥ* *qandāḥ* *qandāḥ* powers are measured in the most varied fashion. There are usually certain systematic characters, Arabic letters and numerals, magic words, the names of God, the angels and demons, as well as of the planets, the days of the week, and the elements, and lastly pieces from the Koran, like the *Qandāḥ*, the *Shams* *Qandāḥ*, the so-called "intercourse" etc. The application of these figures is manifold; frequently the paper on which one has been drawn is burnt to smoke and used with its smoke; in the writing may be washed off in water and drunk; along with the *qandāḥ* (conjunction) and often also the *qandāḥ* (with) the *qandāḥ* forms the contents of a *qandāḥ* (magically). The very popular *qandāḥ* of *qandāḥ* is, for example, prepared as follows: it is quadrangular, is divided into 49 sections by six lines drawn lengthwise and six drawn across its breadth and contains: 1. The name *Qandāḥ*, i. e. Solomon's seal and other powerful figures. 2. The seven *qandāḥ* or *qandāḥ* which are not found in Surā 1-3. The names of God, *Qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ* and *Qandāḥ*. 3. The names of the seven *qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ* and *Qandāḥ*. 4. The names of the seven kings of the *qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ* and *Qandāḥ*. 5. The names of the seven kings of the *qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ*, *Qandāḥ* and *Qandāḥ*. 6. The names of the days of the week. 7. Those of the planets. The underlying notion is that secret relationships exist between these various components and the *qandāḥ* is therefore made to obtain definite results from the correlations of the heterogeneous elements composing it. In this way new *qandāḥ* for particular purposes

come to be made; there are also made by using the above mentioned seven seals. The extremely complicated system of Arabic letters, which is based on the numerical values of Arabic letters, is very frequently used for the *djawal*. A special class is formed by the squares called *misb*, in the fields of which certain figures are so arranged that the addition of the horizontal and perpendicular lines, as well as that of the diagonals gives the same total (a p. 34 or 15). The quadrilateral containing the celebrated magic name *hastak* (q. v., p. 770) is derived from such an arrangement. For the other quantities of *djawal* the notes c. v. in Dory's *Supplément* and Rodmann's *Turkish and English Lexicon*.

Bibliography: By far the most important Arab authority is al-Hanafi, *Sigat al-Mu'arraf wa-Lawaf al-Mu'arraf*, while the best European work is E. Douté, *Magis et religion Juv. l'Africain du Nord* (particularly p. 150 v. 179), where a further note is given. There is also some information in Lane, *An Account of the Manners and Customs of the Modern Egyptians*; also Markham, *Quantum-Religion*, particularly p. 133 v. 179, and Sellmann, *Der Arab. Myth.*, p. 163 v. 179. (K. GRASSER.)

DJADY, the bu-goat, more particularly a hog-goat one year old. Kaewul gives only a few notes under the Arabic *mu's* (goat) on its natural history. Goats have thick skin and thin hair unlike sheep which have thin skin and are protected from cold by a thick covering of wool. When the hog-goat sees a young lion, he approaches it slowly, but when he smells it, he falls into a stupor and lies on its head till the lion departs. It eats locusts without harm and becomes fat on them. Its uses in medicine are numerous; Kaewul gives the *Atal al-Mu'arraf* of Balling as his authority for them.

In Astronomy, *al-Djady* is 2, the name of the Pole Star (= Ursa Minor) "by which the Kibla is located"; 3, the name of Capricorn, the tenth constellation in the signs of the Zodiac, which is composed of 28 Stars.

Bibliography: Kaewul, *Atal al-Mu'arraf* (ed. Wustenfeld), I. 384, 37, 37; Dami, *Atal al-Mu'arraf* (ed. Calvi), I. 155.

(J. KUNZ.)

DJA'FAR s. Abu TALIB, whose epithet was al-Tayyib ("he who flows into Paradise"), a cousin of Muhammad. *Dja'far* was one of the first converts of the Prophet and took part in the second migration of believers to Abyssinia. According to the usual story he was actually the leader of the emigrants and spokesman at the audience with the Negus. Some say he also took part in the battle of Badr; but he was still in Abyssinia at this time. He did not return to Arabia till 7 (628), immediately after the battle of Khaybar, and he as well as his followers received from the Prophet a share of the spoil taken there. When in the following year Muhammad sent an army of 3000 men under Zaid b. Haritha against the Byzantines, he appointed *Dja'far* to be deputy in case Zaid should fall and 'Abd Allah b. Rawhah to succeed *Dja'far* if he also should perish in the battle. They came upon the enemy at Mu'ta not far from the Dead Sea. Zaid, *Dja'far* and Ibn Rawhah fell in succession, and it was only with difficulty that Khalid b. al-Walid was able to check the flying Muslims and

lead them back to Medina. This happened in the year 8 = 629. The tomb of *Dja'far al-Tayyib* is still shown at Mu'ta and is said to be venerated not only by Muslims but by Christians also. The mosque there was built by the Ayyubid al-Malik al-Mu'azzam Ibn.

Bibliography: Ibn Sa'd, vol. IV, part I, p. 22 v. 179; Tabari (ed. de Goeje), passing Ibn al-Akthar, *Chronicon* (ed. Tornberg), II. 42, 59 v. 214, 163, 178 v. 217; de, *Ust al-Ust*, I. 280 v. 217; Ibn Hisham, *Ust*, I. 483 v. 217; Müller, *Der Islam im Morgen- und Abendland*, I. 1304; Coqut, *Annuaire de l'Islam*, see Index; Ibn Khayy, *Ust* v. 1304; Ibn Khayy, *Ust*, I. 105; Muall, *Arabia Petraea*, I. 62, 152; II. 287, 330; Caillat, *Universitäts-Bibliothek*, p. 204 v. 217; Journ. As., 9th Ser., IV, 280. (K. V. ZETTERSTEN.)

DJA'FAR s. al-FAR. (See Ibn al-FAR.)
DJA'FAR s. MUHAMMAD, also called al-Sayyid ("the Trustworthy"), the sixth of the twelve Imams. *Dja'far* was born in 80 (697-700) or 83 (702-703) and succeeded his father Muhammad al-Baqir as Imam. He played no part in politics. On the other hand he was celebrated for his thorough knowledge of Muhammadan Tradition and is said also to have occupied himself with astrology, alchemy, and other secret sciences, but the works which bear his name are later forgeries. He died in Medina in 148 (765). The members of the Imamiya sect are agreed upon the succession to the Imamate down to him; but they do not agree as to his rightful successor, for he had several sons and no fewer than four of them, Muhammad, 'Abd Allah, Musa and Isma'il, claimed the Imamate. His son Musa al-Kadim is however recognized by them as the seventh Imam.

Bibliography: Tabari (ed. de Goeje), III. 250 v. 217; Ibn Khallikan (ed. Wustenfeld), II. 190 (de Sane's translation, I. 300 v. 217); Shahrastani (ed. Cureton), p. 16, 174 (Hartmann's translation 24, 187).

(K. V. ZETTERSTEN.)

DJA'FAR s. MUHAMMAD. (See Abu TALIB, p. 94.)

DJA'FAR s. YAHYA the Barmaqid. The position of *Dja'far*'s family placed him at once in intimate connection with the ruling dynasty, for his father Yahya b. Khalid b. Barmaq, as vizier and secretary of state, had long been a chief ruler of the great empire. His brother al-Fadl b. Yahya was held in great honour by the Caliph Harun whose sister-brother he was and by his own personal qualities he succeeded in becoming the recognized favourite of the great 'Abbasid Caliph and reaching the highest summit of power. In 176 (792-793) he was appointed Governor of Egypt but in the following year the Caliph relieved him from the post. When troubles broke out in Syria, he was sent there in 180 = 796-797 and restored peace. In the same year he was appointed Governor of Khurasan and Sijistan, but replaced twenty days later by 'Isa b. *Dja'far*. He was also vizier for a period. Nevertheless he did not play any considerable part in public life; his importance lay mainly in his great personal influence on Harun, who could not live without the company of his witty and cultured friend; he even entrusted him with the education of his eldest son Ma'mun. His striking attachment to the young Barmaqid, which he probably to be

traced to a vice not uncommon in the East, even went so far that he married him to his favourite sister 'Alibda. As he wished to have them both beside him and 'Alibda could not well believe the young Djafar, they had to marry; but lest the Barmakids by this alliance might become a menace to the dynasty, the marriage was to be only a nominal one. Nevertheless 'Alibda bore a son — according to another story, twins — whom she had brought up in Mecca. The truth could not be concealed from the Caliph for ever. 'Alibda was betrayed by a slave-girl and after Hasan had convinced himself of the truth of her story, while on a pilgrimage to Mecca, he resolved to be avenged. On the second last day of Muharram 187 = 27th January 803, Djafar was suddenly beheaded by the Caliph's orders without further investigation. The other Barmakids were thrown into prison and their property confiscated. Whether Djafar's connection with 'Alibda was really the cause of the Caliph's sudden outburst of hatred against his favourite, must remain uncertain however. But his dependence on the family of ministers must in the long run have become unbearable to Harun and with the inherent of power of the Barmakids only two things were possible, complete subservience on the Caliph's part or the utter destruction of the Barmakids. Other explanations are also given. For example, it is said that Hasan had set free the rebel Yahya b. 'Abd Allah without permission and thus crossed the Caliph's wrath. In any case the latter must have been embittered against Hasan personally for some reason; otherwise his wrath would have been mainly directed against his father, the head of the family. The intrigues of Faql al-'Itah' also were certainly not without influence.

Probably several circumstances contributed to Harun's decision to overthrow the Barmakids. Cf. the article *BARMAKIDS* (p. 663).

Bibliography: Tabari (ed. de Sierje), vi, one index; Ibn al-Athir (ed. Tarnberg), i, 33 (ed. 1), Ibn Khallikan (ed. Wüstenfeld), N. 131 (de Sierje's translation, i, 301 ff. 149); Weil, *Geschichte der Califen*, ii, 135 ff. 149; Müller, *Der Islam von Syrien und Arabien*, i, 274 ff. 289; E. H. Palmer, *Harun al-Rasid*, index (A. V. Jastrow). (K. V. Zettersteden.)

DJA'FAR CELEBI, an Ottoman poet, whose father Tadjibey was attached to the personal service of Sultan Bayazid II, while the latter was governor of Amasia in the lifetime of his father Muhammad II, displayed precocious talent and was therefore appointed Mudarris in Mahmud Pasha's school in Constantinople; from this post he was called to fill the office of *Nizâmî* (secretary to the Divan) and Bayazid appointed him supervisor of the *Dolâkçılar*, at the same time giving him the rank of Pasha, whence the name Nizâmî Pasha by which he was popularly known. After the death of the Janissaries in favour of Selim, (917 = 1511) he was dismissed, but when the latter succeeded his father in the following year, he again appointed Djafar Nizâmî; a little later he made him *Kâtip* of Anadolu and took him with him on his Persian campaign. Deposed by the Janissaries as one of the investigators of their refusal to march beyond Tabriz, he was condemned to death and executed on the 8th Raddab 920 = 29th August 1514. He was buried in the mosque which he had built in the

Bahçe quarter (the Nizâmî Mescidi). He left a *Diwan*, which is not yet published, and a poetical work entitled, *Nezâid*: "Book of Wishes." The lyrical style of his *Diwan* is elegant, and shows the author's profound erudition but the artificial character of his poetry is too marked.

Bibliography: Hammer-Purgstall, *Geschichte der Osmanischen Dichtkunst*, i, 180; Ibn, *Histoire de l'Empire Ottoman*, iv, 374; Gibb, *History of Ottoman Poetry*, ii, 263—283; Sefi al-Din, *Tarîk al-Tamîz*, ii, 298.

(C. L. HUART.)

DJA'FAR, or *Abu Qasim*, called ZATALI, of Delhi, a notable author of humorous poetical and prose compositions, some in Persian, others in mixed Persian and Urdu, including *Fihrist*, or *Index* on fortune-telling. His ancestors came to India in the time of the emperor Humayun, and were given a tract of land rent-free, as a reward for loyal military service. At the commencement of the reign of Shah-Jahan they were dispossessed of these lands, and Sayid 'Abbas, the father of Abu Djafar, became dependent for a time on the earnings of his wife as a seamstress. After a while he opened a small shop, and, on receiving temporary assistance from a rich relative in the Dekkan, he was enabled to extend his business, and became a prosperous merchant. Abu Djafar was born shortly after the accession of Aurangzeb (A. D. 1658). He lost his father at an early age, and was brought up by his mother. Abu Qasim (the trading school) he obtained service under Adam Hakikah, the youngest son of the emperor 'Alauddin, and he said to have obtained the sobriquet of Zatali "The Jester" from the Hegazi Zali al-Nisbi, daughter of the emperor. The date of his death is uncertain, but he is said to have lived to an age of over 80 years. His *Index* has been written by Muhammad Asad, under the name of "Hindostani Speculation" in a work entitled *Abu Djafar* (Lahore, 1892). His *Kulliyat*, or complete works, have been frequently published.

(J. P. BERNHART.)

DJAFR. There developed very early in Shiite Islam a belief that the descendants of 'Ali were in possession of a *Wahid* tradition, a body of religious and political esoteric knowledge covering all things to the end of the world. The general Muslim reverence for the family of the Prophet had grown in the Shi'a to a belief that the Imams could err; they did not err. Thus, a book was written in 'Ali giving the inner meaning of the Qur'an (Ibn Sa'd, ii, p. 201, l. 19). In intelligible enough opposition to the Sunni exegesis of the 'Alids. Even the Kharijites make a just use of the secret knowledge professed by the 'Alids (*Agad*, xx, p. 107, ll. 16 ff. 19), and in the third century of the Hijra, Bishr b. al-Mu'tazz, the Mutawila, wrote a book by which they are deceived. The *Wahid* *Al-Bihar* (*Exposition*, v, p. 94, l. 1) the *Wahid* (d. 270 A. H.) also refers to this book. In a quotation by Hamid in his *Al-Bihar* (*Exposition* and *Wahid*, vol. i, p. 171, ed. of 1315) from the *Wahid* *Al-Bihar*, the *Wahid* is said to be a book by Djafar b. Muhammad al-Sadi (the sixth Imam, d. 168), written on the skin of a *Djafir*, a just woman old or lamb, for the information of the House of the Prophet, containing all that they needed to know and all that was to happen until the Last Day. This passage does not seem to be in Gruner's text, and Hamid may have

mistaken his book. For Ibn Kuthayb, according to Ibn Khallikān, has a passage to the same effect in his *Maḥallat al-faḥḥ* and adds there some lines by Ḥarūn b. Raḥ (or Sa'īd) al-Bḥrī, head of the Zaidites, ridiculing this pretension (Ibn Khallikān, de Sane's text, p. 432; de Sane's transl. in p. 184; Wartenfeld's text, No. 419; Goldziher in *Zeitschr. f. d. Islam. Wiss.*, xli, p. 123; Friedländer in *Journ. As. Or. Ser.*, xlii, p. 106). Ibn Kuthayb's etymology is more than dubious; there seems no trace of *Diyafr* being used in the sense "vellum" or "parchment". Van Vloten (*Chrestom.*, p. 56, note 6) suggested a connection with *ḡaḡa* and Goldziher (*Zeitschr. f. d. Islam. Wiss.*, p. 30, note 5) with *ḡaḡa*. But more singular still is the fact that while the *Diyafr* has many references to *ḡaḡa* al-Sāḥib (p. 178, l. 13; p. 195, l. 7; p. 224, ll. 30 et seq.), p. 317, l. 26; p. 355, ll. 1 et seq.) and does not hesitate to bring him into connection with *ḡaḡa* b. Ḥayyān the astronomer (p. 355) and questions, though to reject, his asserted authorship of a cardinal book on mythology (p. 317, l. 26). It has no scrap of mention of this *Diyafr*. A *ḡaḡa* al-maḥallat by 'Alī b. Yūḡayyū is referred back to his authority (p. 224, l. 25) and it is plain that such books were current in his environment. See another *ḡaḡa* al-maḥallat (p. 223, l. 20) and a *ḡaḡa* al-Raḥīf (p. 223, l. 17). Yet the *Diyafr* would certainly fall within the class of *Maḥallat* books. The catalogue, however, of this ancient, infallible book was universally assumed by Shī'ites. When a Shī'ite author tells how Ḥaḡmān appointed *ḡaḡa* al-maḥallat, 'Alī b. Muḡa al-Bḥrī (eighth Imam of the Twelvers, d. 202) as his successor, he always adds that 'Alī b. Ḥaḡmān wrote to Ḥaḡmān "through the *Diyafr* and the *ḡaḡa*" to indicate the opposite of this" (i.e. p. 204, l. 19 of ed. of *ḡaḡa*, 1317). The *Diyafr* is another similar book often mentioned in this connection. For it see Goldziher, *Revue de l'islam*, p. 35 and note, and for an interesting hypothesis of its origin, bringing it together with the *ḡaḡa* of the Ikhwān al-Salā, Casanova, in *Journ. As.*, 9th sér., vol. 21, pp. 151 et seq. Yet another such book is the *Maḥallat* *ḡaḡa* (Goldziher, l.c.). Another historical occasion with which it is always connected is the appearance to the Maghrib of Ibn Tūmar. It was the *Maḥallat* tradition that their Maḥallat had been a favorite pupil of al-ḡaḡaḥ, the custodian at the time of the *Diyafr*. That al-ḡaḡaḥ had learned from the *Diyafr* the high destiny of Ibn Tūmar, and that at his death the book had passed into the custody of Ibn Tūmar (see my *Life of al-ḡaḡaḥ* in *Journ. As. Or. Ser.*, vol. 22, p. 113, and especially *ḡaḡa* pp. 116 et seq.; and the poemigraph *ḡaḡa* al-maḥallat, p. 1 et seq. of Bombay 1314). Was the opinion of the upper and more sceptical public may be gathered from al-Bḥrī and Ibn Khallikān. Al-Bḥrī (l. 440) speaks *Chrestom.*, transl. Sachau pp. 70, 182) with the greatest reverence of al-Sāḥib, but has no patience with the decisions as to endorse falsely ascribed to him. He does not mention the *Diyafr*. Ibn Khallikān treats the *Diyafr* in connection with the book of *Maḥallat* (Quatremère's text, ll. pp. 184, 195. Dillé's ed. of 1278, pp. 162, 164; de Sane's transl. ll. pp. 216, 226). He declares that the House of Muḡammad had, like all the world, the knowledge of prophecy. Such a book, therefore, might have been produced by *ḡaḡa* al-Sāḥib, but he finds no

proof of such connection. The fragments in currency may, he thinks, connect with a book called *ḡaḡa* which Ḥarūn b. Raḥ al-Bḥrī possessed and which he said had come to him from *ḡaḡa* al-Sāḥib. But of this descent there was no proof. (But see above as to this Ḥarūn). There was (note also, and Ibn Khallikān, of another book called *ḡaḡa*. It was by Yaḡqūb b. Ishāq al-Bḥrī, astronomer to Ḥarūn al-Raḡhīd; it treated astrologically of the fate of the Muslim empire and was based on astronomical conjunctions. But it had been completely lost. So far, the connection of the *Diyafr* has been with prophetic traditions and astrological calculations (see de Goeje's *Memoire sur les Coraniques*, pp. 115 et seq.). But in time there arose a belief that in its terminology were cabalistically expressed in separate letters, and 'Alī al-*Diyafr* came to be known as 'Alī al-*ḡaḡa*, the method of prediction by assigning (by *ḡaḡa*) numerical values to letters (Ibn Khallikān, ll. pp. 603 et seq.). To this science (*ḡaḡa*) Ibn Khallikān devotes a section (Quatremère, ll. pp. 137 et seq.; de Sane, ll. pp. 158 et seq.; Dillé, pp. 245 et seq.); but makes no connection with *Diyafr* or the *Diyafr*. In his exposition *ḡaḡa* reads like a reduction ad absurdum of numerology, and certainly, the ideas that letters in *ḡaḡa* represent real things, more fitted with a recognition that Arabic is sacred in itself as the vehicle of the Muslim message, seems to have led to this transition (*Dict. of Ism. Sci.*, l. pp. 202 et seq.; also on pp. 127—131, sub *ḡaḡa*, on *Diyafr* as 'Alī al-*ḡaḡa*). This has come to be the ruling association with the word *Diyafr*. For further details, references and instances of existing traditions and fragments bearing this name, see Brockelmann, l. 24, l. 11; p. 220 note 3; 446 (Ibn 'Arabī, No. 77, 78; *ḡaḡa*, p. 404 (No. 5, 6); Murādī, *Sill al-Durur*, l. p. 5) (a translation into Turkish of *Diyafr* al-*ḡaḡa*) still recently preserved in the library of the Sultan at Constantinople; Abūwālī in *Basmal* (l. p. 354 et seq. *Nieuw in Suppl. to the 'Alī al-ḡaḡa* MSS in *Isis*, Mar. No. 825. For use in popular literature, see *ḡaḡa* al-*ḡaḡa*, Burton's *Arabian Nights*, Library ed., vol. xii, pp. 114 et seq.; the book is in the library of Ḥarūn al-Raḡhīd and is contained by him.

ḡaḡa al-*ḡaḡa*; Goldziher, *Fortsetzung*, pp. 224 et seq., 263 et seq. (important); E. Doust, *ḡaḡa* et Religion, pp. 177 et seq. (on 'Alī al-*ḡaḡa*); Rahmān, *Monuments musulmans*, l. pp. 346 et seq., 370 et seq.

(Dr. H. MAURINARD.)

DJAGHUB. a *Zawiya* of the Senḡal in the Oasis of Fareligha on the frontier between Tripolitania and Egypt, fifteen days' journey S.E. of Benghazi and two S.W. of the Oasis of Siwa; lat. 29° 47' N., long. 24° 20' E. (Greenw.). This place was uninhabited when ḡaḡa al-Sāḥib, founder of the *Zawiya* order, settled there on his return from Mecca and Cairo in 1855. He built a *Zawiya* on a rocky spur commanding the oasis, dug a spring out of the rocks and planted gardens and a palm-grove. He died and was buried there in 1859; beside him lies one of his sons ḡaḡa al-Muḡammad ḡaḡa, (d. 27th Ramadan 1333 = 12th March 1896). The *Zawiya* seems to have developed rather slowly at first. In 1894 it only contained a few students and some slaves but it soon afterwards began to expand rapidly. In 1898, according to Dreyer,

it contained 750 *muḥ* and 2000 slaves. Besides the religious buildings, there were workshops of all kinds and an arsenal. Under Sheikh Sidi Muḥammad al-Makhlūf, son and successor of the founder, the Zāwiya became the headquarters of the propaganda, and from it missionaries spread Islam and Sufi doctrines throughout Central Africa, particularly towards Wadai. In 1890 the Sheikh removed from Djaghber to Bilal al-Dīf in the oasis of Kafir, to be nearer Wadai and at the same time to remove his disciples from the reach of European influence. Djaghber has nevertheless remained the most important Zāwiya of the South. It is a place of pilgrimage and a centre of learning, attended by 3-400 students, with a library of about 8000 volumes as we know from Shaikh al-Makhlūf.

Bibliography: Rühl, *Des Tripoli und Alexandrien* (Freuen, 1855), p. 81 et seq.; H. Douvriat, *La Confrérie musulmane de Sidi al-Sayyid* ... in *L'Année 1700 de l'Égypte* (1885) 7. 2. in the *Bulletin de la Soc. de Géog. de Paris*, 1884; al-Husaynī (Le Cheik al-Makhlūf ben al-Manzūq), *Voyage en Pays de Nubie*, trad. par V. Serret et L. Lantier (Paris 1905; 2nd ed. Paris 1912). (C. V. V.)

AL-DJAGHMINI (or **CAJAGMINI**), **MUHAMMAD B. QASB**, an Arab astronomer of some importance born in Djaghmin, a district in Ghazir, his date is not quite certain but it is very probable that he died in 745 (1341-1345) (*cf.* my note on this point in the *Revue de l'Égypte*, *Mémoires*, *Géographie*, III, 339). We possess the following works from his pen: 1. *al-Makhlūf k' l'Alfīya* (Commentary of al-Bīrūnī), a work which was very popular and has often been translated, e.g. by Kāfī al-Dīn, al-Djurdhān, etc. 2. German translation of this work by Rodolf was published in the *Revue de l'Égypte*, *Mémoires*, *Géographie*, *Vol. 23* et seq. Numerous manuscripts still exist, in Berlin, Götting, Leiden, Paris, Oxford, etc. 3. *Kitāb al-Makhlūf wa al-Falākh* ("The Strong and Weak Influence of the Stars"), a copy of which still exists in Paris. 4. *Ḥadīth al-Minor Canon*, a medical work, extracted from the *Ḥadīth al-Minor Canon*, which still exists in Munich, Götting, etc.

Bibliography: Rühl, *Des Tripoli*, *Vol. 135*; Rodolmann, *Gesch. d. Arab. Literatur*, I, 473; Nallino, *al-Falākh*, *Opus astronomica*, various passages in the index of this work; Suter, in *Abhandl. v. Gesch. d. mathem. Wissenschaften*, 1884, *Vol. 177*. (H. V. V.)

DJĀGIR (f.), literally = "he who takes a place", is used in India, in the same sense as the Arabic *ḥiḍ*, for a piece of ground which is granted to any one either for his lifetime or in perpetuity as a grant, as a reward or service. The holder of such a grant is called *ḥiḍdar*. (*cf.* H. H. Wilson, *Glossary*, s.v.; Beider's *7-words* (London, 1847), p. 213, 224.)

DJAHĀNĀRA BĒGAM was commonly known as the Bēgam Shāh, and is also sometimes called Padshāh Bēgam. She was the eldest surviving child of Shāh Jahān, and was born in March 1614, probably at Agra. Her mother was the Arghandān Bānū, or Mumtāz Mahal or Mumtāz al-Zamān the daughter of Asaf Khān (No. II.) and niece of Nur Jahān, for whom the Taj Mahal was built. Djahānāra was never married, and was distinguished for her beauty and accomplishments, and her affection for her father and

for her brother and spiritual guide, Shah Jahan. Both Shāh and Mumtāz have a good deal of apocryphal gossip about her, and though Mumtāz acquits her of one horrible charge, he does both her and her father injustice when he says that Shāh charges her with having poisoned her nephew. She may have had her faults and her enforced apocryphal was not conducive to morality, but she was most generous and charitable, and was a devoted daughter to her father when he was old and infirm, so that Mr. Keene aptly calls her the Moghul Cinderella. She was very religious, and wrote an account of one of her favourite saints, *Mawlā al-Dīn* (light of Ignorance) (*Alif*, *Vol. 1*, p. 11, *Alif*, *Vol. 1*, p. 11, 1357) in March 1644 (she had a narrow escape from burning). They were celebrating her birthday (according to the civil and not the lunar calendar) at Agra, and she was returning to her chamber after saying good-night to her father, when her dress of black muslin caught fire from a naked light. She was severely burnt on the chest and arms, and her two handmaids, who tried to save her were also burnt. Indeed it appears that two or more of them died of their injuries. The chief mosque of Agra was built by her, or in her honour, and probably as a memorial of her recovery, in 1644-1648. She also built her tomb outside Delhi in the precincts of the tomb of Nizam al-Dīn Awliya, a famous saint of the Sufi order. It bears a touching inscription composed by herself. The original text of it is given in Sayyid Ahmad's *Asar al-Sanadid*, (p. 39 of Lucknow edition of 1895) and there is a translation of it by Eastwick and Keene (*see* the latter's *Handbook of Delhi*, Calcutta, 1882, p. 37). She died in Delhi on 6 September 1637. There is a good account of her in Keene's edition of *India's Oriental Disasters and Tragedies*, and there are references to her in the *Farḥastama* and in *Asar al-Sanadid*. (H. V. V.)

DJAHĀNDĀR SHĀH, **MUHAMMAD B. ALI** AL-**SHĀH**, the thirteenth emperor of Delhi of the house of Tughlq, eldest son of Shāh 'Alauddīn Shāh, was born in May, 1307. Before his accession he was governor of the province of Multan, and on his father's death in Lahore, in 1322, was raised to the throne by Shāh 'Alauddīn Shāh, who was instrumental in overthrowing his three brothers, 'Alauddīn Shāh, 'Alauddīn Shāh, and 'Alauddīn Shāh. Jahāndār was violent, foolish, and pusillanimous, and centralized all classes of his subjects by his open and shameless profligacy and his subservience to his mothers, Lal Kunwar, a Hindu dancing-girl. He had not been seated on the throne a year when Farīdshāh, the eldest surviving son of his brother, 'Alauddīn Shāh, succeeded in attaching to him the two Saljuq brothers of Balkh, 'Alauddīn Shāh, governor of Balkh, and 'Alauddīn Shāh, governor of Balkh. Farīdshāh and the Saljuqs marched from Pajmā towards Agra, joining to Shāh 'Alauddīn Shāh an army of 80,000 horse from Delhi to Agra. At Samragh near Agra the armies met; and during a fiercely contested battle Jahāndār's army and his son 'Alauddīn Shāh, leaving Shāh 'Alauddīn Shāh opposed to the rebels. Shāh 'Alauddīn Shāh, unable to discover the fugitives, was forced to retire, and

Ferozshāhyar advanced on Delhi. On Feb. 12, 1723, Dījahāndār Shāh was strangled by the orders of his successor, Ferozshāhyar.

Bibliography: *Siyar al-Mulūk* (Hakim, etc.). (T. W. Haig.)

DIJAHĀNDĀR, eldest son of the Emperor Akbar. He was born at Faizpur Sikri on 31 August 1569. His mother was a Rajput, the daughter of Rājā Bihārī Māi Kachhāwā, who afterwards was styled Mirzam al-Zamān, "The Mary of the Age". His father gave Dījahāngī the name of Sultan Salīm, though he generally called him Shāhghī Bāhā, in allusion to the belief that he was born in answer to the prayers of the dervish Salīm Chishtī, and in his cell. When Dījahāngī succeeded his throne on 23 October 1603 he took the title of Nur al-Dīn Dījahāngī Badshāh. After death he was styled Dījahānī Shāhān "the whose shade is in Paradise". He reigned for 22 years and died on 23 October 1627 shortly after leaving Faizpur on his way from Kashmir to Lahore. He is buried at Shikharā near Lahore, on the right bank of the Ravi, and close by is the tomb of his wife Nur Dījahān.

Dījahāngī was not without abilities, and he had a genuine love for nature and was a lover of justice but he was a drunkard and an opium-eater, and his reign is not marked by any feat of arms or of virtue, except perhaps his committing a steady stream from Agra to Lahore. In the 17th year of his reign, 1623, Kandahar was lost to the Persians. While in prison, he caused the murder of his father's mother, Asha 'U-Faq, and indulged so much in debauchery that Akbar wished to pay him over and to make his son Nuruz his heir. Dījahāngī also rebelled against his father, and probably it was this and cowardice rather than ill-affection which prevented him from executing his designs. He was a worse man than his contemporary James I of England, and had a worse training, but there were curious coincidences between the two men. Both loved learning and hunting, both were weak of mind and under the power of paroxysms, both had a certain amount of tenderness and good nature, and both substituted against tobacco. As Macaulay has shown that James resembled the Emperor's father, it follows that Dījahāngī had something in common with the latter. It was perhaps a pity that Akbar did not allow his son to marry Nur Dījahān in his youth. She would probably have had a good influence over him. He did marry her after becoming king, but he did so as he had to act somewhat after the fashion of King David with Uriah, and to procure the death of her husband. Dījahāngī had no children by Nur Dījahān, but she was almost an elderly woman when she married him. She had a daughter by her first husband and married it her son-in-law — Shāhryār the youngest son of Dījahāngī — and her quarrel with Shāh Dījahān, had disastrous consequences for India. They are eloquently described in the *Muzhar al-A'war* I, p. 133, in the notice of her father Qilyāsh Beg. One of the most remarkable events of Dījahāngī's reign was his capture and practical dethronement by Shāhshāh Khān in 1606. Eventually Nur Dījahān released him. Dījahāngī has five sons and two daughters. The eldest, Sultan Khurram, rebelled against him in the beginning of his reign, but was defeated and captured and died in the Akbari after a long imprisonment. Sultan Farwā was an able prince,

but had his father's vice of drunkenness, and died before him. Sultan Khurram afterwards Shāh Dījahān, rebelled but eventually submitted. He succeeded his father. Sultan Dījahāngī who was born at the time of the accession and who was called Sultan Tughl (the Throne-Sultan), seems to have been an idiot from birth. Shāh Dījahāngī was worthless, and was nicknamed "Good for Nothing". He attempted to become king on his father's death and was executed.

Dījahāngī wrote his own Memoirs. They are styled *Fawa'id-i-Jihāngīrī*, and are interesting and valuable. The first volume has been translated, and published by the Roy As Soc. London, 1902. There is another version of the *Fawa'id* but it is more or less spurious. A translation by Major Price was published in 1899 by the R. A. S. The Persian text of the *Fawa'id* was published by Sayyid Ahmad of Aligarh at Qashghar in 1863, and again at Aligarh in 1864. It contains a good many errors. Much of the Memoirs is translated in the 6th volume of Elliot's *History of India*. Sir Thomas Roe's *Journal*, and the book by the chaplain the Rev. Edward Terry contain interesting notices of Dījahāngī. There is also a Persian life of his reign by his secretary Mahmūd Khān which was published in the *Bibl. Ind.* in 1865. (H. BERNIERI.)

DIJAHĀN-SHĀH, MUGHAL AL-DIN, the third ruler of the Kara-Kyrgyz dynasty, was the son of Kara-Yasul; after unsuccessfully fighting on the side of his brother Iskandar against Shah-Rukh, the son and successor of Timur (1370-1405), he submitted to him in 1388 (1334-1335), and was granted the governorship of Adharbadjan on Iskandar's flight (1393-1433-1436). After the departure of the Timurids he was attacked by his brother but he fled to him in the fortress of Adharbadjan, in which he had taken refuge; Iskandar was murdered by his own son Kubak. Dījahān-Shāh became undisputed lord of this province and an such marched against Georgia. On the death of Shāh-Sūgh (Sunday, 25th Rabi' al-Thani 850 = 12th March Jul. Cal. 1447 = 1st Nawruz; see Khondamir, II, 3 p. 138) he rose against the Timurids, captured Isfahan, massacred the Ismailis and conquered almost the whole of Persia including Khorasan and the coast of 'Ussak (1452 = 1458). He fought with the Kara-Kyrgyz and unsuccessfully invaded Bayat Shāh; when he was retreating in disquiet over the mountains near Sugh, which separated him from Tabriz, he was suddenly attacked by Uzun-Hasan in his tent and slain (12th Rabi' al-Thani 852 = 10th November 1467). His body was brought to Tabriz and buried there. His reign was marked by the rising of his son Hasan who, confined in Adharbadjan, had taken advantage of his father's preparations against Abu Sa'id to raise the province, and by that of his other son Fir-Daula, governor of Baghdad, who forced his father to besiege him for eighteen months in this city (869 = 1464). Dījahān-Shāh was a freethinker, who led a dissolute life; as he turned eight into day, he was called *Shāh-farāz*, "the bat". After his death the throne passed to Uzun-Hasan and the Ak-Kyrgyz dynasty.

Dījahān-Shāh was also the name of a younger son of Bahadur-Shāh I, the Mughal Emperor of India, who fell at Lahore in 1724 = 1722 in the fighting after the death of his brother Dījahān-Shāh.

Bibliography: Mikha'il, *Kan'at al-Sayf* v. 351 and 360; Khodadad, *Farah al-Siyar*, III, 3, p. 132, 178 et seq.; Maoudjidi-Mas'ud, *Tarikh*, III, 151 et seq.; Cf. Haart, *Histoire de Bagdad*, p. 23 et seq. (Cf. HUARZ.)

DJAHAN-SOZ, or "World-burner", an epithet bestowed upon 'ARAF al-DIN (Huarz), the Ghazni chief who defeated the Ghaznavi king Mahmud and sacked the town of Ghazni and then in a ferocious manner, drove eastward his pick-namans; 345 (1150). He afterwards joined the Ghaz and Ghazni in attacking the Saljuq monarch Sanjar, but was defeated and taken prisoner. He shortly afterwards re-instated in his government of Ghazni, and extended his rule into the Blughian valley. He died at Herat in 591 (1196) leaving the Ghazni Dynasty in a very strong position (See *Ann. Asiatiques*, pp. 163-164 and *Asiatiques* (Suisse), p. 386).

(Cf. *Asiatiques* (Suisse) Diction.)

DJAHANNAM, the Muslim name of Hell. The word is derived from the Hebrew *Sheol* or valley of *Sheol* (Isaiah, xv 8); it was a valley near Jerusalem in which sacrifices were offered to Moloch, in the days of idolatry. The form with the long vowel (*Djahannam*) means a deep well.

The word *Djahannam* and the idea of hell frequently appear in the *Koran*, whether because Muhammad himself had been much struck with the idea or because he thought it useful to indicate to his work upon the feelings of his hearers. He does not however seem to have had a very definite picture before him; in fact, in certain passages, he speaks of it as if it were something portable: "being hell" (God shall say on the last judgment (*Koran* li, 10-11); the angels will then come from their ranks and shall be brought up". In this passage it would appear that Muhammad represented hell as an animal; for him it was a kind of gigantic monster, with gaping, glowing jaws, ready to devour the damned; western artists of the middle ages have sometimes similarly depicted the purgatory of St. Bernard. This explains how in another passage Muhammad says: "hell shall almost burn for fury" (67, 1).

The Muslim *Ghazis*, in his curious eschatological treatise entitled *al-Furqan al-Fakir*, has discussed these Islamic texts. Hell begins to tremble when God commands that it shall be brought in. The angels having told it that God does not wish to punish it but to punish galleys men with it, it allows itself to be led. It walks on four legs, each of which is bound by 70,000 rings; on each of them are 70,000 devils, each of which is strong enough to rend mountains to pieces. In moving, hell gives forth a buzzing, growling and rattling noise; sparks and smoke come out from it and the horizon is filled with darkness. At the moment when it is still separated from mortals by a space of a thousand years, it escapes the hands of the devils and throws itself with a terrible noise on the crowd of men assembled at the place of judgment.

For the conception of hell as an animal is one of the dominant ones in the *Koran*; hence it there is the well-known architectural conception of a hell composed of concentric circles arranged in the form of a stair. This representation has its prototype in antiquity, in the infernal city of the Greeks, in the Assyrian hell with seven gates

in the legends of Ishtar. It is the conception which took hold of the popular imagination in the middle ages, in the east as well as in the west, and we find it expressed with so much power in Dante's work.

Muhammad only quite a rudimentary notion of the structure of hell; he speaks of its gates, specifying that there are seven (*Koran*, xxii, 19, 20, 21). A plan of hell is given in the Turkish work, the *Al-Furqan al-Fakir*. It is situated under the pedestal of the world, above the hell and the fish (corresponding to the Dejahmuth and Leviathan of the Bible) who support the earth. It is composed of seven stories forming a vast under. Above is a bridge thrown the whole length of the world; its bridge, as narrow as the edge of a sword, has to be crossed by the *ghazis* in order to enter Paradise; the souls of mortals cross it in a moment; those of infidels and wicked people take a longer or shorter time to cross it, while those of the unrighteous do not reach Paradise but fall into the gulf.

At the lowest stage of hell is a tree called *Zaffar* which has for flowers the heads of devils (cf. *Koran*, xxii, 19-20), a caisson of boiling and stinking pitch and a well which reaches to the bottom of all things.

The punishments in the Muslim hell are varied and graduated according to the kind and importance of the sins, as in Dante's Inferno; the *Koran* hardly mentions them; but they are described by some authors, notably Suyuti (died 911 A.H.).

These very materialistic representations of the structure of hell and its punishments have not satisfied all spirits in Islam, even the plain and believing *Ghazis* allows himself to explain away a little on this point. Thus the road or bridge thrown across hell has for him only a moral meaning; it is namely the "straight path", by which God conducts the faithful and symbolizes the just mean between opposite faults. It is the boundary between excess and failure, in which perfection lies (see the end of his *Al-Furqan*, ed. Bombay, p. 100). According to Avicenna, the plan of hell chiefly consists in awful sights retaining their awful influences after death; but thus they suffer horribly as they have no bodies wherewith to satisfy them.

The *Koran* appears to hesitate a little on the question of the eternity of punishment in hell; the passages which refer to this point, do not quite agree. Perhaps this uncertainty is due merely to the fact that Muhammad, who was not a speculative philosopher, was not able clearly to face a question into which there entered such an abstract conception as eternity.

"They for whom the language shall be light", it is said in one passage (*Koran*, xliii, 10-11) "are those who shall themselves perish in hell and shall dwell there for ever (*Al-Furqan*)". But elsewhere (*Koran*, li, 10-11) Muhammad says: "The damned shall be cast into fire... they shall dwell there as long as the heavens and the earth shall last, unless God will otherwise".

The Imam Ash'ari has reproached the *Mu'tazilites* and the *Kadarites* with making men despair of the mercy of God, by teaching that mortals are condemned to eternal fire. This, according to him, is contrary to the words of the *Koran* (iv, 126) "he will pardon all sins except *shirk* to whom he will" and to the traditional saying of the

Prophet; "he shall make men come out of hell after they have been burned and reduced to cinders".

This Linton's view is that which has prevailed in Islam.

Bibliography: Carré de Vaux, *La Doctrine de l'Idolâtrie* (Paris, 1909), Chap. II; do., *Préface à l'Épigraphie Musulmane* (Marseilles, 1895); Léon Gautier, *La Poésie Préislamique de l'Arabie* (ed. and transl. 1878); A. F. Mehren, *Islam 'l-Hadith All al-Aghuri*: Third Meeting of the International Oriental Congress, 1876 p. 47 (B. Carré de Vaux.)

DIJAHIL (أ) "Ignorant" of DIJAHILIYA, among the Muslims *Dijahil* is a technical term meaning "uninitiated, layman" (opp. *Ahl*, q. v., p. 299).

DIJAHILIYA is the name given to the state of things which obtained in Arabia before the promulgation of Islam, or in a narrower sense the period when there was no prophet, between Jesus and Muhammad (see *ARABIA*). It is the collective noun from *Dijahil*, a pagan Arab, especially a poet of the earliest of the four chronological classes, of which the second is Muhammadan, denoting one who was born in ~~the~~ times, but who died under Islam.

As to the exact meaning of the term *Dijahiliya* the usual opinion is that of J. H. Michaelis and others, that it is "the time of ignorance", as the period before Christianity is named in Acts 17. *Islam* being regarded as the period of enlightenment and knowledge. *Dijahil* "to be ignorant" is the antonym of *Islam* "to know" frequently in the old language and allusions in more recent times. Thus 'Anas, *Shifah*, I. 41. *Ma'ad al-Dijahiliya* *Shim* ~~the~~ *al-hadith*. But Goldziher points out that this sense of *dijahil* is really secondary and that in its primary sense it is opposed not to *Islam* but to *Jaahiliya*, to be eloquent, flourishing, grave, and in means to be wise or might as powerful, and he cites a number of cases in which derivatives from these two roots stand together by way of contrast, e. g. *Al-Shahid*, *Lahiyat al-Arab*, v. 51: *and* *ra'ad al-Jahiliya* *Shim*, Hence he renders *Al-Dijahiliya* "barbaric", (*Islamwissenschaftliche Studien*, I, any other). The word occurs in *Ma'ad* 3, and *Shah* 33, vi; 48, 14.

The heathen and indigenous religion of the *Dijahiliya* have been dealt with above in the *ARABIA*, p. 379 et seq. Goldziher draws a sharp distinction between the Arabs of the South and those of Central Arabia. The former were of a distinctly religious turn of mind; the latter had practically no religion. But this statement has to be modified by the consideration that so many southern Arabs migrated to the north. This was especially the case with *Yasrib*. Moreover, as *Yasrib* Margoliouth remarks, descriptions may yet be found which will throw light on the religious ideas of the Central Arabian tribes, as ~~has~~ been done in the case of the southern and northern. But, so far as we know at present, the people of Central Arabia, to judge from the poetical and other remains, were indifferent to religious ideas. The nearest they could attain to was a vague Islam or belief in Fate (*azdijah*, *manah*). The descriptions of idolatry in the Koran refer largely to times long past and very little at all to Muhammad's contemporaries, whose treatment of Muhammad shows that their reverence for their gods was not very deep.

What was of very much more importance to the pagan Arab than religion was his tribal connection. The clan was the unit from which all the society he had ever built up. Even Islam was powerless to displace his attachment to his tribe, and tribal feuds were carried on after the time of Muhammad as before, if not to the same extent. The great rivalry of North and South was still being fought out in *Hijaz* in the second century (180 A.D., vi 36 et seq.) and even at the present day the population of a district will keep up the distinction of *Haim* and *Yasrib* (*Him*, *Shirah* *Tham*, I. 220 et seq.). Much of the old poetry consists of panegyric of the poet's tribe and satire of those to which he does not belong; and the tribe is sometimes a very wide term.

The pagan Arab's idea of courtesy is expressed by the word *manah*, that is, manliness, virtue. This courtesy mainly in courage and generosity. This courtesy is shown by the number of enemies he kills, by his defending his own clan, but also by chivalrous treatment of his foes very much akin to that of the medieval knight. His generosity appears in his being always more ready to join in the fray than to share in the spoil, in his ~~being~~ in slaying his enemies for blood of the guest and of the poor and helpless, and in his being generally ~~more~~ willing to give than to receive.

Arab hospitality no doubt often led to excesses in both eating and drinking, such as were common in Europe a century ago, and it cost them a hard struggle to give up the use of wine in *Yasrib*. It was considered with some a point of honour to remain in a tavern until the wine-servant was compelled to take down his sign, the wine being spent. At the same time the use of habitual drunkenness was not tolerated. *Umayyad* in *Haim* was expelled from more than one tribe on account of his vicious habit in this respect. Wine-songs continued to be composed long after Islam ~~was~~ forbidden the drinking of wine, poetry and religion preventing in this respect a serious contest. But so strong was the Arab liking for wine that its use was permitted during the *Umayyad* period, though forbidden again under the *Abbasids*.

The position of women among the pagan Arabs was in some respects freer than under Islam. Marriage with two sisters and the *Nikah al-Mahr* were permitted, but on the other hand the institution of the veil was unknown. Divorce was not more easy than it is under the Muslim code and women had the right to it as well as men. Indeed, the manners of the sexes before the time of Muhammad were in some respects quite good. In any case they were capable of being improved, whereas after the law of Islam had once come into force, alteration was not to be thought of. The worst feature of the Islamic marriage code—that of the *mu'tah*—was unknown.

The produce of the soil of Arabia has always been insufficient to support its inhabitants. In certain favoured spots such as the Yemen, and in the oases food was to be had in plenty. The people of Mecca made their living as carriers between the Yemen and Syria, to which fell to ~~be~~ added the profit they made out of the pilgrims who annually thronged their town. But the desert population of Arabia has always been in a state of chronic starvation. Partly for this reason

opposites of the two sexes and the kind of life which suits them. In the book of questions (*Kitāb al-Mas'āl*) he dealt with problems like the following: "Ought jealousy (*al-ḥasād*) to be considered a thing innocent in man or rather as an artificial product of civilisation which ought to be distinguished from pride (*ʿanafa*) and sense of honour (*ḥawās*)". The "Book of Animals" (*Kitāb al-Hayawān*, publ. at Cairo 1323-1324) is undoubtedly the most interesting of the works of Jahiz that survive. **Abū Ḥanīfa's** *History*. It is one of the best products of the budding study of nature among the Arabs. In spite of the quotations from Aristotle, there is very little in it that shows Greek influence. Qualitative from poets occupy as much space as the author's own ~~observations~~. This *History* for *lost* presents recalls the grammarian. The book is closely connected with theology by the author's effort to show the unity of ~~the~~ the equal value to the observer of its constituent parts; for he not only discusses the larger animals but even shows a kind of predilection for insects and very small creatures. In this book we find in ~~the~~ embryo stage theories (evolution; adaptation, animal psychology), the final development of which belongs to our times.

We might connect with the preceding category another series of works by Jahiz in which he deals with the different ~~aspects~~ of society. These books contain a moral and satirical element and therefore belong to the science of *ʿAdab*, [q. v., p. 231] founded by Jahiz. Such, for example, are: The "Book of Tameers", the "Book of Tricks of Tameers" (*Kitāb Ḥikayat al-Samʿān*), the "Book of Young Tameers" (*Kitāb al-Khāṣ*), the "Book of Uprosets", the "Book of Schoolmasters", of "Scriters" and of "Slaves". The following have survived: the "Book of Male and Female Slaves" (*Kitāb al-ʿIḥwān wa'l-Ḥabībāt*), the "Book of Songstresses" (*Kitāb al-Ḥayāt*). The "Book of Slaves" (*Kitāb al-Hudūd*), publ. by v. Vloten, Leiden 1900, introduces us to the private life of the slaves of Bagdad. The "Book of the Customs of the great Lords" (*Kitāb al-Ḥikāṣ al-Mufāḥ*), of doubtful authenticity, contains a mass of interesting details on etiquette at the courts of the Persian kings and the Caliphs.

In Rhetoric, Jahiz attaches himself to the school of Ibn al-Balkhā, Saḥl u. Ḥarun, al-Balḥī, etc., on whose style he modelled his own and in whose ~~works~~ he published several of his own works like them he composed "Letters" (*Ḥudūd*). Short discourses on any subject, addressed to his ~~opponents~~. In his better works of this class (*Risāla f. l-Maʿād* = *l-Maʿād*, *f. l-Maʿād* = *l-Maʿād*, *f. l-Maʿād* = *l-Maʿād*, etc.), the Arabic language attains a wealth of expression which it will never again reach without losing in vigour and depth. The "Book of Exposition and Demonstration" (*Kitāb al-Bayān wa'l-Taḥṣīn*, Bihār, 1313), was one of the last products of his pen. It is a ~~new~~ compilation, a kind of anthology of Arab eloquence, in which selections from poets and orators are given to illustrate the often very original views of the author.

The faults of almost all the works of Jahiz are the want of order in the editing and arrangement of the matter, the digressions and a very pronounced fondness for isolated facts and anecdotes. To sum up, he was rather an observer than a thinker, a man of letters rather than a

philosopher. In spite of his wit and the often surprising truth of his remarks, we can only place his works among the *Adab* (i. e. edifying and entertaining literature, science). For to the interest in his works apart from literary and grammatical interest mainly consists in the valuable material he gives us on the public and private life, the customs and point of view of the Arabs of his time and preceding periods.

The influence of Jahiz on Arabic literature has been very considerable. Among his imitators may be mentioned the pupil al-Muḥammad, the author of the *Adab*, the geographer Ibn al-Fakḥ and the encyclopaedist Thābit al-Baḥārī's "Book of Advantages and Disadvantages" (*Kitāb al-Maḥāṣin wa'l-Maʿānī*) and the "Book of Sciences and Antitheses" (Leiden 1898) are direct descendants of the school of Jahiz. Maḥmūd had read him. He admired him and quotes him frequently. The influence of his *Kitāb al-Ḥayawān* on the treatises (*Ḥayāt*) of the Ḥayawān al-Ḥayāt is a point which is quite worth careful investigation. The zoologist Kaawir, Dessert, and the anonymous author of the British Museum *Ala* (Add. 21,003) owe a great deal to Jahiz.

Bibliography: Brockelmann, *Gesch. der Arab. Literatur*, I. 252 ff. seq. (where Nos. 3, 3, 7, 9, should be omitted); Arnold, *al-Maʿād*, p. 38 ff. seq.; al-Baḥārī, *al-Maʿād*, p. 160 ff. seq.; Harten, *Die philol. Systeme der islam. Theologie* (Leiden), p. 320 ff. seq. Apart from the works already mentioned as published, the printing of a collection (*Maḥmūd al-Rasāʾil*, 1324) has been begun in Cairo.

DIJLĀWĀN (from *Halat* *Ḥalā* = below, or *sunah*), province of Balḥistan, lying below or S. of Sarawān, giving its name to one of the two great divisions of the *Ḥalab* confederacy: area, 21,125 sq. m.; pop. (1901), 224,073, mostly *Ḥalab*, with here and there a few *Ḥalab* and *Ḥalab*; capital, *Ḥalab*. It is mainly a grazing country, supporting vast numbers of sheep and goats, with some camels and a few horses.

Bibliography: *Balḥistan Gazetteer*. Vol. VI. (Bombay, 1907). (J. S. Corbett.)

DIAM u. *Sawān* and *Muḥsin*, a chief of the *Ḥalab* tribe, called al-Faḥḥāḥ by name and al-Samānī by others, a *Ḥalab* man and theologian, who attached himself to *Ḥalab* in *Ḥalab*, the "man with the black hammer", during the reigns in *Ḥalab* towards the end of the *Ḥalab* period and therefore put to death in 125 (745-746) by *Ḥalab* al-*Ḥalab*. At a theologian he occupies an independent position in as much as he agreed with the *Ḥalab* on the one hand in teaching that belief is an affair of the heart and with the *Ḥalab* in denying all anthropomorphic attributes of God, but on the other hand he was one of the strongest defenders of *Ḥalab* (see the article *Ḥalab*, p. 985). He only allowed that God is all-powerful and the Creator because these are things which cannot be predicated of any created being. He further denied the eternity of Paradise and Hell. His followers, called *Ḥalab* after him, survived down to the 14th century around *Ḥalab* but then adopted the doctrines of the *Ḥalab*ites.

Bibliography: *Jahiz* (ed. Leiden), II. 1918 ff. seq.; al-Shahrastānī, *Ḥalab* (ed. Carleton), p. 60 ff. seq.; Harten, *Die philosophischen Systeme*

proposals, but liberated on the intervention of the Alakal, governor of Gabes, to whom he had addressed a flattering poem of which however he afterwards disowned the authorship. On leaving Tarpoll, he crossed the town; when it fell into the hands of the Christians (795 = 1394) this was regarded as the effect of his cause. He retired to Djerba where he died in 50 (1349-1350) according to al-Shamshih, or in 710 (1320-1330) according to Abu Rza, and was buried in the great mosque.

Bibliography: Al-Shamshih, *Asbat al-Siyar* (Cairo in d.), p. 556-559; Abu Rza, *Tarikh Diyar Djerba*, ed. and tr. Kaza (Paris, 1882), p. 3 of the text; de Motylinski, *Le Djebel Neufum* (Paris, 1898-1899), p. 74-96, note 3; R. Basset, *Les Sanctuaires du Djebel Neufum* (Paris, 1899), p. 93-94.

(RENE HANSEN.)

DI'AZ (literally "running") is commonly reckoned as one of the Five Orders (*al-ahkam al-Akhamia*; best in Goldziher, *Zohieren*, pp. 66 et seq., see *ibid.* *ibid.* *ibid.*, L pp. 379 et seq.) and is synonymous with *muhihi* "permitted", an action legally indifferent, neither forbidden nor commanded nor recommended, the doing of which will not be rewarded, nor the omission punished. But *DI'AZ* is much wider, and from its meaning of "current", "allowable", *muhihi* not only *muhihi* but anything not legally hindered, thus *muhihi*, *muhihi* and *muhihi*. Further, it can be taken intellectually as well as legally and mean what is not authentic, whether necessary, probable, improbable or possible (*Dir. of Trian. Term.*, L pp. 207 et seq.).

(D. R. MACDONALD.)

DIJAKAT. [See ZAKAT.]

DIJALAIR, a Mongol tribe, cf. the article MOSCOW. Hama Dzung (q.v.) belonged to this tribe and Djalair is therefore also used as the name for the dynasty founded by him in Baghdad, which began on the death of Salih 736 (1335) and was replaced in 1411 by that of the Kara Kuyunlu. Hama, who died in 757 (1356) was followed by his son Shihab al-Din (q.v.) till 776 (1374), the latter by his son Husain (d. 784 = 1382-1383), Sultan Ahmad (d. 813 = 1410), and Bayand and by other descendants. The end of this dynasty was brought about by the campaigns of the world-conqueror Timur (q.v.). Cf. Cl. Huart, *Mémoires sur les sultans de la dynastie des Hémakien*.

DIJALAL (A.), "Majesty", "excellence".

DIJALAL, Bukhara, Salyid, commonly known as **DIJALAL** or **DIJALAL** (*DIJALAL*), the son of Salyid Ahmad b. Salyid Djalal al-Din, Bukhara, and was born in 705 A.H. (= 1305 A.D.). He received his spiritual training from his father and from Sheikh Bala al-Din, a grandson of Rabi' al-Din Zakariya (q.v.); he was made a *khawfi*, first in the Suhrawardi, and afterwards in the Chishti order. He died in 785 A.H. (= 1383 A.D.) and was buried at Tashkent, where his grave is still an object of veneration. His followers, who call themselves *Djalali*, are ragged and fakire, with no fixed dwelling-places; they pay little attention to prayer, drink *hama* (Indian beer), and eat *makar* and scorpions; they shave their beards, wear white and yellow, and wear glass armlets and a woollen cord round the neck. They are found in scattered groups in Northern India and are said to be common in Central Asia.

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DIJALAL AL-DAWLA, an honorary title borne by several rulers, for example — in addition to the Bayid given below: — the Ghaznawid Muhammad (q.v.) and the Khwarizmid Nusr (q.v.).

DIJALAL AL-DAWLA AND **TAMU** b. **BALA** AL-DAWLA, a Bayid, born in 383 = 993-994. When Sultan al-Dawla was appointed Amir al-Umra' on the death of his father Bala' al-Dawla in 405 = 1012, he obtained the governorship of Hama to his brother Djalal al-Dawla. The latter remained here for several years without taking any part in the dissensions within the Bayid family. In 415 = 1024-1025 Sultan al-Dawla died and his brother Muhammad al-Dawla also died in the following year. Djalal al-Dawla was then proclaimed Amir al-Umra'; but when he did not appear in Hama to take up his office, Abu Khatib, a son of Sultan al-Dawla, was applied to, but he was too little able to undertake the office. When Djalal al-Dawla learned that his brother was no longer mentioned in the *Khutba*, he advanced on Baghdad with an army, but was defeated and had to retire to Hama. In Ramadan 418 = October 1027 he appeared in the capital however, in answer to an invitation from the Turks. He could not come to terms with the people of Baghdad and feared the influence of the Agha. His friendly relations with the Turks were not long maintained. In the following year a revolution broke out in Baghdad and Djalal al-Dawla was only able to restore order with difficulty at the same time. Abu Khatib won Hama without striking a blow, and in 420 = 1029 he succeeded in gaining possession of Wasir also. But when Djalal al-Dawla made a raid on al-Ahwas, Abu Khatib wished to enter into negotiations for peace; Djalal al-Dawla, however, preferred to sack al-Ahwas and carried off the women of Abu Khatib's family prisoner. At the end of Rabi' I 421 = April 1030, Abu Khatib advanced against Djalal al-Dawla but was defeated after a three days' battle and had to take to flight, while the latter occupied Wasir and then entered Baghdad. Hama also was taken but soon re-occupied by Abu Khatib's troops. In Shawwal (October) of the same year, the latter was again defeated at al-Madina. This town fell into the enemy's hands but when Abu Khatib sent reinforcements, Djalal al-Dawla's supporters were driven again. In the capital the inhabitation of the Turkish mercenaries continued to increase and the Amir al-Umra' soon lost the last remnants of his power. In 423 = 1032, Djalal al-Dawla's palace was sacked, and the only course left for him was to flee the town and go to Tashkent, while Abu Khatib was proclaimed Amir al-Umra' by the Turks in Baghdad. He later at this time was in al-Ahwas and as he had no particular ambition for the Amirate, Djalal al-Dawla was able to return to the capital about six weeks later where however matters went from bad to worse. In the following year his palace was again stormed and plundered, and a second time the now quite helpless Bayid had to flee. This time he went to al-Bukhara, where he was protected by the Shih, and he remained here till the rebels invited him back to Baghdad. In

the same year Abu 'l-Kasim governor of Diyar rebelled against Abu Kallijär because the latter intended to depose him, and invited Ijäl al-Dawla's son al-Malik al-Aziz to help him. The latter was driven out in 425 = 1033-1034 and homage was again paid to Abu Kallijär in Raqqa. In the capital untroubled success reigned and in 427 = 1035-1036 another military stroke was in the army, which was however put down by the intervention of the Caliph. In 428 = 1036-1037 Basarghan, one of the most powerful Turkish chiefs in Baghdad, whose position was threatened, called in the help of Abu Kallijär. Ijäl al-Dawla was once more driven out of Baghdad; but when he received support from Kirwän b. al-Makallid of Mosul and Dihäim b. 'Ali of Hilla and the Daisamites in Baghdad quarrelled with the Turks, he was soon able to drive out Basarghan and occupy the capital. Basarghan was captured and put to death while Abu Kallijär ultimately made peace with Ijäl al-Dawla. Their final reconciliation was sealed by the marriage of one of the latter's daughters with Abu Manjur, a son of Abu Kallijär. About the same time Ijäl al-Dawla assumed the ancient Persian title "King of Kings", which title corresponded with his own importance in the general chaos. In 431 = 1039-1040 or according to others 432 = 1040-1041, he was to put down another Turkish rising in the capital. Ijäl al-Dawla died on the 6th Shaban 435 = 19th March 1044. It was his reign that brought the Buyid kingdom to its lowest depths of humiliation.

Bibliography: Ibn al-Athir (ed. Tornb.), II. 369-395; Ibn Khaldun, *Yak.* IV. 470 et seq.; Wüsten, *Wirkend's Gesch. der Sultane aus d. Gesch. Syriens*, Chap. xxi.-xxii.; Well, *Arch. & Chiffre*, III. 52 et seq.

(R. V. ZETZLER.)

IJALAL AL-DIN MANANDARU, the last of the Khwarizmshahs, was the eldest son of Muhammad and had been elected by his father the Ghazni lands he had conquered with the capital Ghazni, while another son Salghush was appointed his successor. The Mongol conquest under Chingis Khan (q. v., p. 856) rendered their dispositions worthless; for Muhammad is said to have recognized before his death in 617 (December 1220 or January 1221) that only a valiant warrior like Ijäl al-Din was able to rule the kingdom in the dangerous situation in which it then was. But this did not please certain Turkish Amirs, who when Ijäl al-Din had come to Mawghlak with his two brothers Salghush and Aghash from his father's deathbed as an infant, formed a conspiracy to seize and kill him. Ijäl al-Din was just able to escape this danger by taking flight to Khwarizm, whether his brothers followed him, because the Mongols made any long stay in Khwarizm impossible. But while his brothers were captured by the Mongols on the way and slain, Ijäl al-Din succeeded in escaping via Nishapur, Zhetysay and Samarkand. There he collected an army around him again and put to flight a body of Mongols not far from Persia; but when a considerable body of his troops soon afterwards left him, Ijäl al-Din, continually pursued by the Mongols, had to escape to India. He was overtaken by hostile troops on the bank of the Indus but escaped after a valiant defence by himself and

his men by plunging his horse into the river and successfully swimming to the other side (Nov. 1231).

Ijäl al-Din remained in India for about three years. During this period he led many stirring adventures with the Indian rulers Shams al-Din Iltutmish (q. v.) and Khusrau, which we must pass over here, and then went to Kermän in 621 (1232) where Rukn al-Din [q. v., p. 703] had made himself ruler. The latter submitted to Ijäl al-Din and was confirmed by him as governor of this province. Ijäl al-Din himself continued his journey to Persia and the Persian 'Iraq, where his brother Ghiyath al-Din Farukh ruled, but soon found himself forced to submit to Ijäl al-Din. Chingis-Khan had in the meantime gone back to Mongolia, but Ijäl al-Din did not think of using the opportunity to restore peace and order to the devastated lands, but his father had once ruled. On the contrary he quarrelled with the 'Abbasid Caliph al-Nasir, and with Salghush (q. v.), the Arab of Adharbadjan, and thought it his duty to fight the infidel Christians. During these continual campaigns the Mongols again appeared in the lands of Islam and when Ijäl al-Din was preparing to fight them, he quarrelled with his brother Ghiyath al-Din, who left him his troops and retired to Kermän in 625 (1238) where he met his death through the intrigues of Rukn al-Din. The result was that though Ijäl al-Din was defeated in the battle with the Mongols, the latter suffered such heavy losses that they did not continue the war but retired again. Ijäl al-Din's power thus remained undisturbed and he found nothing more pressing to do than renew the siege of Ghazni in 626 (1239) which belonged to the 'Abbasid al-Nasir (q. v., p. 484), which he previously attempted to take. This time he was successful in taking the town, though after a six months' siege. The negotiations, which he entered into during this period with the Salghush of Asia Minor, Kalyatid I., were so far from being successful in their object that the latter took the side of al-Nasir and the two princes took the field against him, which resulted in his being severely defeated in 627 (1239) near Armanjün. This peace was soon afterwards agreed to in view of the common danger from the Mongols, but when in the following year the Mongols actually appeared again, Ijäl al-Din was not able to collect an army to drive them back. Accompanied by a few faithful followers he was able to escape his enemies, who followed his camp here, for a period, till he was finally captured by a Kurd and while he was lying in the latter's house murdered by another Kurd in 628 (1231).

Bibliography: Nasiri, *Historie du Sultan Ijäl al-Din Manandaru*; Text and French Transl. by Houdon, the abridged (ed. Tornb.), III. 236 et seq.; Djurdani, *Yak. Tudehsh-Nasiri*, Text and French, by Houdon, Djurdani, *Tudehsh-Nasiri*, only partly edited in Schefer, *Chronique persane*, I. 307 et seq.; d'Ohsson, *Histoire des Mongols*, I. 235 et seq.; III. 1 et seq.; Müller, *Die Islam in Mongolen und Armenien*, II. 214 et seq.; Barthold, *Turkistan v. epokha mongolskogo pravitelstva*, II. 400 et seq.

IJALAL AL-DIN RUMI, one of the great mystic poets of Islam, was born at Balkh in 621 (1207). His family claimed descent from Abu Bakr and was connected by marriage with

the royal family of Kh-wārazm. When three years of age (607 = 1210), he was taken by his father to Nishapur and presented to the aged 'Alī. The latter, according to the legend, predicted his future greatness and gave him his *Book of Secrets*. His father Bahā' al-Dīn Walad had to leave Balkh at this time, because he had incurred the wrath of the caliph Muḥammad Khwāzmi. Khwāzmi took the young Djalāl al-Dīn with him and after visiting Baghdad, Mecca, Damascus, Malatya, Antakya and Larissa finally settled in Konya about 1226 or 1227 (623-625) where he found a protector in the person of the Seljuq prince 'Alā' al-Dīn Kaikubād. He was appointed professor there and on his death in 628 (1230-1231), Djalāl al-Dīn succeeded him in the chair; he never again left Konya except for a short journey.

The event, which had the greatest influence on his intellectual and moral life, was his meeting with the Shī'ī Shams al-Dīn Suhrawardī. The latter in the course of his wanderings, came to Konya; here he saw Djalāl al-Dīn, whom he exercised a powerful influence. Rumi acknowledged what he owed to his master by dedicating a great part of his works to him. As a result of this meeting, he abandoned the study of sciences in order to devote himself entirely to mysticism. He founded the order of Mawlawi or "dancing dervishes"; contrary to the general Muslim practice he gave a considerable place to music in the ceremonies of the order. He died at Konya in 672 (1273).

His tomb is in the monastery founded by him. The architecture (see this article p. 422) of this *maṣr* is of remarkable dignity and beauty; the mosque is adorned with splendid mosaics, valuable tapestries, embroideries and beautifully carved inscriptions. His successors are interred in Djalāl al-Dīn. The order has always had at its head one of his descendants who live in Konya; he is called the *Qatebi* (q. v., p. 531). Djalāl al-Dīn is often invoked under the title *Mawlānā*.

Al-Rumi's principal work is the *Mathnawī*, a vast poem in six books, a mixture of fables, anecdotes, symbols and reflections. It is meant to illustrate and explain Shī'ī doctrine; he took forty years to compose it. He also wrote a *Diwān* and a prose treatise entitled *Faḥr al-faḥr* "what is within is within", this last work which is unknown in Persia is to be found in several European libraries. Djalāl al-Dīn is a poet of the first rank; he possesses the most diverse qualities: variety and originality of imagery, dignity and pictorialness, learning and charm, depth of feeling and of thought. The composition of the *Mathnawī* is, it must be granted, very disjointed; the stories follow one another in no order; the examples suggest reflections which in their turn suggest reflections which in their turn suggest others so that the narrative is often interrupted by long digressions; but this want of order seems to be a result of the lyrical inspiration, which carries the poet along as if by leaps and bounds, and if the reader yields to it, the effect is by no means displeasing. It would be fatiguing to read the book right through, but if one opens this immense poem by chance and reads a few pages, one cannot fail to be deeply impressed.

As a philosopher, al-Rumi is less original than

as a poet. His teaching is that of Sūfism, expressed with glowing enthusiasm: it is not systematically expounded and the thought is sometimes carried away by the lyrical fervor; to re-construct this philosophy, it would be necessary to collect the elements, which are scattered throughout the book and formulate a number of principles from them.

As amongst other Sūfī writers, many Neo-Platonic ideas are found in Rumi: others are closely allied to those of Christian mystics; some are very boldly expressed which may be excused on account of the poetic form. As an example of the last we note this thought, delicate enough in theory, that even evil contributes to the glory of God, that it makes part of his perfection; a painter who wishes to represent the ugly, shows skill if he renders it in a hideous fashion: "The ugly says: O King, Creator of the ugly, you are as powerful in the beautiful as in the ugly which is despised" — Another very bold idea is that of an old Sūfī who says to the Shī'ī Bāyezīd, when he was going on a pilgrimage: "Go around me, that will be equivalent to going round the Ka'ba: although the Ka'ba is the house of God, destined by him for the accomplishment of religious rites, my being is superior to it as the house of his secrets". — The episode of Moses and the bushman has often been quoted, in which the author expresses to touch that the manner of expressing the religious feeling is of no importance, that rites and formulae are nothing and that the feeling is everything: "What can words do for me?" says God to Moses, "It is a glowing heart that I want; inflame the heart with love and pay an heed to thought or expression".

Another well known passage is one that contains a kind of doctrine of transmigration: "I die as a stone and become a plant; I die as a plant and am raised to the rank of an animal; I die as an animal and am reborn man... dying as man, I shall come to life again an angel... I shall even transcend the angel to become something no man has seen, and that I shall be the Nothing, the Nothing". And lastly this apparently pantheistic fragment, in which the poet identifies himself with all nature: "I am the mote in the ember, I am the hall of the sun; I am the glow of morning; I am the hush of evening, etc."

Bibliography: *Mathnawī*, text with Turkish verse translation by Seimīn Nalçı, (Eskişehir, 1268); *Mathnawī*, with the Turkish commentary of Akbarī, in 6 volumes, *Matbū'at-i Amir*, 1284 A. H.; G. Rouen, *Mathnawī oder Doppelterrnis des Scheichs Mawlāna Djalāl al-Dīn Rumi*, (Leipzig 1849) (Transl. of Book 1, by Sir James Redhouse (London, 1881); an abridged transl. of the whole poem by E. H. Whinfield, London, 1887 and 1898; von Rosenzweig, *Auswahl aus den Dichtungen des größten mystischen Dichters Persiens* (Wien, 1898); Rückert, *Aus dem Divān* (1819); Gar. *Mathnawī*, *herausgeg.* von Leitzner, iii pages 245-258; Tholuck, *Mathnawī*, pages 33-191; *Mathnawī* et le *Châleir*, *apologues persans*, transl. by F. Baudry in the *Magasin Littéraire*, 1857, p. 342; *Mathnawī*, Book II, by E. H. Whinfield (London 1901), 2 vol. (Vol. I transl. II commentary); *Mathnawī* 'Al-Aḡal (Mathnawī for Children), a volume of selections with illustrations, printed in Persia 1309 A. H.; Z. G.

Browne, *A Literary History of Persia*, II, 515 et seq.; P. Horn, *Geschichte der Persischen Literatur* (Leipzig, 1901), pages 161—368; Carré de Vaux, *Gazali* (Paris, 1902), pages 291—306; Clement Houri, *Kassab le ville des Perses* (Téhéran); — and cf. article *SHAH AL-DIN TABRIZI*. (H. CARRÉ DE VAUX.)

DJALALABAD, town in Afghanistan, near the Kabul river, almost half-way on main route from Peshawar to Kabul, headquarters of a large district of the same name; permanent population at early 2000, but this number increases tenfold during the winter, when the Amir often takes up his residence here in a fine palace built in 1891. It takes its name from the Moghul emperor Jhalal al-Din Akbar, who is said to have founded it in 1570 A.D. It is famous in history for the defence of the garrison under General Sale during the winter of 1841—1842, when the rest of the British army had been destroyed.

Little's Gazetteer, W. Broadfoot, *The Career of Major General Broadfoot*, pp. 47—109 (1885); *Imperial Gazetteer of India* (Afghanistan), p. 66 sq. (Calcutta, 1905). (J. S. CORTON.)

DJALALI L. e. *al-Tarikh al-Djalali*. Peta *Tarikh al-Djalali* = the Djālālī calendar, also *Tarikh al-Malik*, so-called after the Saljuq Salju Malik Shah al-Ap Arslan, who in 467 (1074-1075) called a conference of astronomers, among whom was the famous mathematician and poet 'Umar b. al-Thalibi al-Khalyfawi (q.v.), at his newly erected observatory (the site is uncertain, Isfahan, Ray or Nishapur are possible) and ~~to~~ them to regulate the ancient Persian calendar again and bring it more into agreement with the results of astronomical observations and calculations. The existing Persian system (the era of Yazdegerd) ~~was~~ follows: the year had 12 months of 30 days each and the five odd days (*al-mutarafah*, Pers. *mutarafa*) were added to the eighth month (*abân*) as intercalary days. But as the year has approximately 365 $\frac{1}{4}$ days, the error amounted to one day every ~~365~~ years and one month in 120 years so that one month was intercalated every 120 years and the 120th year therefore ~~had~~ 13 months (for the various views on this intercalation see the notice quoted below) in this calendar, which was however driven much out of line by the Muhammadan after the Arab conquest, the ~~error~~ was the same as in the Julian but it was inferior to the latter in this respect ~~that~~ an adjustment was not made every four years but only every 120 years. — We ~~are~~ not quite clear as to what change was made by Jhalal al-Din's astronomers. Authorities are only agreed that they retained the 12 months with their 30 days each and their old names, as well as the five intercalary days, but these were added at the end of the twelfth month (*abân* or *mutarafa*, Arab. *Itmarafa*) and that a further intercalary day was now inserted every four years (where is not known, probably after the five days). Two different and not quite clear accounts exist of the institution of the cycle after the expiry of which an adjustment with the true time would be reached: according to 'Ulagh Beg (died 1449) ~~this~~ this intercalation (one day every four years) had been repeated six or seven times, it was postponed to the fifth year (instead of to the fourth); according to Kash al-Din al-Shirazi (died 1311) ~~it~~ was not postponed till the fifth year until the seventh or eighth time. This

statement cannot be otherwise interpreted than as has been done by later and better scholars, namely, that from the beginning of the era the years 4, 8, 12, 16, 20, 24, (according to al-Shirazi 28, also) were leap years of 366 days, but after that the next leap year was 29, (or 33), followed by 35, 37, 41, 43, 49, 51, 57, then the ~~next~~ leap year was not till 62, (according to al-Shirazi 37, 41, 45, 49, 53, 57, 61, 65, and then 70); ~~this~~ cycle was then repeated again in the same way, according to 'Ulagh Beg, whose account is probably the correct one, there would be 15 intercalary days in 62 years, which would give an average year of 365, 241 935 days (the ~~average~~ length of 365, 242 $\frac{1}{2}$), the error would therefore be one day in about 3770 years, while in the Gregorian calendar it is one day in about 3330 years. The Djālālī calendar would thus be somewhat more accurate than ours, not as 'Ulagh Beg thinks, less accurate, because it has taken the average length of the tropic year as 2" too long. On the other hand he is right when he says it is somewhat complicated; but on the other hand the equivalent to true time is made in a much better period than in the Gregorian calendar, viz. in 62 instead of 400 years. — If Kash al-Din al-Shirazi's account were the correct one, there would be 17 intercalary days in 70 years, which would give an average year of 365, 242 $\frac{1}{2}$ days, with an error of one day in c. 1540 years. — In his translation of the *Yazdegerd* to 'Ulagh Beg's tables L. A. Delille has thought the accuracy of the Djālālī calendar was still higher, but here he is wrong, he assumed a cycle of 101 years with 39 intercalary days, which gives an average year of 365, 242 $\frac{1}{2}$ days, so that an error of one day would not be made for 28,000 years. Although 39 intercalary days appear in 101 years of the Persian calendar, this number does not however complete a cycle, which is only done by 3X62 or 186 years and the 25 years which follow the 101, increase the error with their 6 intercalary days. — The *Lexique du Dictionnaire des Langues*, (for 1854) and following is a number of modern astronomers thought that a cycle of 33 years with 8 intercalary days could be recognized in the Persian calendar, which could have been the most accurate of the calendars yet devised, with an error of only one day in c. 5000 years. This cycle was obtained by the assumption that a intercalary day was inserted every four years for seven times and for the eighth time only after the fifth year; this result cannot be obtained from the statements of 'Ulagh Beg and Kash al-Din, as we ~~know~~ ~~know~~ them, but it is by no means impossible that error may have crept into these accounts and that both of them should read: "when this intercalation has been repeated six to eight times", in place of "six to seven times" or "seven to eight times"; for in Persian the numerals *haft* (7) and *ast* (8) are easily confused, as in Arabic are the figures for 6 and 7 (the letters *shams* and *dal*). We would thus have 16 intercalary days in 66 years, or 4 in 33, which is the same thing, but it is not easy to understand why the Persian astronomers should have decided on the complicated method if they could obtain the same accuracy with the simpler mode. But on the other hand we must grant that the table in the *Yazdegerd* to 'Ulagh Beg's tables, for the sum of the days in the years 1 to 1000,

agrees better with the assumption of 8 intercalated days in 33 years than with that of 15 in 62 years. Gauss has proposed another hypothesis which Bataine has given in his *Die Chronologie in ihrem historischen Umfange* (Vienna, 1844), namely, that there were seven cycles of 33 years with 8 intercalated days in each cycle combined with a 37 year cycle with 9 intercalated days; this gave an average year of 365.242537, which agrees to five decimal places with that given by Uigh Beg. — The Persian astronomers took as the New Year's Day (Nowrūz) i.e. as the beginning of the new era, the 10th Ramezān 471 A.H. = 15th March 1079, on which day the sun entered the sign of the Ram. Whether this era ever attained any vogue alongside of the Muharramzān, and how long it survived, cannot be ascertained from the authorities; Waken however mentions that the poet Sa'ifi (d. 1263) in his *Gulistan* praises the month Anlilabāst (Jalāl), i.e. the second month of the Djalāl year (middle of April to the middle of May) as the finest season of the year.

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DJALALZADE MUSTAFĀ CELEBI, known as **Koca Nigârânî**, belonged to Tonia in Asia Minor where his father held the office of Kâğı, entered the service of the state in the reign of Selim I as a clerk in the Imperial Divân, accompanied the Grand Vizier Ibrahim Pasha on his mission to Egypt in 1530 (1524) (v. Hammer, *Geschichte des Osman. Reichs*, iii. 39 et seq.) and on his return was appointed Râis al-Katâib (Secretary of State) in 941 (1535) he accompanied Sulaimân I on the Persian campaign and was promoted on this occasion to be Nihâdî (Keeper of the Great Seal, *hâfiz*), which office he held till 964 (1556-1557), supported by the favour of Ibrahim Pasha, whose confidence he had become, and of the Sultan, in this year, while holding the office of *munferrih-katib* (chief king's messenger) he resigned that of *nihâdî*, at the instigation, it is said, of the Grand Vizier Rustem Pasha who was not well disposed to him. During Sulaimân I's last Hungarian campaign in 974 (1566), in which he accompanied him as *munferrih-katib*, he was again appointed to the office of Nihâdî; he only survived the Sultan a year and died in Râis' h. 975 (beginning 5th October 1567); of his chronogram in his epitaph in *Hudûd al-Mu'arrif*, i. 295. The Turks speak highly of Djâlâzâde as a brilliant stylist and an extremely capable official, in the office of Râis Efendi and Nihâdî he was entrusted with important negotiations with foreign states (v. Hammer, *Gesch. d. Osman. N.*, iii. 131, 159; *Corneille de Sappes, Mémoires*, 137—138; *Uray, Urkunden*, etc., ii. 1, p. 20) and obtained an insight into all the branches of the history of the state. He took advantage of his opportunities to write a history of Sulaimân I, planned on a large scale, the *Tuhfat al-Manâzil wa Durrat al-Manâzil*, only a part of which was completed; it comes down to the year 962 and the author had finished the

earlier parts by 941 A. H. (v. Hammer, *Gesch. d. Osman. N.*, iii. 158 et seq.). We also possess from his pen a very remarkable history of Selim I (*Mu'athir Selim-Nâmâ*); considerable extracts have survived of his edition of the laws *Kanûn-Nûs*, which Ewlyâ Efendi, i. 174, and Poloni, i. 43, mention as a separate work. A translation of Bashîr's Persian biography of the Prophet, *Al-Nabî al-Muhammadi wa Ma'rifat al-Sunna* and an ethical work *Mawâhib al-Khatib fi Ma'arif al-Aghlâl* are also ascribed to him. His poems, in which he calls himself Nihâmî, are scattered throughout his historical works. He built a mosque in the Aiyâd suburb, which is known as the Mosque of Nihâdî (Hudûd, loc. cit.).

Bibliography: In addition to the works quoted above, *Cat. of the Turk. Manuscr. in the Br. Mus.*, p. 49 et seq.; Khâssar al-Khass, p. 5 et seq.; *Lepsius*, 335 (ed. 1314 32.); Tashkîzi, ii. 105. (J. H. MONTAGNAK.)

DJALUL, a Turkish poet of Bursa, who had adopted the same *wasfîy* as two of his less known predecessors, the one of whom belonged to Bursa, and the other to Adrianople. He was the son of Hamîd and was long in Constantinople the poet Adâ's inseparable companion in his dehaucheries; in his native place he was looked upon as a madman. He lived in the reign of Sultan Sulaimân I, was the contemporary of Baki (q. v., p. 603) and left two long poems in complete, *Emâs a Ma'ânî* and *Adâriw u Shirin*; his numerous *ghazals* are collected under the title *Gul-i yad berg*; "the Hundred-leaved Rose". A translation of the *Ghâzâtnâmâ* ascribed to him probably never existed.

Bibliography: v. Hammer, *Geschichte der Osman. Dichtkunst*, ii. 198; Gibb, *History of Ottoman Poetry*, iii. 159. (C. L. HUNTER.)

DJALULA, (also **Djaulâ**), a town in the Irak (Babylonia) and, in the medieval division of this province, the capital of a district (*sanjak*) of the circle Shâhî-Kubâh in the Eastern Tigris valley. Djaulâ was a station on the important Khorâsân road, the main route between Babylonia and Irak and was about equally distant (7 parasangs = 28 miles) from Dastâjird (q. v., p. 226) in the S. W. and Khânîkîn in the N. E.; it was watered by a canal from the Diyâlâ (q. v., p. 983) (called Nahr Djaulâ), which again joined the main stream farther down at Bagdâd (q. v., p. 558). Near this town, which seems from the statements of the Arab geographers to have been quite unimportant, a severe defeat was inflicted by the Arabs on the army of the Sassânian king at the end of the year 16 (= 637 A. D.).

According to Mas'ûdî (c. 740 = 1340), the Seldjûk Sultan Mâlikshâh (1063—1092 = 1073—1092) built a watch-tower (*ribât*, popularly *ribât*) which probably was *ribât* as a *caravanserai* in Djaulâ; after his time the place was usually called Kûbat (Djaulâ). This statement helps us to locate the site of Djaulâ with certainty; for we may be no doubt that Ribât (Djaulâ) is to be identified with the modern Khil-rûbâ; besides, the distances given by the Arab geographers for Djaulâ, also our Khil-rûbâ; its geographical position is: 34° 10' N. Lat., 45° E. Long. (Greenw.); it lies within the mountains, at the east end of the pass through the Jebel Hamâm. The Diyâlâ flows past at some distance to the east of the town. The name Khil-rûbâ, popularly corrupted

after a brief stay in India and Cairo, where during a fortnight's stay he came in contact with the Ashar circles and held private lectures in his dwelling, he reached Constantinople (1283 = 1860). At a great reception he presented him, a very hearty welcome awaited him at the hands of the leaders of society in the Turkish capital. He was appointed to the council of education and invited to deliver public lectures in the Aya Sofia and the Ahmediya Mosque. A lecture for students delivered by him in the *Mad al-Funda* before a distinguished audience, on the value of the arts, in which he mentioned the gift of prophecy among the various social activities, gave Hasan Fakhri, the Sheikh al-Islam, who was jealous of his growing influence, an opportunity to charge him with revolutionary views; he charged prophecy among the sciences the account of the intrigues of his opponents against him he had therefore to make up his mind to leave Constantinople and go to Cairo, where he was very kindly received by the authorities and educated classes. The government granted him an annual allowance of 12,000 Egyptian piastres without binding him to any definite official duties. He was to instruct the young men eager for knowledge who gathered round him in his house and in unrestricted intercourse in the higher branches of philosophy and theology and at the same time pointed out to them the way to literary activity. His politics also he influenced these around him in the direction of a nationalist revival and liberal constitutional institutions; his activity was without influence on the nationalist movement which came to a head in 1882 and led to the bombardment of Alexandria, the battle of Tell el-Khar and the English occupation. Shortly before this, in 1879, the influential Egyptian, whose political activities were as inconvenient to the English representatives as his regeneration of philosophical studies had been irritating to conservative circles in the Ashar, was at the instigation of the former deported and detained in India (Vaidarshah), and later Calcutta) until, after the suppression of Arabi's rising, he was allowed to leave India. During his stay in Vaidarshah he composed his refutation of materialism (cf. the article DAWUD p. 894). From a memorandum by W. S. Blunt who was interested in Egyptian politics (in Browne, p. 401) we learn what is not mentioned by other biographers, that Ujmal al-Din went from India to America, where he spent some months in order to obtain introduction as an American citizen without however carrying out this intention. In 1883 we find him for a brief period in London, soon afterwards along with his friend and devoted pupil, afterwards the Egyptian Mufti Muhammad 'Abdub, in Paris where he devoted his literary activities to giving vent to his disapproval of English intervention in the affairs of Mohammedan peoples. The most prominent and influential newspapers opened their columns to his essays, in which much attention was paid by competent authorities, on the Oriental policy of Russia and England, conditions in Turkey and Egypt, and the meaning of the Wahabi movement which had meanwhile arisen in the Sudan. To this period also belongs his polemic with Ruzsa Khan, ending with the latter's Sorbonne lecture on "Islam and Science" in which he stated that Islam

did not favour scientific activity; Ujmal al-Din sought to refute this in an article which first appeared in the *Journal des Debats*, (later in German, see *Review*). It may be mentioned in passing that, soon afterwards, Khan's lecture was translated into Arabic by Hasan Efendi 'Agha and lithographed in Cairo (n. d.) along with a refutation ready. The greater part of Ujmal al-Din's literary and political activities in Paris were however devoted to an Arabic newspaper published at the expense of a number of Indian Mohammedans in conjunction with Muhammad 'Abdub (the actual editor), entitled *al-Nawazid al-Hawadith* ("the new Indian world") which was originally edited in English policy in Mohammedan countries (particularly India and Egypt); the newspaper, the 12th number of which appeared on the 15th Jumada I 1301 (15th March 1884) was suppressed by the English authorities in the East; its introduction to Egypt and India prevented, and it was only possible by sending it under covered post for it to reach those whom it was intended to influence (information supplied by Ujmal al-Din himself). Although as a result of these obstacles it was destined to but a brief existence (Ujmal al-Din and Muhammad 'Abdub brought out 18 numbers in 2 months, the 18th appearing on the 16th Dhu l-Hijja 1301 = 17th October 1884), it exercised great influence on the awakening of liberalist and anti-English views in Muslim circles and may be considered the first literary harbinger of the nationalist movements in the Mohammedan territories of England, which were gradually strengthened by it. That its authority is not lessened at the present day, may be concluded from the fact that quite recently (1328 = 1910) after the lapse of a quarter of a century a new edition of the *Review* has been prepared by Husayn Muhyi al-Din al-Mabkh, editor of the *al-Balagh* newspaper (printed by Nash al-Hindi Sudan). — In spite of his frankly acknowledged Anglophobe agitation, through the intervention of W. S. Blunt, the leading statesman of England entered into personal relations with Ujmal al-Din with the object of putting down the Wahabi movement in the Sudan but no practical result was attained. Soon afterwards (1886) Ujmal al-Din, whose agitation for the awakening of Islamic peoples was penetrating far and wide, received a telegraphic invitation to the court of Shah Naser al-Din in Tehran, where he had a most distinguished reception and was shown great honour and granted high political offices. But this did not last long as the Shah, soon becoming suspicious, became tired of the increasing influence and growing popularity of his guest and Ujmal al-Din had to leave Persia under pretext of considerations of health. From there he went to Kazan where he again entered into important political negotiations and remained on the occasion of his visit to the Paris Exhibition of 1889 he met the Shah, who was then in Europe, at Munich and was induced by him to accompany him to Persia. During his second stay in Persia he experienced the fickleness of the Oriental ruler's favour in a still more marked fashion. At first he enjoyed the Shah's full favour and confidence, but the intrigues of the Grand Vizier Mirza 'Ali Akbar Khan, Amir al-Saltan, who had a grudge against Ujmal al-Din and felt he had a rival in the learned and popular

at 219; Ernest Renan, *L'Islamisme et la Science*, a lecture delivered in the Sorbonne on the 29th March 1883. A criticism of this lecture "by the Afghan Scholar *Hyamali*," *Kiddin* and Ernest Renan's *Reply* (Lund, Vertheim, 1883). Two lectures by Djamali al-Din (on education and citizenship) are given in *1888* Arabic periodical *Star* (Aleppo, 1296 3th Jumada 1); two essays on absolute governments (*al-Hakimiyyat al-Istislahiyya*) in *Al-Munir*, Vol. III. Much material for his biography is also contained in the accounts in periodicals of meetings and conversations with Djamali al-Din, of descriptions of him in German as well particularly mention the articles in the *Preiner Tagesblatt* of the 23rd June 1896 (concerning Africa) and in the *Beilage zur Allgemeinen Zeitung* (Munich, 24th June 1896) from which some of the above quotations are taken. (L. GÖTTSCHEW.)

DJAMALI, ALI al-DIN 'ALI b. ASHRAF, a native of Carmanara, a famous Mufti and Sheikh al-Islam in the reign of Haydar II, Selim I. and Sulaiman I. 909—932 (1503—1545). He studied in Constantinople. He was then appointed Mudarris in the 'Alliyeh Madrasah at Kütahya. But when his salary was reduced by Muhammad II, he resigned his office and did not take another till the reign of Bayazid when he became Mudarris in various towns in Asia Minor, Armenia, Syria, &c. In 907 (1501) he set out on the pilgrimage to Mecca, on account of the troubles then rife in the holy city had to content himself with a year's stay in Egypt. On his return he was appointed to the Madrasah recently erected by Bayazid and appointed Sheikh al-Islam. As such he delivered the *fatwa*, which was in justice Selim I.'s declaration of war against Egypt. As it was his custom to hang out of the window a basket into which people, who wanted a *fatwa* from him, could put their query, he was humorously called *Zabih* (Basket-hanger). A collection of his *fatwas* exists in a manuscript in Cairo. Djamali died in 932 (1525).

Bibliography: Sami Bey, *Kamusi al-Afham*, i. 135 et seq.; v. Hammer, *Geschichte der Osmanen*, i. 106; Brückmann, *Geschichte der Arab. Literatur*, ii. 431.

DJAMALI, a title in Sumatra (q. v.).
DJAMDAR, (a contraction of *Jum'ah-dar*, keeper of the wardrobe, see Nozy, *Supplément*, wrongly written *Jum'adar* in Voller's lexicon), denoted a body of slaves of the Sultan's eunuchs, who were perhaps employed in personal service at the court. They were divided into seven *unqas* (*unqas*) (see Khalil al-Zahid, *Zuhd*, 1884, p. 116). Djamdār is also the title of one of the highest ranks in the army in Hindustan, Hindustani and Malay.

Bibliography: De Sacy, *Chrestomathie*, p. 135. i. 185-186; Quatremère in Blaquière, *Histoire des Sultans Mameluks*, i. 11.

(M. SCHMIDT.)
DJAMI, MAWLANA NŪR al-DIN 'AMR al-DĪN, a Persian poet, usually described as the last of the classic poets of Persia, was born at Kharand in the district of DĪm in the province of Herat on the 23rd Sh'aban 817 (7 November 1414) and died at Herat on the 19th Muharram 898 (9th November 1492). His family belonged to Dabab, a district in the province of Ispahan; his father Nizam al-Din Ahmad b. Shams al-Din

Muhammad had moved from this neighbourhood to that of Herat. On this account the poet, before he adopted the *shikasta* Djamī, used for a period in his youth that of Naṣībī. In the course of his studies, he was seized with an uncontrollable passion for mysticism and chose as his spiritual guide, Sa'id al-Din Muhammad al-Kashghari, pupil and successor of the great saint Ushā al-Din Naqshband. Towards the end of his life he went quite mad and became dumb (1491-92, p. 465, l. 13 et seq.).

The volume of his work is considerable and varied. He took up a theme of the court poets, already powerfully handled by Farid, *Farḥ* = *Zubir* (ed. with German trans., by Rosenzweig, Vienna 1824; English translation by Griffith, London 1881, and Rogers 1889; numerous Oriental editions); it is a product of his old age (he was seventy when he wrote it) and was dedicated to Sultan Husayn Mirza, ruler of Khorasan. This poem has been included with six others (*Silsilat al-Shakhs*, 1882 = *Abjad*, *Tuhfat al-Ahrar*, *Sabhat al-Ahrar*, *Laila u Majnun*, *Kāshid-nāma*, *Sikandar*), in the collection known as the *Haft-Awrang* (more correctly *haft-awrang*) "The Seven Stars of the Great Bear", when these poems, exclusive of the two, are published together, the collection thus formed is called the *Panji-gani* "the Five Treasures". In the field of lyric poetry, he left three *divans*: *Diwān al-Jamāl*, "Beginning of Youth" (884 = 1479), *Diwān al-Aḥd* "Central part of the Chain" (894 = 1489) and *Diwān al-Hayāt* "Course of Life" (896 = 1491), which, like the others, he seems to have published at an advanced age. Finally he wrote in prose the *Haṣarika*, an imitation of Sa'di's *Gulistan* and the *Naṣāḥat al-Din* "Epistles of Instruction" biographies of Sūfīs, (883 et 1479). His *Kashfāt*, or complete works, were lithographed in Lucknow 1876.

Bibliography: Nawat-Chah (ed. Brown), p. 463 et seq.; Rida-Khalī Khān, *Mafḥūṭ al-Munshid*, Vol. II, p. 11; Kāfi, in the *Grundriss der Iran. Philologie*, II, 231—233, 305—307; Silv. du Sacy, *Notice et Recueil*, vii 287 et seq.; V. von Kossowicz, *Biographische Notizen* (Vienna, 1840); V. Rosen, *Lebelsagen des Amir Perwan* (*Institut des Langues Orientales*) (St. Petersburg, 1886), p. 215—261. (L. HAART.)

al-DJAMI (A.) the "Collector", the "Combiner" one of the names of God in the sense suggested in 1882 II. 7 and IV. 159. — *al-Djami* properly *al-Musjid al-Djami*, the chief mosque of a town in which the Friday services are held. Cf. the article *al-Masjid*.

DJAMID (A.). A technical term in Arabic grammar. *Djamid*, literally "congealed" (thence "inorganic") is applied to nouns as well as verbs by an *im* *djamid* or under a *u* *u*, which (as neither derived (*muḍarrif*) from an abstract verbal noun (*maḥḥar*) nor is actually one", i. e. "a concrete verbal substantive" (Fleischer, *Kleinere Schriften*, I. 167, iii. 540 et seq.) Examples: *ḥayāt*, a man, *ḥayāt*, a duck (Wright, *Arabic Grammar*, 3rd ed., I. 100). Arab grammarians are not all agreed as to the position of the infinitive (*masdar*) in this respect, cf. Fleischer, op. cit., I. 167 and Muhammad 'Alī, *Dictionary of Technical Terms*, I. 196. — *al-Djamid* is a verb which is only found in the perfect, like *ḥayy*, *uḥy*, etc. (A. SCHAEFER.)

DJAMIL. *Abū Ḥasan* is Ḥasan, with the *ḥunayn* Abū 'Amr, a famous Arab poet, who lived in the first century of the Hijra. We know very little about his life. This is partly due to the fact that he had no permanent abode but was wandering life along with his tribe the Banu 'Udhra which had a reputation for depth of feeling. His love affair with Ḥadisa in Ḥadhra, a member of the tribe, who for a period at least — lived in Wādī Ḥ-Kharī, is famous. He wooed her as a young man but was rejected by her father. Nevertheless he still kept up secret relations with Ḥadisa even after she had married a cousin Sulayh Ḥadhra's male relative, the Banu Ḥ-Kharī, then invited the prefect of Wādī Ḥ-Kharī (according to another version of al-Balāḥa) against him, and Ḥadisa had to flee. After many wanderings he is said to have died in Egypt in 83 (204) whence he had gone after the murder of the poet of the day, al-Wake'ī, in the governor of the province. 'Abū al-Ḥār Ḥ. Marwan Ḥadhra survived him.

Ḥadisa is further distinguished as a poetess. A poem by him in honour of the tribe of al-Balāḥa to which his mother belonged is said, for example, to have earned him a rich reward. On the other hand his imitations were much despised. His long feud with the Banu Ḥ-Kharī is particularly celebrated, but it is particularly as a writer of love-poems (*ḥudūd*) that he lives in the memory of posterity and Ḥamil's verses (all to Ḥadisa) are really among the most beautiful and tender that have survived to us from the older period of Arabic poetry, when it was still untroubled by the intrusion of the *ḥudūd* which only by Ḥamir Ḥ. Abū Ḥarī's among his contemporaries. It is quite credible that Arab authors are right when they insist, in discussing Ḥamil, that his ruses and pretensions of love were the expression of his personal feelings. They are remarkable for their simple unaffected language and this is probably — next to their authentic value — the reason why they have been set to music and sung by so many Arab singers.

We may further mention that Ḥamil, in addition to writing himself, also handed down the poems of Ḥadisa Ḥ. Ḥadhra; his own reciter (poet) was the poet Ḥadhra Ḥ. v.

Biographical: *Adab* (10 ed.), i. 58; 37—110; vii. 40; ix. 112; the *Kawthar*, *Adab* (ed. de Goeje), p. 260—268; the *Khawthar* (ed. Wüstenfeld), No. 141 (transl. by de Slane, i. 331—337); Brockelmann, *Gesch. d. arab. Litt.*, i. 48; specimens of his poetry also given in Noldeke, *Arabia*, p. 2—13, 34. (A. S. LEAHMAN.)

DJAMILA, a celebrated Arab singer, who lived in the time of the early Umayyads. She was a client of the Banu Sulaym, married a client of the Banu Ḥ-Kharī Ḥ. al-Kharī, and lived with him in al-Balāḥa near Madīna. She is said to have learned music and singing in her youth from the singer Sa'ib Ḥadhra, by listening to him without his knowledge. It is of chronological importance to point out that this Sa'ib Ḥadhra, another of whose poems was the famous *ḥudūd* 'Azz al-Milla' [i. v. p. 542] met his death in the battle of the Harir in the year 63 (682-683) (*Adab*, vi. 188). Numerous singers, both men and women, trained in Ḥadisa's school — she was a most celebrated teacher. The best

known are: Marwan, the 'Aḥsa Ḥadhra, Sa'ad, etc. She is said to have been a friend of Ḥadisa, the beloved of Ḥamil [i. v.]. Many celebrated poets such as Ḥamir Ḥ. Abū Ḥarī, al-Kharī, etc., were also on intimate terms with her. A pilgrimage to Mecca, which she undertook, it is said to believe a very unreliable story, was of the nature of a triumphal procession.

Diagrams: *Adab* (10 ed.), vi. 124—128; *Adab* (ed. Knechtel), p. 16 of 119, of the introduction. (S. LEAHMAN.)

AL-DJAMRA, originally a pile of stones in the valley of Mīna which have been formed by the stones thrown by the pilgrims returning from the festival at 'Arafat. There are three heaps which are known from one another: *al-Jamra al-Kubrā* (the great one) the east near the Mosque of al-Khalīf, *al-Jamra al-Mawḥi* in the center and *al-Jamra al-Saghrā* at the western end of the valley. The first two are bounded by thick stone pillars and the third by a wall. *al-Jamra al-Kubrā* is also used for al-Jamra but it is also the name of a place between Mecca and Mīna. On the third or western heap, pilgrims throw seven stones ceremonially before the sacrifice on the 10th Muḥarrar; after visiting Mecca they again return to Mīna and on each of the three following days at least throw seven stones on each of the three heaps. As each stone is thrown, they say: 'In the name of God; God is great.' The pilgrims ought to provide themselves with stones beforehand but, according to Buckhardt's account, they do not trouble to do this and take the stones thrown by others. Among the sixth parts of the Hajj period, the ceremony of stone-throwing was a favorite *ḥadīth*, as women when performing it, lifted their veils a little (e.g. *Adab al-Jamra*, vi. 30, *Wajih*, i. 427; *Muḥarrar*, *Kawthar*, ed. Wright, 186, iii. of 370, 6 of 189).

This peculiar custom, which is not directly mentioned in the *Koran*, but is mentioned in the trip-places of Muhammad and in the *Ḥadīth* (e.g. the *Ḥikmah*, 920; *Wajih*, *Wajih*, p. 117, 118 of 189, the *Ḥadīth*, ii. 1, p. 123, vol. 124 of 189) was taken over by Islam from paganism. In Arabian times, there were, according to the *Hijab*, 534, 2 (where one should read *ḥadīth* with *Wajih*), *ḥadīth* stones near the heaps of stones; cf. also the stones which were worshipped at al-Mahgrāb in a poem by al-Farāḍī (ed. Bonabar, 30). As to the meaning of the ceremony, Brockelmann's observation, that the Muslims wish thereby to protect themselves from the Devil, is certainly correct in so far as the stone-throwing was originally here as elsewhere a rite of exorcism.

But what was to become accepted thereby is not clear. Van Vloten suggested the spiritism of the place, thinking of the story in the *Hijab*, 300. That is on the other hand, following his view that the Hajj is originally an ancient festival, seen in the being who is cursed and punished the sun, which was occasionally called al-Jamra by the Arabs (Gieseler, *Abendlandes*, i. Arab. *Relig.*, i. 123). The question of course can only be settled in connection with a discussion of the whole *Hajj* (see this article). The fact that of the principal festival stones are cast only on the 'Arafa heap, while it is not till the final exorcisms that they are cast on the other two,

expressed in several places, which belong to the first period of his preaching: e.g. (Abū. 10. 1) "this is the description of the paradise that has been promised on the rivers; rivers whose water never becomes tainted, and rivers of milk whose taste changes not; and rivers of wine the delight of those that drink of them; and rivers of pure honey, all kinds of fruits and gardens for ever". (iv. 24) "The elect shall repose on couches the coverings of which shall be of luscious . . . there are young virgins with modest looks who have never been followed by man nor spirit" (Abū. 10. 24) "They shall repose on couches adorned with gold and precious stones, sitting opposite to one another shateen. Youthful virgins shall go round about them to attend them with goblets and beakers and cups of flowing blue, and with fruits which they shall choose to their taste and the flesh of those birds they most desire". (Abū. 10. 25) "They shall abide among lotus trees without thorns and of many kinds with red from top to bottom, under a shade which casts its shadow far, over a flowing water . . . they shall repose on lofty beds" (Abū. 10. 26). "We have created the women of paradise, the houris, by a special creation, we have preserved their virginity". — (iv. 25); these houris "are excluded in position".

All these descriptions are quite clearly dream pictures; they are probably inspired by the vision of Isma'il, Muhammad at his unknown teachers must have seen Christian paintings of gardens representing the gardens of Paradise and have interpreted the figures of angels as being those of young men or young women.

In Sūrah 17, a story which is composed in the very unusual form of a bygone with a refrain, Muhammad speaks of two gardens given to the elect, each of them filled with shady trees, watered by flowing streams and containing two kinds of fruit. In the 17th sūrah, verses 48—49, he also mentions two rivers, two white and two black. This dualism, except perhaps the two ones, is not at all easy to explain; it might almost be said that the Prophet used the dual terminology because it was more pleasing to the ear.

To sum up then, his paradise is essentially a garden in which there are beautiful women, similes covered with rich brocades, flowing cups and luscious fruits.

In a later period Paradise was represented as a pyramid or cone of eight stories; it was given one story more than Hell so it was believed the elect would be greater in number than the damned. The different stories are built of materials of increasing value and each has a gate. At the top grows the laurel-tree at the boundary, mentioned in Kor. 20, 111, 12, whose branches shade the whole pyramid. The books in which are written the deeds of men are kept to Paradise along with a prototype of the Koran; this is what Muhammad calls the "pearl-rose leaf" (x. 26), the "pearl leaf" (Kor. 20. 12) or the "mother of the Book" (xiii. 1). Beside it is the *Alif* or tree-pear which writes on the tablets: we also find a prototype of the *Kāfir* in Paradise, called the "perpetrated lie" and object which are to be used at the last judgment like the balance for weighing the deeds of men, says the prophet; and standards. The standard of the prophet Muhammad, or rather its heavenly prototype, is planted in a

mountain called the mountain of glory which rises in the rank of the pyramid of Paradise.

Agreeing with all its contents, is placed above the astronomical heaven in which the planets revolve and rests on a number of "seas" having astronomical names: "the sea of hidden sciences, the sea of justice, the sea of the End". Above the pyramid is the world of dominion (*malakūt*) and power (*ghibārūt*), the Throne and the Tablet of Fate.

Orthodox Muslim theology, when it takes representatives as *Shaykh* and *Ash'arī*, has admitted natural phenomena into Paradise, though pointing out that they will only begin after the Resurrection. The pleasures of imagination and of imagination are also admitted. According to al-Ghazālī, an object of delight imagined by the elect will be real and at once although not quite in an objective manner, it has a separate light and the other sense. "Within the blessed shall live in a perpetual hallucination. Paradise will be like a great market in which images will be bought. The pleasures of imagination shall accompany those of the senses, they shall conduct in the way of knowledge, of possession of dominion, and in the contemplation of the glory of the righteous. But the greatest happiness in the elect will be the sight of God.

The beautiful vision of sight of God is allowed by orthodox Muslim theology; *Shaykh* says that God will be seen without being and without form. This belief does not seem to be in harmony with the Koran; for in the Koran God is almost always veiled. He calls upon Adam but does not reveal himself. Noah does not see him; Abraham "his friend" only sees his angels, Moses asks to see God upon the mountain, finally has he seen him than he falls into a swoon and on coming to himself is filled with repentance. Muhammad himself does not see him; he only sees Gabriel; in the Koran referred to in Kor. 20. 111, 12, he does not even see the face of the angel; "the late", he says, "was all veiled". According to a tradition given in the *Al-Bihar* (ii. 147) the prophet asked the archangel Gabriel "What thou ever sawest the Lord?" The archangel was troubled and replied "O Muhammad, between Him and me there are seventy thousand veils of light; if I approached a single one of these veils, I should be consumed."

God does not appear in the Koranic description of Paradise. He is however present at the last judgment which is described in the Koran in a fashion quite similar to that of Christian tradition and imagery.

The words *Quana*, *fructus* and *idea* are also employed to designate the earthly Paradise (see above).

For a plan of Paradise see the *Shifā'at Nāmah*; the pictures in this *Shifā'at* are copied in Cornu de Vaux's *Fragments d'Archéologie Musulmane* (Bruxelles) Brussels, 1895.

(II. CAUSE OF VAUX.)

DJANNABA (also **DJANNABA**, **DJANNABA**) a town in Persia. In the middle ages it belonged to the province of Arrajan and played a not inconsiderable part as one of the more important harbours of the Persian Gulf. It did not lie directly on the coast but (in N. lat. 29° 30'; E. Long. 50° 40' Greenwich) about 2½ miles from it at the top of a bay (northwest of the island of *Khark*),

which connects it with the open sea. Djannaba used to be a flourishing industrial centre; the cloths manufactured there were particularly prized and formed one of the principal exports. The town is now in ruins; near it is a village, whose name *Ljennaba* probably represents the ancient appellation of the town correctly reproduced by the English ear.

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AL-DJANNABĪ, Abū Mūsāwī, Mūsāwī b. Iḥsān b. Sūnān b. Aḥmad al-Hiraṁī al-Ḥilā'ī, an Arab historian, born in Ḥirā in Persia, became *Kāfi* of Aleppo and *Kāfi* in 999-1000 after being deprived of his office. He wrote a history of the Muhammadan dynasty in six sixty chapters, which has survived in several manuscripts, entitled *al-Muḥim al-Ḥilā'ī fī Aḥwāl al-Arab wa al-Asakīr* which is usually called the *Tarikh al-Ḥilā'ī*. This work was translated into Turkish by the author himself, (c. Flügel, *Die ar., pers. und turk. Hds. der k. k. Hofbibliothek in Wien*, Vol. II, N. 333); he also made an epitome of it (*ibid.*, 334). Part II has been edited as: *Mustafāh al-Ḥilā'ī al-Muḥim al-Ḥilā'ī fī Aḥwāl al-Arab wa al-Asakīr* *Tur. Arab. Pers. Edition* = *J. V. Vop.* *Proleg.*, *Vienne* = *Austria* 1880.

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AL-DJANNABĪ, Abū Sa'īd, an important Karmatian chief, began life as a carpenter-chief. Ḥamdan Karmat appointed him *Kāfi* (c. 895, subsidiary) for Southern Persia; he was at first very successful there by attracting the Persians at the expense of the Arabs; he established a socialistic system among his adherents, whose property was shared in common under his administration; but the Caliph's policy ruined this mission.

Ḥamdan Karmat then sent Abū Sa'īd to Bahāra; shortly before there had been an insurrection of the slaves in this province. The insurrection found a favourable soil, he made numerous converts and married the daughter of an individual of importance. We do not exactly know in what date Abū Sa'īd had been appointed *Kāfi*; but we find that in 286 (899) he had subjected a large part of Bahāra and taken *Kāfi*. In 287 his partisans were exceedingly numerous around Ḥaḍra the capital of Bahāra and approached Basra. The Caliph Mu'tasid sent an army of 1000 men against them, which was increased by a considerable number of volunteers. This army was sent in places by the Karmatian leaders; its general was taken prisoner, then sent at liberty; the other prisoners were massacred.

About 290 (903) Abū Sa'īd took the town of Ḥaḍra after a long siege by cutting off the water-supply; he then subjected *Yamama* and invaded 'Omda. At the height of his success he was as-

sassinated with several of his officers in his palace at Lahad (see above 4); in 301 (913) it is supposed that this murder was instigated by the Grand Master 'Uṭayd Allāh, who then proclaimed himself *Malik*, and who possibly had some reason to be afraid of Abū Sa'īd.

Abū Sa'īd was venerated after his death. His partisans believed that he would return, a house was always kept added at the door of his tomb. The Karmatians of Bahāra call themselves Abū Sa'īd's after him. He left seven sons of whom the youngest, Sulaymān Abū Ḥabīb, succeeded him after disposing of the chief.

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Turkish government, it effectively took up the cause of Islam and became a newspaper with a world-wide circulation penetrating into the farthest corners of the east and receiving publications and correspondence from them. It reached its zenith at the end of the 70's and early 80's. A selection of the best articles is contained in the collection edited by al-Shihyāh himself entitled *Asma' al-Najdah fi Muntakhat al-Iqtisad*, Vol. I—III.

In addition to their organ in Beirut, which was mainly intended to keep the numerous official and unofficial foreigners in Beirut in touch with the ideas of the Turkish authorities in Syria, the latter instituted a second in Damascus, the Arabic-Turkish *Sūriya* called after the wilāyat in the capital of which it appeared. To the same class of government organs belongs the Arabic-Turkish *al-Furqān* which has appeared in Aleppo since 1866. The foundation of this paper is connected with the reorganisation of the Turkish administration at this period; at the end of the institution of wilāyets in 1867. It was then laid down and has ever been the rule, in principle at least, that the capital of each wilāyet should have a printing press and that its chief officials have a yearbook (*Salmisiya*) with the most important news from the administrative area and of a newspaper.

In 1869 the official French Arabic *Al-Naba' al-Ahmad* in Beirut came to be the only newspaper in the town on the publication of the purely Arabic *al-Naba'*, the weekly organ of the Jewish missionaries who had just then moved from Sidon to Beirut. About the middle of 1870 another began to appear, which, in opposition to *al-Naba'*, which represented French Catholic interests solely, endeavoured to awaken an enthusiasm for general culture, particularly an interest in the national life and literature. *al-Dhann*, likewise wholly in Arabic, appearing twice a week till Nov. 1867 of the 7th July 1886. The founder *Bayrūt al-Bashā' al-F* was equal to *Bayrūt al-Shihyāh* in business ability at least, but inferior in linguistic knowledge and readiness of pen. After the death of al-Bashā' on the 1st May 1884, the paper was continued by his son *Salīm al-Bashā'*. In addition to *al-Dhann*, al-Bashā' also published the smaller paper *al-Dhannat* (survived only three years) and the fortnightly *al-Layl* (appeared till 1884).

The Muslim of Beirut did not allow the laurels of the Jewish and of the "young Arab" press, which although not French Catholic, friendly to foreigners and nationalist was on the whole quite unenterprising, to rest unchallenged. In 1874 they founded the weekly paper *Zuhayr al-Furqān* renamed *al-Furqān al-Ahmad*, since the Turkish revolution, a paper which, besides giving the usual news very inadequately both in matter and form, formed a particularly dull example of the tedious phraseology of hypocritical and pedantic thoughtlessness. About 1874 a newspaper was founded, called *al-Zuhayr*, whose motto was wisdom, progress and unflinching warfare on all the backward elements in the country. The finest spirit of young Syria worked on it, such as *Iskandar al-Azār* and the highly gifted idealist *Adib Ismā'īl al-Bashā'*, in 1884 (on him cf. G. Zaidan, *Al-Naba' al-Ahmad*, in 15 of 1894, and *Khairat* in *Revue du Monde Mus.* 1894).

On the 18th October 1877 Khayr Sarkis, son-in-law of the above mentioned *Bayrūt al-Bashā'*, published the first number of the *Leban al-Furqān*. Although the new paper had similar aims to *al-Layl* and competed in some extent with it, Syria was large enough for both. Neither of them branched much in politics; they presented as far as possible an unbiased form, always with a careful regard for the views of the government. They were also quite neutral as regards religion. In the year 1880 a new party appeared; the Maronites founded the paper *al-Muqattil* to meet the attacks of the *Leban*. The *Al-Naba' al-Ahmad* and *al-Furqān al-Ahmad* took up the Protestant interest. The Greek Catholic Church founded *al-Naba'* as its official organ. A noteworthy enterprise was the political paper *Haqq* 1886 which appeared twice a week, which may be described as "independent, though opposing the government and Islam" and was regarded by the authorities as an antidote to the Muslim criticism of the *Zuhayr al-Furqān*, which was often a thorn in the side of the government. When on the 1st-12th March 1888 Beirut became the capital of an independent wilāyat a second paper of the same name was founded as the official organ of the provincial government, but distinguished from the other *Haqq* by the addition of *al-Naba'* in other Beirut newspapers and magazines so may also mention from the list in *al-Had* 1892 of *al-Layl* (1894), the following political papers: 1. *al-Naba'*; 2. *al-Furqān*; 3. *al-Dhann*; 4. *al-Naba'*; 5. *al-Naba'*; 6. *al-Naba'*; 7. *al-Naba'*. After the Turkish revolution there were 20 newspapers and periodicals appearing in Beirut: the following figures are given for 1912: 8 dailies, 12 weeklies and 12 magazines. Cf. *Revue du Monde Mus.*, xiv, 75 of 1913.

In addition to the Beirut papers and the official organs *Haqq* and *al-Furqān* (see above) the following Syrian political papers may be mentioned: 1. *Leban* 1861; 2. *al-Furqān* 1864; 3. *al-Naba'* 1865, all appearing weekly in Lebanon with several others, now (1912) 15 in all, according to the *Revue du Monde Mus.* (1912); 4. *al-Naba'*, a Damascus weekly; 5. *al-Naba'* 1869, a Tripoli weekly; 6. *al-Naba'*, a weekly in Aleppo 1877.

But the daily press in Syria had a struggle for existence. The population had long been used to chartered circumstances and not even its well-to-do number could be induced to guarantee sufficient support, while the government at once took rigorous proceedings to suppress the slightest free expression of opinion. The greatest number of Syrian journalists therefore went to Egypt. In 1876 the Lebanese *Salīm Yalīb* (cf. Zaidan, *op. cit.*, p. 94) founded the first Arabic daily paper in Alexandria *al-Naba'* i. e. *the Egyptian* in Arabic and lubricated its advance of French interests in the country. Another Syrian went afterwards founded a weekly: *al-Naba'* in Cairo. The enterprising fortnightly *al-Naba'*, which had been founded in Beirut in 1877 by three students of the American College, was also soon transferred to Cairo, where its editors founded the important daily *al-Masriyya*, which is an advocate of English interests. Egypt, where a more intelligent government laid little restriction on the press and under the English occupation a freedom reigned

which was only appreciably limited about 1890, now because the influx of the numerous young Syrians with literary talent to whom their native land did not offer the slightest prospect of a livelihood. We cannot go into the details of this migration of the press to Egypt here, but the reader may be referred to M. Hartmann, *The Arabic Press of Egypt*, London 1899 and above, p. 2019. The other people of the country were very slow in following the impulses given by the enterprising Syrians. It is true that the Copts had founded their bi-weekly *al-Naba* in 1878, which still appears, but this is a very insignificant sheet and none of its companion ~~papers~~ since issued are worthy of mention. Islam continued to hold aloof from the press. It was not till 1890 that a political daily with some pretensions to style appeared, *al-Muqbil*, admirably edited by the able *Shaykh* Ali Yusuf. A few fanatical rags came into existence alongside of it. The nationalist *al-Liwa*, founded by Mustafa Kamil, now called *al-Ahram* contains that organ which advances international Islam. A third important Cairo newspaper is *al-Quds*, which treats a middle course i.e. recognises the fact of English occupation.

The following figures are significant of the growth of the press in 1892 *al-Ahram* (cf. bibliography) mentions 40: in 1899, Hartmann (p. 415), 167 including those that had already ceased to exist; in 1909 there were 144 different newspapers and periodicals, 90 in Cairo and 45 in Alexandria *Revue du Monde Musul.*, xii, 308.

For the other provinces of the Turkish empire the populations of which are wholly or in part Arab, I only mention the oldest official newspapers (cf. Hunt in the *Journal Asiatique*, xl, 5, p. 174), viz. 1. *al-Bayra* for the wilayet of Bagdad; 2. *al-Sawra* for the wilayet of Baghdad; 3. *Sawra* for the wilayet of Yaman (*al-Yaman*); in Mecca a newspaper has appeared since 1908, *al-Hijaz*, cf. below under Turkey.

As in other respects also the Maghrib is the most backward as regards the press. Only since 1892 has there been a newspaper *al-Risala al-Farasi* in Tunis; in 1897 appeared *al-Hayat*; in 1899 *al-Sawra* also and since 1892 *al-Bayra*. In recent years however this number has been considerably increased. Cf. *Revue du Monde Musul.*, xl, 322 ff. Tunis is peculiar in the possession of two Jewish Arabic papers printed in Hebrew characters entitled: *al-Nasira* *al-Muqbil* *al-Muqbil* *al-Muqbil* *al-Muqbil* Both are written in a mixture of the vulgar and written language. In Tripoli the government has an official organ, *Tarbiyat al-Shura*. In addition to it Washington-Seray only mentions *al-Farabi*. In Algeria we have the following papers, *al-Muqbil* (Algiers) and *Tarbiyat* (Tunisia) and since 1905 the *al-Nasira* *al-Muqbil* *al-Muqbil* *al-Muqbil* *al-Muqbil* since 1908 Newspapers have only been published in Morocco at Tangier since 1905, cf. *Revue du Monde Musul.*, li, 5; vi, 619.

Much simpler a special position. Literary ~~and~~ printing-presses only came into the island with the English occupation. These Franks thought for a time that it would be possible to found a classical Arabic alongside of the peculiar dialect of the natives. This was the origin of the political paper *Muqbil* which is mentioned in *al-Hayat* for 1892. These classical Arabic experiments however proved fruitless, ~~and~~ a written language ~~was~~ developed which essentially represented

a dialect of one part of the island and was printed in Roman type. In this language *al-Nasira* *al-Muqbil* began to appear in 1879.

Even in lands which are not Arab there is a not inconsiderable production of Arabic papers. They may be divided into three classes: 1. those that further Islam; 2. those that defend Turkish rule; 3. those with other aims. The important newspaper *al-Muqbil* in Constantinople (see above) was previously devoted to the cause of Islam and the Turkish government. According to *al-Hayat* 1892 the following papers also were published there: 1. *al-Farabi*; 2. *al-Hayat*; 3. *al-Sawra*; 4. *al-Nasira*; 5. *al-Muqbil*; 6. scientific; 7. *al-Nasira*; 8. *al-Sawra* and a legal paper *al-Furqa* in Arabic and Turkish. Cyprus was the only other place in the Sultan's empire to possess a political Arabic newspaper: *al-Muqbil* (according to *al-Hayat*, 1892). The same authority, and following a Washington-Seray, p. 111, mentions only a single political paper in India, *al-Nasira* *al-Muqbil*, without giving further particulars, cf. below under India. There should be noted the attempt to create an organ for the Jews of India and Mesopotamia, which is made by a volume in an Arabic jargon in Hebrew characters entitled: *al-Nasira* *al-Muqbil* *al-Muqbil* *al-Muqbil* *al-Muqbil* "The Jewish Gazette (Hebrew)", in Calcutta, published by the Booksheds of Messrs. Asia, Benson & Co., and on Sunday serving their commercial ends, the paper circulated throughout the whole of British-ruled Judaea of Asia.

Only the following papers are mentioned by *al-Hayat* 1892 as appearing in the west: 1. *al-Muqbil*, in Italy; 2. to 8. to France, viz. 2. *al-Sawra*; 3. *al-Nasira*; 4. *al-Hayat*; 5. *al-Farabi*; 6. *al-Nasira*; 7. *al-Sawra*; 8. *al-Sawra*; 9. *al-Nasira* *al-Muqbil*; 10. to 12. in London, viz. 10. *al-Nasira* *al-Muqbil*; 11. *al-Nasira*; 12. *al-Nasira* *al-Muqbil* (edited by Rifa'at al-Haytham, on whom see my *Almanach*, p. 78 and 232); 13. *al-Nasira*, Tiflis, with the note "appears in Turkish, Persian and Arabic"; 14. *al-Nasira* *al-Muqbil*, London, with the note "appears in Arabic and English"; 15. *al-Nasira*, New-York; Washington-Seray mentions: 16. *al-Muqbil*, Mar-selle; 17. *al-Nasira* and 18. *al-Nasira*, both in Brazil. These lists may be increased from Hartmann, vol. 227 by the addition of *al-Nasira*, San Paulo (Brazil), *al-Hayat*, Philadelphia, and *al-Nasira*, New-York, and from Hartmann in *De. Litte.*, 1899, p. 58 ff. by 13 new papers, cf. also *Revue du Monde Musul.*, xii, 55 ff. p. 59.

A general idea of the language of the Arabic press may more readily and clearly be obtained from Washington-Seray. As first talking and laboured, often ~~was~~ in accord with the rules of grammar, it gradually drew to attain greater correctness and fluency. Constant close contact with European newspapers produced in many journalists an assimilation from the genius of the Arabic language and many idioms are at once be recognized as adapted from European phraseology. More educated men particularly Arab intellectuals (see above) early sought to combat such tendencies. At the present day writers in the more important papers endeavor to write pure Arabic. It is only in the comic papers that the spoken language is used by the press.

As regards content, the Arabic press has made

During the last 30 years, several attempts have been made to establish an English newspaper devoted exclusively to Muhammadan interests. It being recognised that while there were a number of excellent English journals founded and edited by Muslims, there was no first class English newspaper under Muhammadan control. The heavy cost of production and the comparatively small number of English-reading Muhammadans have hitherto stood in the way of the success of such an enterprise. The most important of these English journals now in existence are *The Panjab Observer* (Lahore), *The Muslim Chronicle* and *The Comrade* (Calcutta), and *The Muhammadan* (Madras).

The most important Persian journal published in India is *Kaif al-Millat* (weekly, 5000 copies, Calcutta). Several short-lived attempts have been made to start journals in Arabic, (generally, with a translation in Urdu), e.g. *Al-Nadwa* (Lucknow), but the support they receive is too meagre for such enterprises to be remunerative.

In addition to the newspapers, there are several other periodical publications, chiefly in Urdu, which are deserving of mention. The most noteworthy of these is *Tahdith al-Ashab*, founded by Sir Saiyid Ahmad Khan in 1870 and issued weekly until 1874, when the founding of the 'Aligarh College' absorbed his time and attention; five years later it was revived for the space of 2½ years; in 1881 a new series was started, which lasted for 5 years only. The *Tahdith al-Ashab* was the organ for the liberal school of Muslim theology, of which Sir Saiyid Ahmad Khan was the founder; the greater part of the articles were from his pen and aimed at expounding a purer form of Muslim doctrine, purged from the accretions of theologians and mystical views of his and those that were inconsistent with modern science. Among periodicals upholding the older orthodox view he mentioned *Isharat al-Sunnat*, (which was started especially to combat the views expressed in *Tahdith al-Ashab*), and *Nur al-Ahwal* and *Nur al-Akmal*, printed in Calcutta, and *Al-Falah*, printed in Amritsar. *Al-Nasr*, a monthly journal, with a circulation of 600 copies, is published in Lucknow, as the organ of the *Ittehad al-Ulema*, an association which aims at reviving modern learning on to the old traditional methods of study, without any violent breach with the past. All these religious periodicals are written in Urdu; the organ of the Ahmadiyah sect (p. r.), however, *The Review of Religions* (monthly, 800 copies, Calcutta), is in English.

In recent years, some Urdu magazines have been started, on the model of European magazines, dealing mainly with literary and other topics of a non-controversial character; from the very nature of their subject-matter they are not exclusively Muhammadan, but mention may be made of *Salat al-Ahram* (printed in Dilli), *Ar-Risala* (monthly, 4000 copies, Dilli) and *The Aligarh Monthly* (500 copies), as being especially concerned with matters of interest to Muhammadans. Two magazines for Muhammadan women are printed in Urdu, *Tahdith al-Ahram* (weekly, 240 copies, Lahore) and *Al-Jamia* (monthly, 450 copies, Aligarh).

V. THE MUSLIM PRESS IN INDIA AND SINGAPORE.

The newspapers etc. appearing in the Dutch East Indies are detailed in the *Agengengment* over *Nederlandsch Indië*.

Some notes are given in the *Annuaire de l'Inde* (Indochine), particularly vol. 435 et seq. Through the kindness of Prof. C. Dumont Dingeron we are enabled to give some further details of the Muhammadan press there. The *Al-Hind* (Friday), 'The Arena of Native Officials' is published daily in Bandung; its chief editor is Raden Mas Tirtahadimya. To some extent in opposition to this there has also been published in Bandung since 1912 a second daily, *Al-Musawwar* 'Young People' (to be understood in the same sense as one speaks of Young Turkey) edited by A. H. Wignja di Guntra. The *Darmakarya* which appears twice a week in Surakarta is edited by a Chinese. The *Pic* (Tues) with the assistance of a Japanese. The name is taken from the Sanskrit and means Good News. A classical name is likewise borne by the newspaper *Sarawati* (Good Arrow) published in Sabu, which is edited by the *Sarakat Islam* to oppose the propaganda of the *Budi Utomo* (see Noble Bodewont, cf. *Revue de l'Inde* *Indochine*, vol. 435 and elsewhere). The last edited paper next to the *Darmakarya* is the bi-weekly *Union Malaya* (The Malay Messenger) which has appeared in Padang since 1910 under the editorship of Dato Soetan Mahendja and Soetan Mohamad Salim. The *al-Muntaz* is also published in Padang.

At Singapore there appear from time to time Arabic newspapers with a more or less pronounced hostile attitude to European authorities. The *Revue de l'Inde* *Indochine*, li. 398 et seq. gave an account of the Malay monthly *al-Furqa*. The aims of the *Nurulfa*, the 'Balance', which first appeared in 1912, are similar. Other Malay papers are the *Union Malaya* (twice weekly) published by the Singapore Free Press (Walter de la Rive), *Pemany*, *Pengalaman* etc. Of the Arabic newspapers referred to above, we know of the following: *al-Bekah* (al-*ghita*) 1909 (weekly), *al-Musawwar* 1910 (fortnightly), *al-Musawwar*, 1910, (weekly).

VI. CHINA.

I have before me two productions of the Muslim press of China: a newspaper and a periodical. But I was assured by a Confucian Chinaman acquainted with these matters that this paper was certainly not the only one. The newspaper is the *Ching Tung Al-Nur* 'The Muhammadan Newspaper' 'The Muslim', published in Peking. It belongs to the *al-Nur* press or the 'Muslim press', which is distinguished by format as well as by contents from the larger papers. This paper, which only displays its Muhammadan character in a few features, is said to be very popular among the non-Muslims in Peking also; it is the only paper that appears in the *al-Nur* press; it is therefore understood by the lower classes when it is read out to them. The *Al-Nur* is a single sheet. Each side contains four pages the horizontal and vertical divisions between them being also closely filled with printed matter. We may deduce from the numbering that it has been appearing for 700 years. The number which I have before me of the 31st March 1912 contains a leading article amongst other items in addition to the news of the day, entitled 'a proposal to diminish the troubles in the Republic' by 'the Yung' as well as a political caricature.

Brookhall gives an account of the periodical in his *Islam in China* (London 1910), p. 283 with a facsimile of the cover of No. 1 (fig. 232).

283) and an index of the contents of the same number (p. 284). The cover bears at the top the Muhammadan title *Ṭarīq al-Islām*, "The Awakening of Islam", with the confession of faith below it. In the centre is the Chinese title *Hāng Hui Yü*, which is the equivalent of the Arabic below "No. 1"; 100; Organ of the Muhammadan Society for the advancement of education in Japan (according to Froomhall *op. cit.*, the publishers are thirty students; they are probably also the leading members of this society); on the right "not for sale". The contents are classed under three heads: 1. Articles which, as is clear from the content to 2, are composed by Chinese Muslims, living in Japan in Articles from home contributors. 3. Appendix with miscellaneous information.

The ten articles in section 1 are: 1. "The relation between religion and education" by Huang Chün-guang; 2. "The reform of religion" by Pan T'ien-hung; 3. "Education and the responsibility of the education of our countrymen", by the same author as 2; 4. "On the Muhammadans" by the same author as 1, 3. "The civilization of Islam" by the same author as 1; 5. "Islam and the Shi'ite" (The Japanese *Shinto*) by Wang T'ien-k'ih; 6. "The progress of religion" by Ma Tsung-ku; 7. "On the education of the women in Islam in China" by the same author as 6; 8. "The New Muhammadanism" by a *member* of the society. — The second group contains five articles: 1. Introductory address to the Japanese Society for the Advancement of Islam, by Tai Ta-yo; 2. A plan for the revival of Islam by Li Shun-shan; 3. On the *mission* of the Society, by Wang-chung; 4. An *address* on the educational project, by the same author as 3; 5. The characteristics of the society by Ma T'ien-hung. — The third group contains three anonymous notes: 1. The position of the society for the advancement of Islam in Eastern Asia. 2. 3. 4. Minutes, statutes and list of members of the Chinese Society for the advancement of Islam.

While the Christians in Turkey have no press in the language of the ruling race (exception see p. 1021), because their writers themselves are only in the initial stages of the higher developments of the intellectual life, the Muslims of China have accumulated themselves to the ancient culture of the Chinese and their press also will thus share the great advance which has been made by the newspapers press of the new China. It will render vast services to the country, if it continues to avoid the main danger that threatens Islam under foreign rule, namely the tendency to try to form a state within the state. (MARTIN HAATWANN.)

Bibliography: For Turkey cf. the official *Silnames*; *Yabouq*, *La France en Turquie*, *Quart. Asiat.*, xvi, 229 *et seq.*; for Egypt cf. 'Abd Allih Efendi al-Ahmar, *Kitab al-Hamd al-Farid al-Sharif al-Badi'ah* with *man* 1302 *ita cum* 1310 *al-Hijriyya*, *Islak*, 1312; *Hynding*, *Wissenschaftliche Verhältnisse Syriens und anderer Hauptstädte; Preussische Handlungen*, 1878, No. 46—50, on newspapers and periodicals in the Wilayat Syria, p. 580; *Selander*, *Fern der in Syrien und Mesopot. erschien. Zeitungen in der Zeitschr. d. Deutsch. Paläst.-Ver.*, iii (1889), p. 124—128; *Thomson*, *ibid.*, xxv. (1912), p. 231 *et seq.*; *al-Hilal* 1892, Vol. 1, No. 3, p. 9—16; 1896, Vol. 3, No. 4, p. 141 *et seq.*;

Washington-Seraya, *L'Arabie Moderne* *indépendant des pères officiels* (Beyrouth 1897); Harman in *Orientalistische Literatur-Zeitung*, 1898, No. 7, p. 226—228; *ibid.*, *The Arabic Press of Egypt* (London 1899), the periodicals *Kasab al-Ahwal* *ibid.*, *The Muslim World and Its Literature* special attention is given to the Islamic Press by the *Zeitschr. der Deutschen Gesellschaft für Islamkunde*, which has appeared since the end of 1912.

DJARIR = *Ḥajjir* a. *al-Khazari* of the clan of *Ḥamir Kulalib* b. *Yasbi*, a member of the *Muḥajir* *Ḥamir*, the greatest Arab ancestor of the *Ḥamir* *Ḥamir*, first became prominent as a poet in the reign of the Caliph *al-Ma'mun*. After he had proved his artistic powers no share of lesser magnitude, a dispute between his *Ḥamir* and the *Ḥamir* *Ḥamir* who were also of *Ḥamir*, brought him into hostile contact with these poets, champion *al-Farabi* (q. v.). The feud with *al-Farabi*, which was to dominate the whole of *Ḥamir*'s future career, appears to have begun in the year 64 (683-684). In *Ḥamir* where the battle was first waged, such stormy scenes arose that the authorities had to intervene — without any lasting effect, it must be acknowledged. The guardianship of *al-Farabi* in the *Ḥamir* proved an important factor in determining *Ḥamir*'s later career, for he introduced him to the court of the Caliph *al-Ma'mun*. *Ḥamir* for the favour of the ruler brought him into public conflict with the *Ḥamir* *al-Ahwal* (q. v., p. 334) and *Ḥamir* *al-Ahwal* (q. v., p. 337) of *Ḥamir* who had been unsuccessful in throwing his rivals into the shade, particularly in the reign of *al-Ma'mun* *Ḥamir* enjoyed the full favour of the Caliph under the name *Ḥamir* II, in which *Ḥamir* lies of religious tolerance and the modesty for which he was famous probably constituted their share. We find poems in his *Ḥamir* on the later Caliph *al-Ma'mun* II, and *Ḥamir* also, *Ḥamir* appears to have died in *Ḥamir* (in 110 = 728-729, or according to others 114 = 732-733) soon after his great rival *al-Farabi*.

In his poems *Ḥamir* appears as a thorough Beduin. In spite of his inherent lack of reverence for his father, his pride in his ancestors demanded the preservation of the honour of his house even at the expense of truth. He believed he was defending the honour of himself and his tribe in his 'lying'. Nevertheless *Ḥamir* did not live by his lampoons, as others did, but by his paragonism on those in authority. In addition to those *Ḥamir* of poetry, there were also beautiful lamentations during his poem.

His 'lying' with *al-Farabi* is to be found in the *Naḥḥ* published by *Ḥamir* (1905-1906), the lampoons which he exchanged with *al-Ahwal* are collected in the *Ḥamir* *Ḥamir*, No. 547 in *Constantinople*. His *Ḥamir* was printed in *Ḥamir* in 1313; numerous poems by him are also given in the *Ḥamir* *al-Ahwal*.

Ḥamir *Ḥamir* *Ḥamir* (ed. *Ḥamir*), a v. *Ḥamir*; *Ḥamir*, *General* *Ḥamir*, see Index, a. v. *Ḥamir*; *Ḥamir* *Ḥamir*, *Ḥamir* *Ḥamir* (ed. de *Ḥamir*), pp. 283-284; *Ḥamir* *Ḥamir*, *Ḥamir* *Ḥamir*, i. 54-56 *et seq.*; *Ḥamir*, *Ḥamir* *Ḥamir*.

DJARIYA (A.) "girl", "female slave", cf. the article *AED* [p. 16 *et seq.*].

DJARR (A.), technical term of Arabic grammar of the Buḥārā school = possessive (Kāṣe *Al-ḥarf*); *Djarr* (properly the infinitive of *djarrā*, to pull, to draw) is still used by Sibawayhi as a synonym for *ḥāṣ* and denotes the vowel *i* in the last syllable of a word when it serves to express the genitive. How *djarr* came to have this meaning is not quite obvious (cf. the earlier *ḥāṣ* and *ḥāṣ*). It is for example explained that the later grammarians no longer understood the phonetic meaning of the expression and came to use *djarr* as well as its Kufic equivalent *ḥāṣ* as the regular words for "genitive", without regard to the letter of the ending, cf. for example *al-Jawāhid* in the *Adh-dhikr* (in *Ḥurūf*, *Cherchouh*, 1894, p. 140), where three distinguishing features of the *djarr* are given: the *ḥāṣ*, the *ḥāṣ* and the *ḥāṣ*.

According to *Lamā'at* and *Mafāḥ* and his commentator Ibn Ya'qūb, the *djarr* is one of the *ḥāṣ* *al-ḥarf* (characteristics of the vowel) as it is not found in the verb nor in the particles. Like the two other *ḥāṣ*, it is an *al-ḥarf* *al-ḥāṣ* word, a sign for something referred to, the expression of a so-called *ḥāṣ* [q. v.]. *Ḥāṣ* however only make the *djarr* necessary (i.e. in order to avoid a confusion of the preposition with the subject *ḥāṣ* or object *ḥāṣ*); it is produced by the *ḥāṣ* *al-ḥarf*, i.e. the preposition which happens to govern the *djarr*. Such a preposition is added even when a genitive is dependent on another substantive, because both substantives have equal power and one cannot govern the other, we would therefore have to look upon *ḥāṣ* *al-ḥarf* as an abbreviation of *ḥāṣ* *al-ḥarf* *al-ḥāṣ* *al-ḥarf*. *Ḥāṣ* *al-ḥarf* is an abbreviation from *ḥāṣ* *al-ḥarf* *al-ḥāṣ*. On the history of this conception cf. Fleischer, *Kleinere Schriften*, II, 89.

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DJĀSĀK (DJĀSĀK or DJĀSĀK), an island in the Persian Gulf. It is only mentioned by Yāqūt and Ḥamwī among Arab geographers. From their statements it should most probably be identified with the island of Larak in the Strait S. E. of Bandar 'Abbās [q. v., p. 604], and not with the large island of Kish as is done by Le Strange. In the time of these two authors, DJĀSĀK belonged to the prince of Kūh (Kūh, the modern Kūh, a small island in 34° N. long. 50° E.); he kept a small body of men there as a garrison, who were distinguished for their skill at sea. At the present day the name DJĀSĀK is borne by a cape in 24° 40' N. lat. on the Gulf of 'Omān, near the entrance into the Persian Gulf, with a fishing-village of about 200 huts. This point, the strategic importance of which is not inconsiderable, is now in English possession (a warship and telegraph-station).

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45; P. Schwarz, *Iran im Mittelalter nach d. ar. Geogr.*, II, 89. — On the cape and village of Larak cf. Kuter, *Reisen*, III, 428–430; *Tamachan*, II, 111, p. 37 and in Pauly-Wissowa, *Realencycl. der class. Altert.-Wiss.*, I, 903 (s. v. Agis); *Proces, Journal from Shiraz to Yazd in the Suppl. Papers the Mrs. G. G. G.*, *Suppl.*, vol. I (1883), p. 403 et seq.

(H. STRACK.)

DJASSAWR. (See DJASSAK.)

DJĀT or **DJĀT**, the name of a tribe in N. W. India, of uncertain origin and of unclear character. Historically, they rose to prominence in the downfall of the Mughal empire in the eighteenth century, when their chiefs founded the Hindu states of Bharatpur and Bharatpur near Agra, while somewhat later they formed the military portion of the Sikh confederacy. In these states they are still the most valued members both of the agricultural community and of the native army; but in so far as they practice widow marriage, they rank below the Rajputs. In the W. and S. of the Punjab, as in Sind and even in Afghanistan, the name is given to Muslims, presumably converted from Hindus, who do not belong to any recognized Muslim tribe, and who are often regarded by occupation. The language called Djāt is only a local dialect. At the Census of 1901, the total number of Djāts was seven millions, mostly in the Punjab, of whom nearly 48% were Hindus, 30% Sikhs, and 22% Muslims.

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DJĀTA, *Ḥarā*, a name given to the Mongols [q. v.].

AL-DJĀTHIYA (A.) "the kneeling (community)", a title of the *Ḥarā*.

DJĀWA, Arabic name of the island of Java [q. v.]. In the modern use of the term, this name also includes all the peoples of Malay race. Cf. *Struck, Ungewöhnliche*, II, 195 et seq.

AL-DJAWĀD AL-ISFAHĀNĪ, AND **DJĀTAN** *Moghammad*, Ali, with the honorary title *DJĀMĀL AL-DIN*, a Zengid Visitor, had received an excellent education from his father and at once received an office in the *Ḥarā* al-'Arḍ of the Sultan Salim al-Muḥammīd. He afterwards became one of Zangī's most trusted friends and was given by him the governorship of Naxīn and al-Rayḥā and the supervision of his whole kingdom. After the assassination of Zangī he narrowly escaped sharing his master's fate but succeeded in leading the troops to al-Mawṣil. *Ḥāṣ* al-Din *Ḥāṣ*, and *Ḥāṣ* Zangī, therefore confirmed him in his rank; during this period *DJĀMĀL* distinguished himself so much by his liberality, that he became universally known as *al-Djāwād* (the generous). He particularly won the praise of his co-religionists by the many useful and charitable institutions in the two holy cities, Mecca and Medina, which he founded at his own expense. He was nevertheless thrown into prison in al-Mawṣil in 334 (1165) by Kutb al-Din Mawṣil, who had succeeded his brother and died in 336 following year in prison. His body was afterwards brought to Mecca, carried round all the holy places, then taken to *Ḥāṣ* where it was buried. Among his pilgrims were *Ḥāṣ*-Bayā and 'Imād al-Din.

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DJAWAD PASHA, Turkish general and author. Djawad Pasha to whom his father Mustafa Agha gave the name Ahmad Djawad, was born in 1267 (1851) at Damascus, educated in Druza and at the military academy of Constantinople. His military career brought him back to his native city of Damascus, and then to Serbia (1876); he particularly earned the gratitude of his country at the demarcation of the frontier with Serbia, Russia and Greece. In 1885 he was promoted to the general of a division and went to Crete, where he was afterwards appointed governor; he ultimately reached the rank of Major and became Grand Vizier in 1897. Two years later he resigned office, became commander-in-chief of the Fifth Army Corps in Damascus and died in 1313 (1900). In addition to other writings he composed a work on the history of Turkish warfare (*Tarikh al-Hayat al-Gharbiyya*) of which only the first volume, containing the history of the Janissaries, was printed (Stambul 1297-1299). A French translation was made by L. Bouchard (*Les militaires Ottomans, depuis la fondation de l'Empire jusqu'à nos jours*, I. *Le Corps des Janissaires, depuis sa création jusqu'à sa suppression*, Paris 1889).

Bibliography: U. Zaidin, *Majma'ih al-Sha'ir*, I. 226 et seq.

AL-DJAWALIJI, AND MANGIR MAWIRI in Arabic. AL-MUHAMMAD AL-KHAYK, an Arab philologist of an old Baghdad family, pupil and successor of al-Whali (q. v.) in his chair of Philology at the Nizamiya, born 406 = 1073, died on the 15th Muharram 539 = 19th July 1144 at Baghdad. In addition to a short handbook of Syntax, a commentary on Ibn Khalifa's *Adab al-Kutub*, an extract from *Qawahir* Sa'di and a *Kitab al-Arabi al-Kamil* on *al-Furusiyya* (ed. Azzam, *Die zwei Hälften des B. des. und Sa'ad al-Hadith* in *München*, No. 103, 3; U. Derenhung, *Les monuments arabes de l'Égypte*, No. 270, 3) he wrote an explanation of the words of foreign origin in Arabic, entitled *Kutub al-Mawarid min al-Kutub al-Arabiyya al-Kamil* (ed. al-Kutub al-Arabiyya, ed. by F. Sachau Leipzig 1867); a lacuna has been filled up from the Cairo Ms. Spitta in *Zeitschr. d. Deutsch. Morg. Ges.*, xxi. 403 et seq. (marginal glosses by 'Abd Allah b. Hariri (died 582 = 1186) in a ms. of the Kaz. (Derenhung, *Op. cit.*, 772, 5). Finally he wrote a supplement to *Dirr al-Dhawir* entitled *Kutub al-Fahm* (I. *al-Fahm* fi al-Yahdun min al-Kutub al-Arabiyya al-Kamil), ed. H. Derenhung in *München*, *Forsch.*, Leipzig 1875, p. 107-166.

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DJAWAN, the poetical name of Kārim 'Alī, a native of Dihli. He was sent to Calcutta from Lucknow by Colonel Scott in A. D. 1800, and obtained employment as a munsif at the College of Fort William. He there made a Hindustani translation, in A. D. 1215 (A. D. 1801) of the Sanskrit drama *Sakuntala* of Kālidāsa from a *Drajābhāsa* version by Nawāz Kāshīr, which was made by order of Mōiz Shāh, the son of Shāh 'Alī, one of the generals of the emperor Farrukhsiyar (who reigned A. D. 1715-1719). A portion of this Hindustani translation was first printed, in Devanagari characters, in 1803, in Dr. Gilchrist's "Hindustani Manual". It was next printed in Roman characters, (Calcutta, 1804) after which an edition of the *Shāh* in Hindustani, together with a translation by Dr. Gilchrist, was published, with a selection of fables, in London, 1806, under the title of "An Appendix to the English and Hindustani Dialogues". It also appeared (without the author's name) in Pilce's "Hindustani and Hindustani Selections", Calcutta, 1830. A lithographed edition was published at the Newal Kishor Press, Lucknow, in 1875.

Kārim 'Alī is also the author of a *Barahma*, or *Majma'ih* poem descriptive of each month of the year, which was printed at Calcutta in A. D. 1812. The date of his death is uncertain, but in the *Dr. Gilchrist's*, a *Tajma'ih* of Urdu prose written by Bānī Nāgari in A. D. 1227 (A. D. 1812) he is mentioned as being then still alive.

(J. F. BRUNNEN.)

AL-DJAWBARI, 'ABD AL-KAẒIM b. 'Uthman ZAYN AL-DIN AL-DIMASHQI, an Arab author, with a thorough scientific training, who led the life of a wandering scholar through all the lands of Islam even to India, going to Yemen in 613 = 1216, Kābul in 616 = 1219 and then to the court of al-Malik al-Mustafid of the house of Uthaybi, the ruler of Amal and Hama who had succeeded in power in 614 = 1218 and 619 = 1222. For the latter he wrote an account and explication of all the fruits and descriptions, he had become acquainted with on his travels among strange people, plants, minerals, and money changers, and this is a mine of information on the manners of the period. This *Kitāb al-Mawarid* (I. *Kitāb al-Mawarid* in *Kitāb al-Mawarid* was printed in Damascus in 1265, *München* in 12, Cairo 1316, 1318, and, (ca. 1908) together with his *Kitāb al-Fahm* p. 1-100 in *al-Fahm* von Bānī Nāgari in *al-Fahm* in *al-Fahm*).

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(C. BROCKELMANN.)

AL-DJAWF (al-Jawf), a district in South Arabia between Najran and al-Hudaydah. According to the information obtained by Niebuhr during his stay in Yemen, it is for the most part,

composite like substance (*ḡawhar*), that is the indivisible component (*atom*).¹ Talasani points out that there is an advantage from the apologetic point of view in admitting the doctrine of atomism for it can be used to refute the thesis of those philosophers who say the world is composed of primal matter and of form, a thesis which leads to that of the eternity of the world and the denial of the ~~succession~~ Matter must be eternal for, according to this system, all that is produced is produced ~~in a manner~~ that precedes it; and as the eternity of matter implies that of form, from which it ~~cannot~~ be separated, the eternity of body results. The philosophers further admit that circular movement, which is that of the heavenly bodies, is eternal while rectilinear movement cannot be ~~so~~ but when it is admitted that all bodies, including the celestial spheres, are composed of atoms, circular movements are ~~not~~ of small rectilinear displacements of atoms, which are not eternal.

Muslim theology does not apply the name "atomism" (*ḡawhar*) to God; the atomic theologians do not do so, since for them this word is specially used to designate the atom, which is in space and forms part of bodies. The philosophers in the strict sense of the word, when they speak of what does not exist in another thing already posited, or of what exists logically by itself, speak of a "quiddity", of a certain well defined accident, which is independent of its existence; this accident may exist or not exist; in other words the substances of things are contingent quiddities. This is the case with God in whose existence is identical with being.

According to Ash'ari, the substances of things are created by God from ~~nothing~~ to last and are from their very nature do not endure; if God ceased to maintain them ~~in~~ an instant, they would be annihilated together with their accidents.

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DJAWHAR, whose full name was Abū 'I-Jawāḥir (Husain) *Djawhar* b. 'Aḡḡib, called al-Kātib, a Fatimid general. He was born in Byzantine territory whence his name "al-Kātib" and was brought as a slave to Kairawān. After passing through the hands of several ~~masters~~ he was finally presented by the eunuch Khalīf to the Caliph al-Mansūr in this town, who made him his personal attendant. After receiving his freedom from his son and successor al-Mu'izz, he went first secretary to the rank of a vizier and commander-in-chief of the army, and in this latter office distinguished himself in one of the great ~~of~~ of Fatimid generals. His first great feat of arms was the campaign in 347 (958) to the Maghrib; he succeeded in taking prisoner the ruler of Sijilmassa, Muhammad b. Waḡal, who had declared himself "Commander of the Faithful", and struck him to his own camp; Waḡal was taken and the whole was as far as Tangier and Ceuta soon subdued. Jawhar's second campaign which took place about nine years later was equally brilliant. It was now at last possible to realize the long cherished designs of the Fatimids on Egypt, which had been breaking up since the death of Rafīf. On the 14th Buḥār 1. 338 = 5th February 969 Jawhar left Nishāda with 100,000 men.

Near Alexandria he was met by an embassy from Egypt which offered him the submission of the country. Although he gave the mission a friendly welcome, on its return the war-party gained the upper hand with the result that a battle was fought on the 11th Buḥār (30th June) at Iḡḡa. Jawhar had little difficulty in breaking down the resistance of the enemy and on the 17th Buḥār victoriously entered the capital. He at once proceeded to lay out a new quarter of the city, the modern Cairo (cf. the articles *ANAKA*, p. 532 et seq. and *CAIRO*, p. 813 et seq.). — He initiated the conquest of Syria to *Djawhar* b. Falāḡ, who occupied Hamaḡ in 359 = 970-971. By 360 = 971 however ~~the~~ latter had to retire before the *Karmathians* under Husayn al-'Aḡḡi; the reinforcements sent by Jawhar to Syria were hemmed in at Jaffa and soon the enemy was before Cairo itself. Jawhar tried, not without success, to enter into negotiations with some of the hostile leaders, and after an indecisive battle had just been fought, won a complete victory on the 3rd Buḥār 1. 361 = 24th December 971 before the gates of the city. Jaffa was now relieved but when soon afterwards the *Karmathians* began to prepare for another advance, Jawhar urgently requested the Caliph to come to Egypt in person. He arrived in Ramadān 362 (June 973) and from that hour the hitherto all-powerful Jawhar began to recede into the background; in 364 = 974 he was even deprived of all his honours. It looks as if the Caliph thought the great popularity of his general dangerous. It was only after the death of Mu'izz (366 = 976), in the reign of his successor al-Aziz (q. v., p. 540) that he regained his former rank. This Caliph in 976 sent him against the Turk Aḡḡib, who had shortly before installed himself as ruler at Baḡḡasa. In Buḥār 1. 365 = July 976, Jawhar began the siege of the city but when Husayn al-'Aḡḡi hurried to its assistance, had to retire and in his turn was shut up to Assiut by the allies. He finally succeeded in gaining from Aḡḡib a guarantee of a safe retreat, whereupon he went to the Caliph in Egypt, who now undertook the direction of the operations in person. Jawhar commanded the advance-guard in the successful campaign against Aḡḡib which followed, but we hear no more of his military activities. He appears to have passed the remainder of his life in comparative retirement, winning the esteem of the people by his liberality, and died on the 20th Buḥār 1. 361 = 28th January 992 at an advanced age.

Bibliography: Ibn al-Aḡḡir (ed. Tornberg), *vi*, pass.; p. 64; Ibn Khallikā (ed. al-Buḡā 1290), *i*, 147 et seq.; *ii*, 133 et seq.; (transl. de Slane, *i*, 540; *ii*, 377); Abu T-Fuḡā, *Tarīkh*, *ii*, 115, 118, 121; Nāḡib, *Aḡḡid*, *i*, 353 et seq.; 377 et seq.; Ibn Taghribirdī, *al-Nuḡḡā al-Aḡḡir* (ed. Jarudī), *i*, 404 et seq.; ed. Popper, p. 1; Wāḡḡib, *Qirā'at al-Fatimidīn* (ed. Khalīf), p. 100 et seq.; A. Müller, *Der Islam im Magreb und Arabien*, *i*, 618 et seq.; S. Lane-Poole, *A History of Egypt in the Middle Ages*, p. 99 et seq. (E. Cairo.)

AL-DJAWHARĪ, Abū Naḡm *ḡawhar* (p. Naḡm) b. *ḡawhar*, a celebrated lexicographer of Turkish origin born in the province or town of ḡarab, east of the Sir-Darya, which in the time of Abū T-Fuḡā and Yāḡḡi was called the Qasr or *ḡarab*.

the districts of the province of Samarra. According to Yaqûb Khatîr (q.v., p. 635) was the capital of Djawlan and the main element in the essentially Khatîr population the Banî Harra. At the present day, Qadîs is one of the six administrative divisions belonging to the mutasarriflik of Hama, the Kalamûnîyân of which lives in Hama.

Quarries used to be supplied with provisions from this very fertile district. **Q** Arab poet (Hammîr, 763, v. 1) mentions that the clay of Djawlan was used for making bricks.

Bibliography: Bahâddîn (ed. de Goeje), p. 116, Yaqûb in *Dict. Geogr. Arab.* (ed. de Goeje), vii. 362; Muhaddath, *Ibid.* iii. 154, 160. *Ann.*, 188; Ibn al-Fakhîr, *Ibid.* v. 105; Ibn Khawâlîk, *Ibid.* cii. 77; Yaqûb, *al-Mawâzîr*, ii. 150, 153; *Idrisi in the Zairûn*, *in* *Printed Publications of the*, viii. 139; Schumacher, *Arabs in the Jordan* (1886), p. 91-92, *Id.* in the *Zairûn*, *d. Deutsch. Pal. Verein.*, ix. 267-363; *Id.* 187-188; Nûssak in the *Zairûn*, *d. Deutsch. Morgenl. Gesellsch.*, xvii. 222.

(P. B. B. B.)

DJAWNUPÛR is a district and city lying on the Ghumti river to the North West of Benares in the United Provinces of India, between 25.24-26.12 degrees North and 82.7-83.5 degrees East. The population amounts to a million and a quarter, of which Muhammadans form 90%. After Shîb al-Sharî defeated the Rajpûr King of Kanauj, the Muhammadans passed through Djawnupûr to the east of Benares. Shîb al-Sharî Taghlab made his Governor of the country in 1301 A. D., and 38 years later the Emperor Hûsh Shâh Taghlab founded the modern city. Thirty five years later again Shwâhid al-Dîn, the Mughal Governor, proclaimed himself Shâh al-Sharî, and his successors ruled in Djawnupûr for nearly a century. The principal of these were Mahadî Shâh, Ibrahim Shâh (1400-1440), Mahmûd Shâh (1440-1459) and Husain Shâh (1460-1476), who were engaged from time to time in struggles with the central power at Dîlî, and the rulers of Malwa, and made successful raids into Bundelkhand and Orîssâ. The Emperor Humâyûn took possession of the place after the capture of Agra by Hûsh, and it was subsequently held by Shîb in 1559 A. D. After the conquest of Agra, it was returned to the Mughal Empire and it later decayed when Alîshâh became the chief of provincial government. It afterwards came into the possession of the Nawab of Oudh and passed to the British in 1773 A. D. Among the striking architectural features of Djawnupûr are the stone bridge over the Ghumti built by Mahadî Shâh, Governor of the Kingdom Akbar, in 1564 A. D., the Arab and Muhammadan mosques built by Ibrahim Shâh and the Banîs, mosque built by two of his nobles, the Jai Dargah mosque built by the Queen of Mahmûd Shâh, and the Mughal Masjid built between the years 1438 and 1478. At the side of the last is an enclosure of royal graves. The special characteristics of **Q** Shâhî style, derived from the Persian style at Dîlî, are the high platforms on which the buildings stand, the two-storied colonnade cloisters which flank the great central court, and the lofty propylon-like gates on the east side, topped in front of a domed porch, and relieved by panels, cornices and other decorative work.

Bibliography: *Imperial Gazetteer of India: Provinces, History of Indian Architecture*; A. Fuhrer, *The Sacred Architecture of Jaipur* (Archaeological Survey of India, N. S. 1, 1939) (L. C. FAIRHAW).

DJAWZAHAR, in the astronomy of the Arabs and Persians means without exception *supra*, the orbit of the moon, or in more exact the circle concentric with the ecliptic, in which the centre of gravity of the lunar sphere moves; with another it means the lunar nodes, i. e. the points at which the orbit of the moon equates that of the sun (ecliptic) and the circle from which the moon begins its course north of the ecliptic. It is called *Ans al-Dhawhar* = the Dragon's Head, the name from which the moon begins its course south of the ecliptic. *al-Dhawhar* = the Dragon's Tail; the two together are called *Dhawhar*. *Djawzahar* is the standard term of the Persian and *Gawhar*, of uncertain etymology; I shall only mention two derivations: According to Spiegel and Nöldeke *Gawhar* is probably from the *Arab* *Gawhar* = (containing) the seed of the bull, which in the *Arab* is a name of the moon; the *Persian* of *Traktat* *Ans* and the *Arabic* *al-Dhawhar* say that *Djawzahar* is an abstract form of the Persian *Gawhar*, i. e. form or shape of a knot (literally of a knot or net). For further information the reader may be referred to the bibliography. In some Arabic astronomers the term *al-Dhawhar* is also found as the two nodes or also as the *orbis* and *al-Dhawhar* = head and tail of the snake or of the dragon.

Bibliography: Al-Hallâq, *Opus astronomiae* (ed. Nallino), i. 250; *Al-Fakhîr* (ed. van Vloten), p. 250; *Dictionary of the Persian Language* (ed. Sprenger), s. v. *Djawzahar* and *Gawhar*. *Persian Long, de Hill*, 1868, *Ann.*, ex. 1868, *Long Bright* (ed. Th. Hyde, *Ann.* 1665), p. 14 of the commentary; F. Spiegel, *Erkenntnis der Astronomie* (1871), 1871, p. 70. (L. C. FAIRHAW)

DJAZÏRA (plural *dhawâzir*) = "island", "peninsula" - *Al-Dhawâzir al-Kharrâ*, a town in Spain, see *Arabs*, p. 277. - *Al-Dhawâzir*, *al-Aghâr* (q. v. p. 256).

Dhawâzir *al-Dhawâzir*, also known as *al-Dhawâzir*, is the name given by the Arab geographers to the northern part of the land between the Euphrates and the Tigris, beginning, according to Abu 'Alî (ed. Hammad, p. 273) at Malatya and ending in the north and bounded in the south from the Tigris by lines from Akko to Tadmûr, Cf. G. L. Strange, *Land of the Euphrates* (Cambridge 1915), p. 24, 249, 250-254.

DJAZÏRAT B. OMAR now usually briefly called *Jazira*, "island", a town on the right (west) bank of the central course of the Tigris, situated in 32° 22' N. long. (Greenwich) and 37° 20' N. lat. at a height of 1200 feet above sea level. According to the Arab geographers it used to be in a bend in the Tigris the extent of which was caused by an artificial channel. If we take this literally, the upper mentioned bend is the artificial arm and the Tigris once flowed around the town on the west in the bend which is now almost dry in the normal condition of the river.

Even in ancient times there was a passage over the Tigris at *Djawzât B. Omar*, at the for-

town of Basabde, the exact site of which has been located by M. Hartmann (*Nahrain*, p. 93 et seq.) from Sachau's description of the district, south of the modern town west of the ruins of the ancient Tigra bridge, while the site of the district of Zababde — whether east or west of the river (the issue of the former it might be pointed out that the Chaldean diocese of Hatre lies to the east) — is still debated. The traditional equation of Basabde with Sampha should be rejected as quite untenable. On this point cf. Noldeke in *Beiträge zur alten Geschichte* (*Festschrift für Kiepert*, p. 76 et seq.; *Kepler*, *La frontiere de l'Assyrie*, p. 319; *Liesfeld in Memoirs*, I, 225); M. Streck in *Pady-Wimow's Realensicht*, Supplement, p. 250.

The district of Basabde is often mentioned by the Arab geographers. It was conquered by 'Iyad b. Ghassan in the reign of 'Umar. We know less of the town of the same name. The main of value of a bridge south of Hatre is 'Umar across the Tigra naturally points to a time when the main settlement lay close by. According to this usual supposition the bridge would be Basabde. If the building of a bridge, which is mentioned in the 11th century by the al-Akbar (cf. 1884), himself a native of Hatre is 'Umar, refers to this, it must really have been a restoration. The al-Akbar (in *Yaqut*, I, 50) still knew of Basabde as a village in the 11th century across the river from Hatre.

The Arab authors say that a certain al-Hassan b. 'Umar b. al-Harith al-Fahlabi, who died about 250 A. H., was the founder and eponym of the district of 'Umar. The most flourishing period in the history of the town was in the 10th century. al-Muqaddasi (p. 139) describes it as a well built and populous town surrounded by a fertile country, the harbours of Armenia, from which the Tigra boats exported honey, butter and nuts, almonds, pistachios, etc. to Mosul. In the 11th century it belonged to the Marwanids (p. v.) and afterwards to the Zangids (p. v.). At a later period we find a Kurdish dynasty, the 'Akkas, as rulers of Hatre, who claimed descent from an alleged Christian Khalid b. al-Walid, although it was known that they used to be Yazidis. (Cf. M. Hartmann, *op. cit.* p. 19.) By the 12th century, the Hattas (II, 139) found the greater part of the town in ruins. Hatre again destroyed in 12th century gained its power again after being driven out for a period by Linn Hasan and finally submitted to the Seljuks. The Kurds, who by this time had already become practically uncontrolled lords of the country, have remained to under Turkish rule. Even when in the 14th century the government took more energetic steps and the town was walled and laid in ruins in 1836, everything was soon as before. In 1899 Lehmann-Haupt (*Reisen*, I, 363 et seq.) found the Kurdish Hattas the real masters there.

The modern town of Djesro (according to Sachau 600–800 houses; according to Müller-Stamm 800 houses, of which 120 were Christian; according to Cajan 9360 inhabitants, including 5100 Christians; — according to Sachau the most widely disseminated language is Kurdish) which is the capital of a *hadd* in the Sandjak of Mardin in the Wilayat of Lyaï Rak, occupies only a

small part of the area surrounded by breast walls which the ancient town filled, while part of the ruined remainder is used as a cemetery. In the various streets a few old churches and a considerable mosque have survived. All the houses at the northern corner of the square are still occupied; the rest has fallen into ruins. The medieval bridge, which united the island in the south with the country on the west of the Tigra was — in a wretched state of disrepair — in use down to recent times but has now been utterly abandoned in decay. At the north end near the fortress there is a bridge of boats which renders communication possible with the east bank.

Bibliography: The Arabic geographers have been utilized by E. L. Stronach in his *Lands of the Eastern Caliphate*, p. 93 et seq., 124 et seq., and M. Hartmann, *Nahrain*, p. 12 et seq., 33 et seq., 98 et seq., where the other early literature is also utilized; see also both in the *Sinopis*. *Der Finer Akad.*, Berlin (1854), p. 5 et seq.; 122, (1855), p. 147–149; Petermann, *Nahrain im Osten*, II, 45 et seq.; Müller-Stamm, *Reisen*, p. 338–368; Collet, *La Turquie d'Asie*, II, 372 et seq.; G. L. Hill, *Amurath et Amurath*, p. 206 et seq.; Prosser, *Nordmesopotamische Randensieder*, p. 24 et seq. (L. Hartmann.)

DJAZM (Ar. literally "cutting"), a technical term of Arabic grammar; *spacupe*. It is the name given to one of the three moods of the Imperfect (*muḥḥā min wafāh dāḥ al-wafāh*), viz. in the one, whose form without an inflectional ending and in a consonant in a strong verb and in a short vowel in a weak verb (*yafāh*; *yafāh*; *yafāh*; *yafāh*). The *ḥāḥ* (in the strong verb at least) corresponds in form to the *ḥāḥ* (which *ḥāḥ* calls *ḥāḥ*) at the end of inflectional words; according to the Arab view it also corresponds to *ḥāḥ* (p. v.) of the noun (just as the indicative corresponds to *ḥāḥ* nominative and the subjunctive to the accusative). As it is only found in the verb, it belongs to the *ḥāḥ* al-*ḥāḥ*. The *ḥāḥ* is found after certain particles and nouns (see *al-Fajr*, p. 112, v.). — The elision of short and abbreviation of long vowels at the end of the spaced-out words are presumably to be explained from the syllable stress.

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DJAZULI, AND MOSA (Ar. a "Arab al-Aziz" a Yazathar a. T. a Yazathar, belonging to the Barbar tribe of Yezid (not Yazid), as the Khilafat says) or better Yazid (1884, modern Yazid) a branch of the Yazid tribe in Southern Mesopotamia known by his short introduction (*al-Muḥḥāḥ*) to the study of Arabic grammar, called *al-Aziz*.

After the completion of his early education in Mosul he went to the east to make the pilgrimage to Mecca and Medina. In Cairo he attended the lectures of the celebrated philologist Abū Muhammad 'Abū Allāh b. Barī and it is even said that his *ḥāḥ* is entirely a reproduction of the lectures of his teacher on *al-Zabih*.

Qibla al-Sala 'also *Al-Nafi* *al-Mutahh*, a collection of prayers for the Prophet, description of his tomb, his manner, etc. published several times at Cairo and Constantinople, and at St. Petersburg 1842; 2. *Al-Nafi al-Falah*, a prayer current in Me. at Berlin 3886, Götting 820, Leiden 3200), and 3. *Al-Nafi al-Qur'an* also called *Al-Nafi al-Sala* *al-Nafi* *al-Jami*, which is found among the *Shahih* *al-Jami* in the outer tower.

Mazuli was the founder of a Mazuli sect known as the Mazuliyas, whose adherents have to repeat the *Formulas* 12,000 times and the *Doct's* *ad-Adheras* twice a day and in the night once the *Doct's* and the *Doct's* in the North.

[illegible]

HAZZAR-PASHA, ARAB. Pasha of 'Akká, a Bosnian by birth, although he is said to have belonged to Widdin or Nish, born about 1730 = 1730, was first of all in the service of the Grand Viceroy Jakhly-Begh 'Alî-Pasha, whom he accompanied to Egypt, when the latter was entrusted with the administration for the second time; he then made the pilgrimage to Mecca. When on his return he found 'Alî-Pasha, who had in the meanwhile been dismissed, no longer there, he enlisted in the Mamluks by selling himself to 'Abd Allâh-Beg, one of 'Arif-Beg's Mamluks (1768 = 1755). When 'Akká of the province of Buhaira (q. v., p. 772) he was entrusted with the punishment of the Beduins who had murdered 'Abd Allâh-Beg and forwarded the latter by communicating over **SENTRY** Arabia, a deed which earned him the epithet of *Lyazze* ("Butcher"). Suspected of complicity in the murder of Jakhly-Beg he escaped, disguised as an Algerian, to European Turkey but soon afterwards returned to marry the daughter of a Beduin chief of Buhaira of the tribe of *Hammad*. In Syria he made an independent position for himself with the help of a body of soldiers which he formed by purchasing slaves and in 1781 (1767) received the rank of *Afrâ-Miran* and in 1784 (1773) was made Beylerbeg of *Romili*. In the same year he was rewarded for his services to the Porte in the attack of *Qalâ* (Tiber) 'Omâr, he was appointed governor of the *Sanjak* of *Sakhâ*. He made use of this position to fortify 'Akkâ (q. v., p. 241) and make it his residence; he was on several occasions Wâli of Syria and leader of the pilgrims' caravan.

Defeated in 1213-1214 by Hooper's he retired to Aikah which he defended with the help of the English fleet under the command of Sir Sidney Smith, who provided him with engines, guns and ammunition. The siege began

on the 21st March and ended after repeated fruitless assaults on the 20th May. Efforts on his side had made an unsuccessful battle on the 4th April to facilitate the operations of the Turkish army. He had a monopoly of the trade in corn and cotton; with the vast sums obtained by his operations he built three splendid monuments of architecture in his capital, a mosque, a wall and a market. Regarded by the Pasha as a rebel, he was freed from the punishment threatening him by the king of the Wahabites. He once again became Wali of Syria and commander-in-chief in Hidge, but an illness prevented him from further carrying out his plans; he died in 1249 = 1804 at the age of 70.

Bibliography: Hewder, *Fauna*, in. 70, 227, 353, 386; V. Culver, *Syn. Lichen et Fungi*, 1922. (A. L. R. HART.)

Djebel, "stone-makers", a division of Kurds who had charge of weapons and ammunition and their transport. When included by Sultan Mahmud II the corps consisted of 700 men; under Murad III it was raised to 7300. It was composed of two divisions, *Sak* and *Dyama*, each of which contained a certain number of *septs*. The body of the **Djebel** was quartered in Constantinople in five barracks near the *Hayr Sâk* and in a *Kiosk* near the *Tup-Kâne*. The *septs* were stationed at the frontier *hanses* where they were usually called *Arak*. Their general was called **Djebelbashi**. They were disbanded at the same time as the *Janissaries* (1826-1826).

Bibliography: Mustafa-Efendi, *Nev'is*
 v. 11, p. 271; Jewell, *Faith*, p. 285.
 (C. L. VAN DYKE)

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DJEBEL TARIK [See GIBRALTAR.]

QJELLÄS *sk.*, according to the dialect, **QJELLÄS** or **QJELLÄMÄ**, "an outer garment used in certain parts of the Nlaghth, which is very wide and loose with a hood and two armholes. The **QJELLÄS** is made of a quadrangular piece of cloth, which is much longer than it is broad. By sewing together the two short ends a wide cylinder is formed. Its upper opening is also sewn up except for a place in the centre where a hole is required for the head and neck. Holes are cut on each side for the arms. When the garment is put on, the seam joining the two short ends runs down the middle of the breast. The two seams which close the two **QJELLÄS** of the upper part run along the shoulders and the upper part of the arms. The head and neck are put through the space left open in the middle of the upper end. The forearms come through the holes at each side; they would be left uncovered if armholes were not sewn up to the edges of the armholes. These armholes are very short. At their lower extremity is a slit (*skiflet*) for the elbow and the top a second slit (*skiflet*) across, through which, when necessary (e.g. for the ritual ablution) the bare fore-arm can be thrust. The **QJELLÄS** is made either of native cloth or (in prosperous towns) of European. The former is woolen, rarely and only quite recently of cotton or cotton and wool. These cloths are dyed in different colours in different districts: red, brown, black, white, of uniform colour, striped or spotted. The European materials are thick, usually navy blue, black or dark grey. — The **QJELLÄS** of native manufacture consists of a single piece of cloth, which is made

of the required size. The hood is not added but consists of a quadrangular piece of cloth woven so, the sides of which are folded together behind and sewed. In the *ghillab* of European cloth, the hood is cut separately and put on. The edges of the *ghillab* are covered with beads and often ornamented with tassels, knots and smettes. — The cut, the form of the *ghillab* and the hood, the ornamentation, the style of sewing, of sewing and of lining vary much in different districts. — This garment is called *ghillab* (*ghillaba*, *ghillabiyah*). Throughout the greater part of Morocco and in the West of Algeria; it is also used in other parts of the Maghrib, e.g. in the South of Algeria and in the Makh but it is given another name there. Among the Andalusian Muslims however the word *ghillabiyah* was the name of a garment, the shape and use of which we do not know; in Egypt, we find a phonetic equivalent of the word, *ghillabiyah* (with *gh* for *gh*), but the garment it denotes is quite different from the *ghillab* of the Maghrib. The origin of the word is uncertain. Day considers the form *ghillabiyah* to be the original one and *ghillab*, *ghillaba* to be corruptions. He therefore gives the original meaning as "garment of a *ghillab*, i.e. a slave dealer". This view seems philologically untenable. It is much more probable that *ghillab* is connected with the Old Arabic *ghillab* "water garment". The dissimilation dropping of the *gh* in this word of foreign origin (cf. Nöldeke, *Neue Beiträge zur arabischen Sprachwissenschaft*, p. 53) is not surprising; moreover it has also taken place outside the Maghrib in the modern forms of the word *ghillab* thus for example in the dialect of Oman and *ghillab* with the meaning of "roll".

Bibliography: Day, *Dictionnaire détaillé des noms des vêtements chez les Arabes*, p. 122 et seq.; du, *Supplément au Dictionnaire des Arabes*, I, 204 et seq. with numerous references; Huggins Mackin, *The Arabs*, p. 58 et seq. with an illustration; Manderson, *Le monde musulman*, II, 10 et seq.; *Arabes*, 1901, 122 et seq.; Hal, *La Population musulmane de l'Algérie*, Pl. xix, Pl. 17; Hal and Richard, *Les Indes de la Tunisie* II, 12 et seq. (W. Mouscat).

DJEM, son of Sultan Mehmed II. born on the 27th Safar 864 = 22nd December 1459 in Adrianople (Said al-Din, I, 474; 'Ali al-Isfahani, *Siyaat*, 47); according to eastern sources (Plumet, 2), his mother was a Serbian princess. While not yet two years old, he was appointed governor of Kastamonu in Kadija 873 = January 1469 (Said al-Din, I, 515) and in the middle of Sha'ban 879 = mid of 1476 succeeded his deceased brother Mustafa as governor of Kastamonu with a residence in Koniya; in Koniya he devoted himself to athletic exercises and translated Salim's poem *Diwan* = *Diwan* from the Persian (Said al-Din, I, 516). During this period he conducted the negotiations with the Grand Master of Rhodes, which prevented the successful blockade of the island by Mehmed II in 1480 (Plumet, 12-17).

Mehmed II died on the 3rd May 1481; of his two surviving sons, Bayazid II was in Amasia; on the 20th May 1481 he seized the capital and the reins of government. Djem who intended to dispute the throne with his brother only got as far as Bursa, which he took after a brief fight. Here in the old capital of the Ottomans, he had

the *ghillab* read in his name and struck coin. (Nesher, *Lehrbuch d. Türk. Sprach.*, *Glossar*, v. 376; of the coin executed by Ghazi al-Din, No. 146). But in 18 days he had to vacate Bursa before Bayazid's army and on the 26th Rabi' II, 886 = 23rd June 1481 was severely defeated at Yenishir (according to Hüdud al-Halaka at Saka Ona); his army of Anatolian *Azaks*, *Karamanians* and *Turkmen* of *Yarak* was scattered; he himself escaped with great difficulty to Koniya, from which he fled to the Cilician highlands, which within the Egyptian sphere of influence, on the 1st Jumada I. = 23rd June with his mother, his harem and his son. Thence he went by land via Aleppo, Damascus and Jerusalem to Cairo, where he reached at the end of September and was kindly received by the Mamlik Sultan Khayr al-Din. From Egypt Djem made the pilgrimage (December 1481 - March 1482); on his return to Cairo, he entered into negotiations with Bayazid to obtain a share of the kingdom; but Bayazid would only promise him a suitable allowance. Perishing. At the same time the Karamanli Khayr al-Din and others of his supporters urged him to return to Anatolia and once more try the fortune of war. In consequence of this, Djem left Cairo at the end of March, accompanied his adherents to Aleppo in the beginning of May, and then from Adana, where he joined forces with Khayr al-Din, to invade Ottoman territory. This undertaking which was entered into without sufficient forces and was badly managed proved an utter failure. Although at first Bayazid's generals had to retreat and some towns (Kragli and Angora) fell into the hands of Djem's troops, he could not take Koniya, which was defended, and when Bayazid joined with his army (in the middle of June) Djem fled to Yashli, his castle among the Cilician mountains, without a great battle being fought at all. Bayazid once more offered to make peace with him, and promised him a princely stipend if he would retire to Jerusalem and do nothing against his authority; but Djem refused, and stubbornly insisted on a division of the empire. When he could no longer hold out, he abandoned his army, took a ship at Konyan and went via Amasia to Rhodes, to the Grand Master Pierre d'Autesson, after receiving an assurance of protection and guarantee of the personal liberty of himself and his followers. He arrived at Rhodes on the 25th July; soon afterwards the negotiations between the Grand Master and the Sultan were begun which in the course of the next month led to the conclusion of a peace, by which the Sultan agreed to pay 45,000 ducats annually to the Knights of St. John, in return for which the latter undertook the maintenance and supervision of Djem. In the interval on the 1st Sept. 1482, Autesson had sent the prince to France, to remain in one of the houses of the order there. On the 16th October Djem landed at Villafraia and one of all spent some months at Nice; from there he was taken, always guarded by the knights, to Chiusi, Remilly, Poué, Rochefort, Sancerre, Bourges, Montreuil le Vieux, Montreuil (Languedoc), Bourges (May 1485) and then back to Bourges (1487), where he remained till the end of 1488.

When Djem made the fateful resolve to go into Christianity, he did it, as his Turkish biographer Said al-Din tells us, with the intention of securing

Rennell from Hungary and there remaining the war with Hungary. As soon as he reached France, he actually attempted to make an alliance with Matthias Corvino; but his ambassadors were thrown into prison and made away with. For his protectors and wardens regarded him solely as a prisoner to an end and had no intention of allowing him any freedom of movement, by which they might lose this valuable hostage and object of ransom. The rulers, threatened by the Ottomans — Matthias Corvino, Ferdinand of Aragon, king of Naples, the Pope and the Mamluk Sultan, — repeatedly endeavored to get Diem handed over to them by the King of France and the Knights of St. John in order to be able to use him as a means of bringing pressure to bear on Bayezid II. Charles VIII. finally decided, by arrangement with Pierre d'Aubusson, to hand Diem over to Pope Innocent VIII. who was planning a crusade against the Turk. On the 21st February 1499 Diem sailed from Toulon and made his entry into Rome on the 10th March, where he was henceforth maintained in honorable custody partly at the Vatican and partly at St. Angelo.

No longer did Diem become a ward of the Pope than the latter was approached by the aforementioned rulers to hand him over to Bayezid, who was disquieted by his brother's change of attitude, sent Muskatbeg to the Pope in 1499 to make some arrangement with him; two years later a second envoy came with presents and Diem's allowance, which was now paid to the Pope at the same rate as previously to the Grand Master. Under Alexander VI. (Roderigo Borgia), the successor of Innocent VIII., who died on the 26th July 1492, Diem's lot seemed to have improved; he was considered to be an object of the highest interest to all the powers interested in the East. At the end of 1499, Charles VIII. of France undertook his campaign against Naples and persuaded the Pope to hand Diem over to him. The latter left the Vatican to take part in the campaign against Naples but fell ill soon after and died in Naples on the 25th February 1495. Alexander VI. was surprised at having possession of Diem (Sa'd al-Din, R. 38, tells the story of how a letter, hired by the Pope, caused Diem's death with a poisoned razor; a similar story is given by Kellia, *France*, i. 1, p. 141; at great length by Kautzsch, 170 v. 109, and *Grundriss der Islamkunde*, i. 105. The latter sources say that a renegade named Mustafâ — afterwards known as Kodja Mustafa Pasha — disguised as a hater and commissioned by the Sultan did the deed and was rewarded by the Sultan with titles and offices; this tale may be traced to Mustafâbeg's mission to the Pope in 1499. Charles VIII. had the body embalmed and sent to Genoa where it remained guarded by Diem's Turkish retainers; thence it was brought to Castello dell' Ova, 11 miles out 144 four years later and only after repeated requests of Bayezid II's part to have the body handed over to him, that Diem's remains were finally sent to the Sultan by the King of Naples; they were buried in Bursa.

Oghuz Diem, one of Diem's sons, was in the Old Serai at the time of the accession of Bayezid II. and the latter had him strangled (Lanct, *Hist. Secr.*, 625); a second son, Murâd, lived at a later period in Rhodes, became a Christian and on the conquest of the island in 1522 fell into

the hands of Salimân. I who had him and his sons executed. One of Diem's daughters who had remained in Egypt, was defaced up after his death to Bayezid in 909 and married by him in the same year (= 1503-1504) to the son of Sinân Pasha (Sa'd al-Din, ii. 227 v. 109, cf. v. Hammer, *Gesch. d. Osm. Rêichs*, ii. 153. 332). We know nothing of the fate of his mother, to whom he was deeply attached and with whom he corresponded from his exile.

Diem's ultimate personality, his detention in the land of the Franks and his tragic and quite early appeal to the imagination of historians and writers of romance both in east and west. V. Hammer in his *Geschichte des Osmanischen Reichs*, ii. was the first to give a critical account of Diem's life, based on Sa'd al-Din's detailed and trustworthy statements; we now have the authoritative monograph by L. Thumme, *Diem-Sultan* (Paris, 1892). His collected poems exist in manuscript in Berlin and Munich (cf. Lauth, *Verh.*, 64 v. 109; v. Hammer, *Osm. Reichthum*, i. 145; Gibb, *History of Ottoman Poetry*, ii. 70-92); Forlân gives specimens of his letters to his brother (*Monographi Salimân*, i. 1), also the manuscript in the Vienna Hofbibliothek, No. 313; the authenticity of the correspondence with his wife Sawlrad, given by J. H. de Koceler, *La vie du Sultan Mehmet* (Lahen 1683) has still to be investigated; cf. also Grigorovius, *Diem in der Middle Age* (Strassburg, 1881), Vol. vii. 305-309, etc.

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DIENDERELI (See **DIENNE**, p. 833 l. f.).

DIENNE, a town in the French Sahara, 200 miles S. W. of Timbuktu and 100 N. E. of Segou Sikoro, in lat. 13° 35' N. and long. 6° E. (or Greenwich). From the name Dienn, pronounced Djinn or Ginn, is probably derived the name Dienna given by the Portuguese in the 17th century to West Africa. The first European to reach Dienne was the Frenchman René Caillié (11th March 1825).

Dienn is at some distance from the left bank of the Niger, a tributary of the Niger on a rocky plateau in the midst of a wide plain which is covered with water in the rainy season. This remarkable feature of Dienn was noted by Len Africana. 'During three months of the year (in July, August and September) this town is like an island, for at this season the Niger overflows its banks just as the Nile does' (Len Africana, 94 vii; ed. by Schuler, Vol. iii. 285). Dienn is further separated from the adjoining country at this season by a girdle of swamps, a circumstance which has very frequently enabled the inhabitants to ward off hostile attacks. The town which is surrounded by a wall of baked bricks with 14 gates, is about 2000 yards long and 700 broad. It has 6000 inhabitants (Boko, Hambar and Fulbe), some of whom strongly claim to be of Arab descent. The language most commonly used is a dialect of Hausa (Songhai though known to many people is only used for trading purposes).

Dienn was for long of great economic importance. In the 17th century the author of the *Tarikh al-Hadda* wrote: 'It is one of the great Muslim markets. In it the salt-traders (from the mines of Taghazza 3 days' journey north of Tagden) and the gold-traders (from the mines of Ifu according to Winger = Bekura) meet. . . . It is an account of this favoured town that the

assembly in Timbuktu from all points of the compass... (Patriarch of Soudan, trans. by Houdart, Ch. I, p. 22). It was further a great centre of the slave-trade. Djenné was also a kind of intellectual centre and a rival of Timbuktu in this respect. The teaching of theology and law flourished in it. Since the occupation of Djenné by the French, it has still retained some importance as a market for the immediate neighbourhood but the suppression of the slave-trade has dealt a death-blow to the prosperity of the town. Its intellectual activity has also sadly declined. Theological instruction is limited to reading the Koran and to the knowledge, absolutely necessary for the correct performance of ritual ceremonies. The religious life there is rather lax, and the brotherhoods, the Qadiriya and Tijaniya, which have settled in the town, have great difficulty in winning a few adherents.

The foundation of Djenné seems to date from the third century A. D. In this period the Negro, who inhabited the district in which Djenné now stands, were conquered by the Nono, invaders from northern Masina, who soon became quite assimilated to them. The conquerors finding themselves rather cramped in Djenné (Old Djenné), the capital of the Nono, moved their residence to a desert place somewhat farther north and there built the present town of Djenné. At this time they were heathens, but readily converted to Islam. Only the chiefs retained the ancient religion for some centuries longer. Finally in the 15th century A. D. (1462 A. D.) one of them, Koumbou (Koumbi Kanbara) became a Muslim. According to the Patriarch of Soudan he destroyed his palace and replaced it by a mosque, which remained unaltered down to the beginning of the 18th century and whose remains still survive. The erection of this building was traditionally ascribed to a Moor named Abdou Idris, who is further credited with teaching the people of the town to build and decorate their houses in the style still used in Djenné and the neighbourhood. Koumbou's descendants (the Mass dynasty) remained masters of Djenné till the end of the 17th century A. D. when they were overthrown by the Songhai. Some 150 years later about 1680 after besieging it for seven years and levied an annual tribute on the inhabitants Songhai rule was however quite advantageous to the people of Djenné; for owing to the security which reigned throughout the country there were able to trade as far as Timbuktu, Gao and the lands at the bend of the Niger. The Songhai were succeeded by the Moors. Djihad Pasha, entrusted by the Sultan Ahmad al-Mansur al-Mukdashi with the task of conquering the Sudan, took Djenné about 1596 A. D. Moroccan rule lasted till the beginning of the 18th century. The authority of the Sultan was maintained at Djenné by a Pasha, and afterwards by a *Khalifa*, assisted by an *Amir* or treasurer and a *Adib* in command of the troops. These officers controlled the local administration which was in the hands of a native chief or *Djenné-Koi*. Moroccan rule was disastrous for Djenné. Numbers of the inhabitants, transported by the caprices and treachery of the Moors, decided to emigrate, while the Barbarians began in the 18th century to make incursions which grew more and more frequent. One of their chiefs Sigida (cf. the article BARBARA), even succeeded

in taking the whole district of Djenné with the exception of the capital. In the second half of the 18th century.

The invasion of the Fulbe put an end to Moroccan rule. The people of Djenné, wearied of their old masters, voluntarily submitted to the Marabout Ahmadu Shaihu in 1820 but on his death the town fell up by the Moors resulted in the massacre of the Fulbe who had settled in Djenné and forced Ahmadu to besiege the town which was only taken after a regular siege. The Moors were then banished and their goods distributed among the Fulbe. Ahmadu left the local administration in the hands of a native chief but he was careful to leave behind him one of his own officers to supervise him and make Djenné the headquarters of the *Amir* *mangel*, or commander-in-chief of his army. In the course of the 19th century, Djenné shared the vicissitudes of the Fulbe kingdom. Taken in 1863 by al-Jiddi Umar, it remained in the possession of his successors till 1893 when it was occupied by French troops under Colonel Archizard.

Patriography: Patriarch of Soudan, trans. Houdart (Partitions de l'Église de l'Afrique Occidentale Française, Paris 1900), Chap. 2, 11. North, Notes and Excursions, T. IV, p. 604 et seq., R. 1811, Journal du Voyage à Timbuktu et à Djenné par l'Afrique Centrale (Paris 1830), Vol. II, 12, 1871, Notes, Timbuktu et Djenné (Paris 1871), Ch. 1, 2, 3, 4; Ch. Montell, Monographie de Djenné, Cercle de Fila, (Tulle, 1903). (G. VYAL.)

DJERBA (the Garden of 120 Africans, and Garden of Mammo) is an island in the Mediterranean in the Gulf of Gafsa. It is in the form of an irregular hexagon, measuring 26 miles from east to west and from north to south from 11 to 26 miles and having an area of 224 sq. miles. An arm of the sea about 40 miles broad separates the western side of the island from the Tunisian coast while to the south it is only separated from the mainland by the "Sea of Kerkira", which is practically a lake as it only communicates with the sea by two narrow straits. The one on the east opposite Ajaccio is only 1½ miles broad but accessible to ships drawing from 10 to 12 feet of water, the other in the east opposite al-Kerkira, from 2 to 4 miles broad, is so shallow that cannon can enter it at low water by following a line marked with posts (1895 *al-Jiddi*). In the Roman period a narrowway, the remains of which still exist, completely flanked this passage. The coast-line about 85 miles long, bordered by sand-dunes and lagoons, is on the whole straight, except in the south where the Gulf of Gafsa and al-Kerkira run inland and the peninsula of Ben el-Melike and Tishellia run out into the sea. The stations around the coast render difficult to this north for example a depth of 3 fathoms is only reached at a distance of 3 or even 6 miles from the shore. The hills are very marked in these waters, where they make a difference in depth of 6 fms and leave large areas uncovered at low water.

The soil of Djerba is composed of argillaceous schists and limestone covered in the north-east of the island by sand. Its contour is well marked: no point exceeds a height of 100 feet and the general appearance is that of a plateau sloping gently to the north-east and cut from south-west

the inhabitants of the city, was known to the ancients as *Mentex*. The Phoenicians had trading-outposts there; the Carthaginians and after them the Romans held it under their sway. In imperial times, *Uthra* seems to have been thickly populated and very prosperous. It contained several towns, *Mentex* (el-Kanana), *Tigra* (near Ajfou), *Harthun* (not far from *Tunis*), and near the modern *Hâmi-Sûk*, *Girba* or *Girba*, in which the island owes its name. After belonging to the Vandals and then to the Byzantines, the island was taken by the Arabs who captured it about 43 (665) under *Umar* ibn *Uthayr* al-Aghar. We know practically nothing of its history in the early centuries of the Muslim occupation. Al-Bakri only mentions that in his time, *Uthra* was peopled by *berber* *berbers*, who only spoke *berber*, possessed *Kharrûj* *berbers* and lived by brigandage and piracy (*Bakri* *Paris* *de l'Asie*, *loc. cit.*). Al-Bakri (*Uthra* *de l'Asie*, *loc. cit.*) calls the *Uthrians* "a people of bad and hypocritical character, always ready to rebel and unwilling to receive law from any one". It may be surmised that, protected by the situation of the island, they remained practically independent of the Muslim sovereignty of *Uthra*.

On the other hand they had to put up with severe fighting with the Christians. The Normans of Sicily tried to put an end to the depredations of its corsairs by taking the island itself. In 1133 A. D. George of Antioch, Roger II's Admiral, occupied *Uthra*. The women and children were sent captives to Sicily and the island incorporated in the kingdom. A rising which broke out in 1133 provoked strenuous reprisals but did not save the Norman sovereignty. 'Abd al-Mu'izz after making himself master of *Mahdiyya* and all the Tunisian coast, drove the Christians out of *Uthra* (1139-1160). They reappeared in 1233 when Roger Doria, Admiral of Peter of Aragon, King of Sicily, took advantage of the dissensions which were rending the Hafsid kingdom to attack *Uthra*. He twice landed troops on the island (1234-1235), ravaged it, carried off 2000 inhabitants whom he sold as slaves in Europe and finally took possession of *Uthra*. He offered it in homage to the Pope, who granted it to him as a hereditary fief. It remained in the hands of his heirs till 1310 A. D., when two factions divided the population, that of *Mahdiyya*, favourable to the Christians, and that of *Masana*, hostile to them. The latter appealed to the Hafsid Sultan, who twice tried without success to dislodge the Christians. The rivalry between the two factions however continued to foster disorder. To put an end to this state of affairs, Frederick of Aragon to whom the grandson of the last male descendant of Roger Doria had pledged *Uthra*, called in the Catalan adventurer Ramon Montaner. The latter established peace by bloody executions and governed the island for three years (1311-1314) after which it was restored to the direct rule of the Kings of Sicily. The chicanery and exactions of the governors provoked another rising in 1334. The Sicilian troops were driven out, the castle of *Chahell* (Dordj *Khahell*), built by Roger Doria, was taken by assault and those soldiers, who escaped the massacre, sold as slaves. The Kings of Sicily, nevertheless, insisted on asserting their claim to *Uthra*. In 1353, with the help of the Genoese, they succeeded in regaining a footing on the is-

land, where they maintained a garrison till 1392. But the attempts made in the century following by King Alfonso V (1417-1458) to regain this important position, ended in failure.

Free from Christian rule, the *Uthrians* did not long submit to the Hafsid. According to Leo Africanus, on the death of Sultan Abd Umar 'Oghman (1480 A. D.), they gained their independence and to protect themselves from the attacks, which they always had to fear from the mainland, destroyed the customary, which skirted the southern coast with the continent. About the same time, the chief of one of the two *zawaj*, which disputed the supremacy of the island, slew his rival and founded a hereditary principality. These changes were accompanied by great hardships and misfortunes; according to Leo Africanus, ten *Shakhhs* were murdered in ten years. In spite of this anarchy, trade was flourishing enough to yield the rulers of *Uthra* 50,000 doubloons from the customs and *shahs*. A few Italian merchants continued to visit the harbours of the island and traded there with merchants from Tunisia, Turkey and Egypt. The inhabitants enriched themselves by the export of chickens to Egypt but their chief source of wealth was piracy on Christian nations.

In the second half of the 15th century, *Uthra* had become a centre of the literary movement, at the beginning of the following century 'Abd al-Bakri and his brothers made the island the base for their operations in the Mediterranean. Dragut next made the island his headquarters and maintained his hold on it in spite of the efforts of a section of the inhabitants to drive him out; the waters of *Uthra* afforded his ships a safe refuge from the attacks of the Spanish fleet. But he was finally blockaded by Andrea Doria in the sea of *Uthra* and only escaped by having his galleys hauled over the peninsula of *el-Kanana* by night (1541). Dragut allowed the *Shakhhs* who governed the island to remain in power but he took care to rebuild the *darj* of *Hâmi-Sûk* (*Harj al-Kabir*) built a century earlier by the Hafsid. The rebuilding was finished in 1557 and is commemorated by an inscription which still exists (cf. R. Hamet and Hodas, *Epigraphie Tunisienne* in the *Bulletin de l'Association Africaine* 1882, p. 196). Three years later a Spanish expedition under the Duke of Medina-Celi sent against Tripoli appeared before *Uthra*. The Spaniards took possession of the island without difficulty and placed a garrison on it (February-March 1560). But, defeated on the 15th March by Piali Pasha, Medina-Celi had to retire to Sicily leaving the garrison exposed to the attacks of the Turks. The Spaniards, commanded by Don Alvar de Saude held out until famine and disease forced them to capitulate. They were all massacred and their bones used to build a pyramid near the *darj* al-Kabir, called *Harj al-Rûla* (the "cattle of heads"), which was not destroyed till 1848.

When the Turks had definitely established themselves in Tunisia, *Uthra* recognised their authority, while continuing to be administered by its hereditary *Shakhhs*. The family of *Harman*, which held this office in the 17th century, was succeeded by that of the *Qhaladyn*, descendants of *Muhammad*, who had been given the office by Dragut and whose last representative was deposed by the Bey 'Ali b. Husain b. 'Ali. These *Shakhhs* showed themselves very independent of the Tur-

with Pagras as may be seen from the rebellions which broke out in 1599, 1600 and 1601. The peace of the island was also disturbed by the attacks of enemies from without. The people of Tripoli tried to invade Igerba in 1603 but the expedition was speedily repulsed. Driven into the sea and exterminated. In the 17th century the Arguinians and the Accars, aided in by Ahmad b. Maza, wished to avenge his father, who had been assassinated by orders of 'Ali Pasha, attacked the Ghazik Mazb b. Salah and forced him to seek refuge on the continent. Scrambling upon after with troops supplied him by Yunes-Bey, Maza defeated the partisans of Ahmad, put a great many to death and with their bones erected a pyramid near the Dardj al-Kahir. In 1793, the Corsair 'Ali Dindar after having driven out of Tripoli the English 'Ali Karamanli, tried to invade Igerba. His lieutenant Karam Muhammad landed on the island, forced the Tunisian governor Hamida to take to flight, but on the arrival of Hamida, the Bey of Tunis, had to vacate the island after occupying it for 58 days. In the 18th century, Igerba, whose prosperity had already been much affected by epidemics of plague (1809, 1864), and by the oppression of slavery, which kept caravans from the island, suffered a great deal from the oppression of a ruling province in 1864 by the preaching of a pretended mahdi. Since then absolute tranquillity has reigned in the island. The establishment of the French protectorate caused no trouble. On the 28th July 1881, French troops occupied the Dardj al-Kahir without opposition. Military occupation was of short duration only and at the present day there is no longer even a garrison in the island.

Bibliography: al-Bakr, *Description de l'Afrique* (transl. R. Blau), p. 43, 198; al-Idrisi, (transl. de Goeje), p. 151; *Lesi l'Afrique*, book v. (ed. Schöfer), Vol. III p. 178; al-Tijani, *Voyage du grand Cheik al-Hajjawi dans la Régence de Tunis en 1906*, (transl. Roussier) in the *Journ. As.*, 1850-1853; Muhammad Ali Käs b. Ahmad al-Masri, *Description et Histoire de l'Igerba*, (transl. by Esila called Kaja), Tunis, 1884; H. Barth, *Wanderungen durch die Kaimanländer der Mittelmeerz.*, (Berlin, 1849), Vol. i. ch. 1; V. Guérin, *Voyage archéologique dans la Régence de Tunis* (1860); Ch. Tissot, *Exploration scientifique de la Tunisie, Géographie comparée de la Province Romaine d'Afrique*, (Paris, 1866); Mar-Latin, *Tratado de paises e de costumes*, ..., Introduction historique, p. 158 et seq.; A. Brulier, *Monographie de l'île de l'Igerba*, (1885); LaBite el Servant, *Le Golfe de Gabès* (1883) (Tunis 1888); Berthelin, *Exploration archéologique de l'île de l'Igerba*, (Tunis 1893); Bousset, *Document pour servir à une Histoire de l'Igerba in the Rev. Tunisienne*, 1903; Genies, *l'île de l'Igerba in the Rev. Tunisienne*, 1907 and 1908. (G. VERA.)

DJESSORE is a district in the Presidency of Bengal, lying in the Hooghly Delta some 60 miles East and North East of Calcutta, between 22.47—23.47 degrees North and 88.40—89.50 degrees East. Of its population of 1,800,000, 61% are Muhammadans. It is entirely an alluvial country formed by the rivers Hooghly and Meghna, and is famous for its rice cultivation. A Muhammadan governor, Khwa Dindar 'Ali, ruled in Djessore in the middle of the 14th century, and subsequently Muzah chiefs controlled the country

under the Muhammadan Kings of Bengal. The Nawabs of Dhaka interfered in the district early in the 17th century. In 1765 the administration passed with the rest of Bengal into the hands of the East India Company. The Muhammadan residents are chiefly converts from the aboriginal Samandars of the District.

Bibliography: *Imperial Gazetteer of India*, v. 1; W. W. Hunter, *Statistical Account of Bengal*, Vol. II (H. C. Tamslane.)
DJEZÄ'IR-I BÄHR-I SEFID. (See AK DÄR, p. 224).

DJEZÄ'IRLI GHÄZT HASAN PASHA nicknamed *Paşavir* ("scholar-mountain") one of the greatest High Admirals (Kapudan Paşa) in Ottoman history, belonged to Rodatli (Telhar-daghi) on the Sea of Marmora, where he is said to have been a slave of a merchant named Haidjli Osman Ağha, after being manumitted took part as a janissary in the Austrian war of 1737—1739 and particularly distinguished himself at the battle of Koca (Hizdjak) on the 23rd July 1739. At the end of the war he went to Algiers where he became a dey and finally was appointed Beg of Tlemcen. To escape the machinations of the Paşa of Algiers he escaped to Spain via Oran, where he was kindly received by Charles IV. Recommended by him to the King of Naples and the latter's representative at Constantinople, he returned to the Turkish capital in 1760 and was once appointed by Sultan Mustafa III to the command of a warship; in 1760 (1766-1767) he was appointed to the *Kapudani* (flagship) and in 1770 took part in the naval war with Russia. At the battle of Çesme (q. v. p. 830) the *Kapudani* commanded by him went on fire in attempting to grapple the Russian flagship and both vessels burnt to the water's edge; Hasanbey escaped, although wounded, by swimming and reached the Lardanelles by land; on the 10th October 1770 he succeeded in winning back the island of Lemnos from the Russians by a stroke. For this brilliant feat of arms he received the title *Ghazal* and the rank of Kapudan Paşa in 1773 and 1774 in his capacity as *Sevaskier* or *Sevask* he took part in the war with Russia by land; after the peace of Kaimurdja (July 1774) he resumed his post of Kapudan Paşa. During the next two years (1775-1776 = 1775-1776) he destroyed the power of Ghazik 'Abd al-Omar and his sons in 'Akka; in 1772 (1778), when the negotiations with Russia regarding the Crimean threatened an outbreak of war, he made a demonstration with a fleet in the Black Sea, which however quite failed in its purpose while several of his larger ships were stranded or otherwise lost and the crews were decimated by the plague. His expedition to the Morea took place in 1793 (1779), where he routed the Albanian hordes who had settled there on the withdrawal of the Russian fleet. In 1794 (1780) he appeared before Alexandria and collected the Egyptian tribute, payment which had been suspended for several years; on his return voyage he chastised the rebellious Mamluks. In 1795 (1781) on the death of the Grand Vizier Silahdar Mehemmed Paşa (20th February), at Edinburg he resented the duties of Grand Vizier for two months. For the next few years he was mainly occupied with the reorganisation of the navy, built the first gunboats for the Ottoman fleet (1784), organised the garrisons in the forts

Bibliography: S. Vigneron, *Les Missions Protestantes au Soudan* (Paris 1897); Nagoul-vant and Vigneron, *Soudan, Atlas Rouge, Abyssinie* (Paris 1903); Michel, *Pays Fecula* (Paris n. s.), Chap. II; Bernard Quirion, *Dijdah* (Paris 1900); Veron, *Le Soudan de l'Est libérien* et de l'Est de l'Afrique (Paris 1907).

(RICHARD HARRIS.)

DIJDAH, pronounced *Idjidda* by Arab authors, as Arabic script and the Rail Sea in 21° 25' 30" N. lat. and 39° 16' 45" E. long., its surroundings are desert. In spite of its numerous channels and bad water-supply, the town dates from pre-Muhammadan times, although we have no authoritative statement on the point (cf. Huxinger, *Die Vögel Afrikas*, p. 39).

The foundations of its future importance were laid in 10 A.H. by the Caliph 'Uthman, when he chose it as the harbour of Mecca. Mecca, the centre of the whole Muslim world, was from earliest times destined to be a great importing centre. The town was provided with supplies from Egypt via Djidda. Djidda is thus the key of Mecca and Mecca and Djidda are economically and therefore politically dependent on Egypt. The customs (see *Al-Bihar*, p. 79 and 103) of Djidda, which is described as a prosperous commercial town even in Ishak's time, formed a considerable source of revenue to the rulers of the Hijaz at that time. In addition there were the taxes levied on the pilgrims: for it was here that those who came by sea, particularly the African pilgrims who sailed from Aden (q. v., p. 210), landed on Arabian soil. Nassir Khuraw (ed. Schofer, p. 83 = j. 182—183 of the translation) in the 14th century found the unwalled town, whose population he estimated at 30,000, governed by a slave of the reigning Shari of Mecca, whose chief duty was the collection of the revenues and taxes (transl. by Justel, i. 124, 126) inasmuch as the Shari's revenues were dependent on the receipts of the harbour of Djidda. The town gradually became a centre of the world's commerce, whose ships from Egypt and those from India and East Africa.

The *Al-Bihar* (ed. de Goeje, p. 73 ff. 119.) gives us a clear picture of the town, as it appeared in 570 = 1183: with its red hat and stone houses, the remains of its walls and the mosques, which were said to have been built by Umar and Harun al-Rashid, and its inhabitants of Shari descent, and he praises Salih al-Din for having abolished the taxes levied by the Sharifs.

The tolls which continued to be levied on the Indian ships, sometimes threatened to become oppressive. On the other hand the cupidity of the sultans of the Hijaz, the Mamluks of Egypt, had been arrested. After 1542 they took the collection into their own hands, later to share the plunder with the Sharifs (see Snouck Hurgronje, *Atika*, i. 92—93, 94). Finally in 1511, Solhan Khannab al-Jahiz sent a special Wall to Djidda, who surrounded the town with a wall to protect it from the Bedouin and made it a base for the navy fighting the Portuguese (ibid., i. 102). That the fortification was not unnecessary was shown by the fact that when the Egyptian sultanate had been changed for the Turkish, it was attacked by the Portuguese in 1541 (ibid., p. 104). Under the Turks also the revenues of the harbour of Djidda, where a Turkish Wall resided, were shared

(*Al-Bihar* Khafis, *Al-Bihar*, Constantinople 1145, p. 319; *Annales*, ii. 184). These revenues, of course, began to diminish although the trade in coffee and Indian goods was still considerable as late as the beginning of the 17th century.

In 1699 the Wahabites besieged the Shari al-Jahiz without success. In 1744, which was severely punished for he had ultimately to submit to them, and Mohammed Ali finally restored Turkish supremacy. In 1844 Berchoud described Djidda as a town with 12,000—15,000 inhabitants, whose recently built walls, with the stone houses, that had been growing up under Egyptian rule, enclosed a wide area covered with wretched mud huts. He was particularly struck by the fact that in the crowds that thronged Djidda, the indigenous elements were scarcely represented, while strangers from Yemen and Harar were particularly numerous. In 1840 Egyptian rule gave the place the direct rule of the State, which as before was represented by a Wall in Djidda. The occupation of the English and French consuls and other Christians in Djidda on the 15th June 1858 resulted on the 15th July in the bombardment of Snouck Hurgronje in *Hijdegan van de Turk. Land en Verkeering van Nederlandsch-Indië*, 35 Series, ii. 381 ff. 399 ff. 197. Malvern, who made the pilgrimage in 1860, describes Djidda in very similar terms to Berchoud and estimates the population at 15,000 (Huxinger in 1864 at 40,000). The opening of the Suez Canal brought an end to Djidda's share in the world-commerce, which had for years been diminishing. Cf. Snouck Hurgronje, in the *Verslag der Geschied. der Arabische*, 141. It has still considerable imports (about 1,500,000) in the shape of supplies for the Hijaz and exports practically nothing in return. Djidda's main importance now lies in the fact that it is the landing-place of pilgrims for Mecca, to whom 80,000—90,000 annually enter Arabia here. The line to Mecca planned in connection with the Hijaz railway has not yet been made.

The town which now has about 30,000 inhabitants (Arabs mingled with Turks, etc.; about 50 Christians) has been the headquarters of a Khawass since the Wall transferred his residence to Mecca. The rows of white houses in the town stretch up the slopes of a low hill along the shallow bay, which the larger ships cannot enter. The 10 feet high wall around the town is pierced by three gates, the main entrance at the customs-house in the west, the *Al-Bihar* in the east, near which are the European consulates and before which is the celebrated and much visited tomb of Eve.

Bibliography: In addition to the above mentioned *Al-Bihar*, *Erdbuide*, iii. 6—33; von Malvern, *Wandfahre nach Mekka*, i. 210—225; do., *Karte nach Soudanien*, p. 40 ff. 197; the Dutch *Handelsverrichting*, 184, 272 (30 May 1913). (R. LAMMANS.)

DIJDAH The spread of Islam by arms is a religious duty upon Muslims in general. It narrowly missed being a sixth *shari*, or fundamental duty, and is indeed still so regarded by the descendants of the Khawass. This position was reached gradually but quickly. In the Moroccan Sines of the Murids' province under attack is sought; no

After the break-up of the Almohad kingdom Djibouti fell to the Hafsiys and repeatedly formed a focus of contention between the rulers of Bougie and those of Tunis. In consequence of these hostilities the inhabitants made themselves practically independent of both parties (Lecoq, *Afrique*, book vi., p. 24; Schaller, *ibid.* 83). They lived by the export of corn, wax, honey, ~~and~~ and figs, which they sent to Tunis, Egypt and even to Italian cities. Their harbours were frequented by the ships of various nations, from Naples, Majorca, Catalonia and Genoa. The importance of the town as a commercial centre was particularly well revealed. Djibouti's commercial importance decreased in the 17th century as a result of the increase of piracy.

At the beginning of the 18th century, the Venetians, uneasy at the occupation of Bougie (p. 766) by the Spaniards, secured Djibouti under the leadership of Antonio Doria. But by the next year 'Abdî captured the Venetian fortress at the invitation of the inhabitants, supported by the Kabyl chief Agmat b. al-Hajj, and made Djibouti his capital. In 1772 he proceeded thence to besiege Bougie and in 1786 to the conquest of Algiers (see the article 'Abdî', p. 471). Khair al-Din defeated by the Kabyls sought refuge here while his enemies worked Miltida and seized Algiers. He remained in Djibouti from 1790 to 1797, made it the winter quarters of his fleet and was even working making it his headquarters when he gave up this idea on taking the possession of Algiers (cf. the article *Khair al-Din*); as a reward for their fidelity, however, he granted the people of Djibouti and their descendants, complete exemption from ~~taxes~~ ~~the~~ ~~land~~.

Throughout the whole of the 18th century and the first half of the 19th century the pirates of Djibouti continued their piracies, and thus provoked reprisals from the Christian powers. A Spanish fleet commanded by the Marquis de Santa Cruz effected a landing at Djibouti in 1691 and set the town on fire. In 1663 on the advice of admiral Duquesne and the engineer Clerville the French government proposed to make Djibouti a permanent naval base for the cruises sent against the Barbary corsairs. In the following year a squadron under the command of the Comte de Beaufort appeared before Djibouti and landed a body of 8000 troops commanded by the Comte de Matignon. The French troops occupied the town on the 23rd July 1664 almost without striking a blow and made entrenchments and fortifications some distance from the shore. In particular by a sand between the two leaders, they remained inactive in their positions and allowed the Algerians to send reinforcements and plant batteries of large caliber. Overcome by the enemy's fire they had to quit the town on the 31st October 1664 and embarked with great difficulty after losing 2000 men.

To guard against future attacks, the Turks imposed a permanent garrison in the town; ~~but~~ it was much too weak to overcome the Kabyl tribes and remained almost constantly besieged in the citadel. The boys turned on no negotiations with the natives, from whom they had to get the wood necessary for the building of ships, except through the merchants belonging to one of the branches of the family of Makran. One of them, al-Hajj 'Abd al-Hajj, ~~was~~ appointed wazir of Djibouti in 1668 (1755) and transmitted this honour to

his descendants. Djibouti seems to have recovered its commercial activity in this period. 'The town', writes the French traveller Peyssonard, 'is inhabited by Moors, some of whom are merchants at call; they buy the wax, hides, and wool of the Kabyls and sell them at La Calle, Tabarques and Tunis. They also collect coral. Although stretched in appearance, the town contains to be prosperous'.

This comparative prosperity received a shock from the Kabyl invasion of 1803. The Marabout (Su Dali al-Hajj) Muhammad b. al-Hajj attacked the town and the Turkish garrison fled. Su Dali proclaimed himself Sultan and granted the government of Djibouti to one of his partisans with the title Agha. Sent with a fleet to chastise the rebels, the French (Maurice) bombarded the town without any result (1805). Shortly afterwards, however, the inhabitants, being badly treated by the Kabyls, submitted to the French, who retained another garrison in the town.

The collapse of Turkish authority in 1830 restored their independence to the people of Djibouti and they retained it till 1839. The pillaging of a French trading vessel about this time determined Marshal Valée, governor-general of Algeria, to occupy the town on the 15th May 1839. But the garrison, being unable to communicate with the hinterland, was cut off by the Kabyls till an expedition, led by General Saint-Arnaud, effected the submission of the tribes of Little Kabylia in 1851.

Bibliographie: Vissier, *Histoire des Villes de la Province de Constantine-Djibouti* (Constantine 1870); Walbled, *Expédition de l'Etat de Rouffort contre Djibouti* in the *Revue Algérienne* 1873; Montebelloni, *L'Expédition de Djibouti* (1864) in the *Revue Maritime*, 1868.

(G. VERR.)

DJILIK, a place in Syria, the actual site of which was forgotten by the Arab geographers at quite an early period; sometimes they located Djilik in the Ghuta, sometimes they identified it with it, and sometimes they identified it with Damascus; no unlucky guess by 'Arabi has yet led scholars to locate it in the land west of the Jordan (according to de Gourn's proposal in *Djilak*). Djilik was one of the residences of the Khalifa ~~Abd al-Malik~~ Asmar, next to Habbaya (q. v., p. 988) the most important and most often mentioned. They had a family mausoleum here and suffered a defeat ~~here~~ at the hands of their enemies, the Lakhmids, a detail, which would not suit the neighbourhood of Damascus or other suggested identifications given above of Djilik. It must have been a place of some size, with several churches. Djilik was celebrated for its gardens, particularly its orchards of olives, and its plentiful water-supply had become proverbial. A clue to its location is given in the old poetry by the mention of several places, all south of Hama and Dhwala, most as *Harit* and *Kadda*, which is confused in the *Kishshat al-Adab*, l. 10, with the seaport of the same name (Sidon) Djilik by southeast of Hama; coming from Arabia, 'the mountains of snow were seen behind it'. It was not very far from Dura (q. v., p. 765) and ~~as~~ ~~the~~ ~~fact~~ that the road thither could be seen from its gates. A road from Damascus to Egypt also passed through its immediate neighbourhood. When we further consider that a *Zanfara*, or ruine bearing its name was mentioned in the neighbour-

of Arabic this pronunciation is no longer found except in the recitation of poetry, its character therefore is archaic and almost identical to the Arabic for the southwest of Arabia it is found in the conjugations of verbs whose first radical is gim, when this radical forms a syllable with the penultimate finally in the great majority of the dialects of Southern Morocco and also at Nedroma (Algeria) it is in dissimulation the pronunciation of gim when followed by a shaddah is as ad.

3. In various dialects, the original β has passed by palatalization to a nasal almost everywhere γ or η , a medio-palatal pronounced by raising the middle part of the tongue, is the present status of β as found in the majority of the Hindustani dialects of North Central and South Arabia. It is also that in the Pahlavi and Ptolemaic of Upper Egypt and in some parts of India.

3. When the original closed γ has by palatalization become γ^h or γ^c , the last stage of evolution is the medio-palatal spirit γ , which is confounded with the medio-palatal γ and is often confounded with λ . This pronunciation γ of γ^h is attested to etymologically by numerous grammatical and lexicographical. At the present day it is general in the region of the Lower Euphrates, it is the pronunciation most common in Iraq, it is frequent but not regular in various districts of South-west Arabia. In the dialects of South Arabia and other Arabian dialects, it can only be used in a few specific cases.

4. In many instances, the original λ has passed by affrication to a sound almost equivalent to τ , a pre-palatal fricative with the tip of the tongue. This pronunciation for which we have evidence is the 'ts' in the golden period of classical literature (cf. *Zwischen zur Assyriologie*, vii, p. 126). It is now found in certain places in Central Asia. It is usual in Silesia, the 'tsch' among the Muslims of Jerusalem, at Aleppo and in the surrounding country. In North Africa, it is almost general; the rural and urban dialects of northern Algeria; it has survived at Tangier and perhaps at other places in Southern Morocco in cases of gemination (e.g. *tschch*), 'lock of hair', but plur. *tschch*.

When the original closed *g* has been lost by proper palatalization, the *g* stage of evolution is the prevalent at The promontorium of *g* in the sea now in vogue in the towns of the Syrian coast, certain districts of Lebanon, Antioch, Mesopotamia and among the Christians of Jerusalem. In North Africa, it is found in districts of Tunisia, Tripolitania, Morocco and Southern Algeria; it is even found in certain places in Northern Algeria. It was probably the usual pronunciation of *g* in the Arabic of Gomeria.

6. Lastly it should be noted that in the towns of Northern Africa, there is a tendency in certain individuals to pronounce a dialect known as by the population of the hill communities of a. This tendency seems limited to certain social groups (Jews, as in certain ~~regions~~ of society (the lower classes of Northern Morocco) and is not general enough for it to be called anything but an individual peculiarity.

Bibliograph. Voltera, *Die Arabi-
Synode des anno, Firkaprecht und Schick-
sprache im alten Arabien*; Brockmann, *Grund-
riss*, t. p. 122, 123 und die referenzen; Kuhn-
ly, *Handb.*, 2. Aufl., p. 492, Schmale, *Islamismus*.

[illegible]

QIMAT (Malay) *an* a market, more particularly a written annals. The word is of Arabic origin. *Qim* means the

DINAS, (*s.*) also *dināḥ*, a technical term in the Mishnah, "Assessment," "Estimation," "Pen." On the various kinds of this figure (direct used in practical works), cf. Mishna, *She'Aravot de Shabbe*, p. 154-161, and Gerson de Tany, *Kiddushin u' Penei de Tsamut de Pitruah* (Munkacs) p. 120 v. seqq.

LYNN. The Lynn for Martins and also of
hick hollies (*Liquidambar*), intelligent, impenetrable,
capable of appearing under different names and of
carrying out heavy labours (Bakhow) on Kur II,
Ivan, i. 1. Named, *Lyne-ka*, also *lyne*. They were
created of smokeless fumes (Kur I, 14), white
marking and the angels, the other two classes of
intelligent beings, were created of clay and light.
They are adorable. Mohammed was sent to them
as well as to mankind, none will enter the Gar-
den and none will be sent into the Fire. Their
relation to Allah the Supreme, and to the Shar-
ips, is general, is obscure. In Kur. viii, 48,
Allah is said to be of the Lynn; but Kur. II 3
implies that he is of the angels. In consequence
there is much confusion, and many legends and
hypocrites have grown up, see the latter passage
in Bakhow and in Rieu's *Musings* (i. pp. 288 et seq.
of Corr. ed. of 1897). The native lexicographers
used to explain the name Lynn from *lyne-ka*,
"burning concealed, hidden," (see *Lyne*, a. v.
and Bakhow on Kur. II. 7; Fleischer's ed. I. p. 22,
l. 15.) But this etymology is very difficult, and
exclusion of a loan-word from *gynai* is not quite
excluded. "Nationem densa uniformisque loci"
(Serv. Verg. G. I. 302) exactly expresses the strong
localization of the Lynn (cf. e. g. Nakhle, *Mé-
moires*, I. pp. 64, 78 and II. pp. 65, 89) and their
quasi-standing as deities in old Arabia (Bohasson
Smith, *Rel. of Semites*, p. 121). An individual
is a *lyne-ka*; *lyne* is used synonymously with *lyne-
ka* (but see *Lyne*, *Lyne-ka*, p. 497 c); *lyne-ka*, *lyne-
ka* are almost of the Lynn. For an ethnologic
point of contact with Lynn see Nakhle, *Notes*
Hebrées, p. 63.

Consideration of these divides naturally under three heads, though these necessarily shade into one another.

1. The *Ejhan* in pre-Islamic Arabia were the symphs and layrs of the desert, the slde of the life of natvty wlll unenriched and hostile to man. For this aspect, see Robertson Smith, *loc. cit.*; Nöldeke in *ancient Arabia*, in *Meinings Encycl. of Rel. and Ethic.*, t. pp. 609 ff seq.; Wellhausen, *Recht. van Vrieten*, *Meinings* . . . lei d. alt. Arabien, in *Wiener Zeitschr. f. Kunde des Morgenl.*, vols. vii and viii. — ~~see~~ materials in *Lehrl. d. Jav.* But in the time of Muhammad they were passing over into vague, impersonal gods. The Meccans asserted a kinship (*qarab*) between them and Allah (*Qur. xxxvii. 158*), made them partners of Allah (*vi. 100*), made offerings to them (*vi. 138*), sought aid of them (*lxvii. 6*). See further under Allah, pp. 102 above.

4. To ~~show~~ infer the existence of the 25th

renovation; his festival marks the return of spring.

The legend of St. George had become so prevalent long before the days of Islam, for we can recognize in St. George something like the dragon, a continuation of Heliogabrus slaying the Chimæra. Heliogabrus himself was symbolic of the Sun scattering the darkness or of spring driving away the rain and bringing winter.

The St. George of Islam is closely connected with the prophets Khidr and Elias; his festival falls on the 23rd April. Islam looks this day sacred to Khidr and Elias under the popular name of *Al-Khidr*. In the Ottoman empire it used to be a fixed day on which certain civil or military operations were carried out; for example, the departure of the expedition which used to make in the islands of the Archipelago, the departure of the troops of the imperial stables to the grazing-grounds, the assumption of summer liveries by the *Janissaries* of the seraglio and the court. In fact it was the day on which *Yusuf* began.

According to Muslim legend, St. George was martyred at Nicaea under Diocletian; during his execution the *angel* died and was resurrected *three times*. The legend is found in a considerably developed form in the Persian version of Ismail and always with the same motif: it is simply a series of deaths and resurrections. The saint makes the dead rise from the tomb; he makes trees sprout and pillars bend down; in one of his martyrdoms, the sky becomes dark and the sun only appears again after he has returned to life.

In the end St. George converts the wife of the monarch who was persecuting him; she is put to death. The saint then begs God to allow him to die and his prayer is granted.

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(K. CARNA DE VAUX.)

QJIBH, in classical Arabic *Qiyas* (see *Frankel*), from *Qiyas*, p. 255 entry. The word in Northwest Africa has however two further special meanings.

1. *Qiyas*, plur. *Qiyasat* or *Qiyasat* means in the south of Algeria and Morocco a small band, which goes out on expeditions for purposes of plunder or of a holy war against a caravan or a body of troops. When the *Qiyas* consists of several hundred men, it is called a *harid*. The *Qiyas* carry on their operations from the Northern Sahara on the Niger valley throughout the Sahara to the South of Algeria and Morocco. They are composed sometimes of Tuaregs but more often of Berbers from the southern slopes of the High Atlas. The latter assemble on the al-Mulid plateau in the valley of the Wadi Gharia.

When the formation of a *Qiyas* is decided upon, the Tuareg who are to belong to it bind themselves together by an oath before setting out. Among the *Qiyas* there are the leaders of Algeria and Morocco: two mounted warriors are placed opposite one another, between these two men of religion run those intended for the foray, with a band of the *Qiyas* (Sahara brown) in their hand which they throw into the air. Each *Qiyas* takes with him some one who is to bring him back; this is usually a slave as a warrior who has already taken a sufficient part in several similar expeditions.

In the sandy plains of the Sahara, or in the sand hills the members of the *Qiyas* walk in Indian file so that the enemy cannot guess their number from their tracks. They also make all sorts of deviations. When they come to the place chosen for the ambush, they lie in wait. The attack is usually made by night or in the gray of morning. It is a fierce onslaught, a hail of shot mingled with the shrill wild yells of people shrieking like demons, while the rifles pour forth bullets. All the forces of the attacking party are concentrated on the first onslaught. The terrified animals can no longer be controlled and often stampede in all directions. Then begins the second part of the fight, in which the best horsemen of the *Qiyas* play the principal part in driving their exhausted opponents into the desert to die. It is mainly to put down the *Qiyas* that the French military authorities have instituted the corps of *Mahdists Sahariens*.

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2. *Qiyas*, in accordance to the pronunciation in western Morocco, is a kind of feudal organization in the Moroccan Army.

Historical. The present *Qiyas* dates from the beginning of the reigning dynasty. Previously the various dynasties of North Africa had succeeded in power with the help of groups of the people whose political and religious interests were their own. Revolutions not only overthrew the ruling families but forced them to maintain their power by force of arms and spill their blood on countless battlefields. The great families, tribes and clans, who had accompanied the first ruler, became extinct. Left they should become dependent on the new ruler, who could not be relied on to be faithful to a dynasty they had not created, the subjects had to surround themselves with foreign mercenaries, who had no connection with the Atlas territory. The North African dynasties enlisted Christians, Kurds, Persians, negroes. Under the Banu Waqqas, the Kurd, Christian and negro guards were abolished and replaced by a guard composed solely of Arabs (*al-Shawshi*). This was composed mainly of the elements which had been introduced in West Morocco by the Almoravid ruler Yaqub al-Mansur (Ibn Hassan, Shihab, Kholi etc.) or of *Ma'rid* Arabs from the Moroccan country (Sah), Banu Amir, *Shawshi*, *Kholi*, etc.). The latter were quartered in the environs of Fez (Fez) and formed the corps of *Shawshi* (Oriental). The attacks of the Christians in the xvth century A.D. forced the ruler of Fez to place garrisons in the strongholds on the coast and these were given the name *shawshi* (garrison placed in a town), which was very soon to be transferred to the whole feudal organization of Morocco. But this *shawshi* succumbed to the attacks of the Portuguese and Spaniards, the rebellion

Barbers and those of a new Makhzen makhzen, which had been formed by the Salid Sharif of Sijilmas (1725).

When the Salid had become lord of the kingdom of Fes, then quartered the Akala of their *ghazis* in the garrisons of Fes, calling them the *ghazis*; they were afterwards transferred to the fortress in the *ghazis* and defense against the Khulud Akala of what had been the Maridakh. They then united the remnants of the *ghazis* of the Beni Waqila (Shahana, Sirwa, Ulas Mura, Ulas Djerir) with their own and placed them in the garrisons of Tailla and Maridakh. The *ghazis* were also enlisted and remained in garrison in the neighborhood of Fes. The Salid army, the *ghazis*, was thus created. As in the time of the Beni Waqila, it consisted of military customers of members of the makhzen who were at the call of their sovereign throughout their lives. They lived on estates which bore a kind of *tax* and were free from taxation. The highest officials were their rank.

But the Salid court became influenced by the Turks in the adjoining lands. In addition to the *ghazis* of Fes, the Salid wished to have a corps of *ghazis* in the European fashion by Turkish instruction. The *ghazis* of this corps, consisting of *ghazis* from Morocco and for the greater part of Sudan negroes, was only of any real value in the reign of Sultan Ahmad al-Ghazal (al-Mansur). While this dynasty was breaking up in the civil war caused by rival claims for the throne, Suljan 'Abd al-Malik b. Shakh wished to have a body of faithful troops upon whom he could implicitly rely and gave the *ghazis* most of the lands which they had previously only held in fee.

When Maly al-Bashir seized the throne in 1665 and with the help of Arab and Berber from the *ghazis* country founded the dynasty of Maly al-Bashir which still survives, he amalgamated his relations with the *ghazis* of Fes. His successor Maly al-Bashir, the greatest ruler of Morocco, gave the *ghazis* the character that it has retained to the present day. His mother belonged to the Arab tribe of Maghara, a division of the *ghazis*. He invited this tribe to come from the west end of Sijilmas and settled them as a *ghazis* who saw the lands of the *ghazis* of Fes. He recognized the negro contingent the members of which he had brought out with the help of the Salid Suljan Ahmad al-Mansur's register. They had to swear an oath of fealty on the *ghazis* al-Bashir's book; hence their name *ghazis* al-Bashir (slaves of Bashir, *ghazis* al-Bashir). The *ghazis* further consisted of the *ghazis* of Ulas Mura, Ulas Sirwa, Ulas Mura, Ulas Djerir, and the *ghazis* of the Beni Waqila (the *ghazis* proper, Maghara etc.) and *ghazis*. These were the four makhzen-tribes and together formed the *ghazis* Makhzen of the history of the *ghazis* is that of the domestic history of Morocco; indeed it may be said that their history is that of the revolutions of Morocco. In the reign of Maly al-Bashir's successor, it was the *ghazis* that divided the fate of the ruler. The four *ghazis* tribes acted just as united their individual interests. From 1725 to 1757, in the brief space of 32 years, 14 Suljans were enthroned, and deposed or slain by them, in consideration of the presents (*ghazis*) they received, in 1757

in the death of Suljan 'Abd al-Malik b. Imshir, who had himself been twice deposed and restored again, his son Muhammad succeeded him. Under his son, the *ghazis* were kept under control. He broke the power of the *ghazis*, by dividing them up and sending them to govern the various *ghazis*. To counteract the influence of the *ghazis* in Tailla and the plain of Maridakh, he enlisted sections of the tribes of this plain in the makhzen — Maridakh, Sahana, 'Abda, Ahmar and Harbil — Each of these tribes had to send two *ghazis* and their retainers to the *ghazis*. These detachments were released from these tribes, entered the makhzen of Maridakh, to which they belonged, received the pay of other *ghazis* and were freed from taxes.

Under Suljan Yaqub, son of Muhammad, land-ordinances again broke out, followed by the weak character of the ruler. He was assassinated and the struggle for the throne of Morocco began again, which became the playing of the *ghazis* tribes. Finally about 1797, Maly al-Bashir succeeded in winning his way to the throne and establishing his rival Maly al-Bashir, who had been chosen in Maridakh. While he was on a campaign against the Berbers in the south, the *ghazis* entered a great rebellion against him. The *ghazis* took his side against the rebels and seized the opportunity to plunder Fes. Maly al-Bashir was, however, but on his death his successor Maly al-Bashir was proclaimed Suljan in the *ghazis* in 1822. The latter was almost overthrown by another rising of the *ghazis* and had to flee to Tailla in Maridakh, the better to be able to control the tribes. Not even in the north of his kingdom, a rising of the *ghazis*, the conquest of Algeria by the French and the war of his representatives 'Abd al-Bashir against them, forced him to return to Fes. He wished to take the field in person against the French. But after his defeat at Tizi, he recognized his unequal to European arms, his *ghazis* was, and resolved to have an army modeled on those of Europe. His successor Maly al-Bashir carried out this plan by the edict of the *ghazis* 1277 (1856 July 28th). The organization of the new army was that many experienced finally entrusted to a body of French officers.

Present State of the *ghazis*. The *ghazis* of the present day still consist of the *ghazis*, *ghazis*, *ghazis* and *ghazis* with the full makhzen-tribes of the plain of Maridakh (Ahda etc.). The tribes still have only the use of the land occupied by them, except the *ghazis*, who have obtained the domain of most of their lands; and the *ghazis* almost all of whom have land around Meknes (Meknes). The *ghazis* are divided into regiments of 500 men each, called *ghazis*. At the head of each *ghazis* is a *ghazis*, a kind of colonel. Below him are two *ghazis*, a commander of 100 men, each of whom have 5 or 6 *ghazis* below them who are subordinate officers commanding 20 men. The private soldier of the *ghazis* is called *ghazis*.

The members of the *ghazis* can attain to the highest positions in the makhzen. The *ghazis* still retain a special position, from their rank above all others the *ghazis*, a kind of pages, who are employed in the palace of the sovereign. The *ghazis* have the right to call themselves *ghazis* of the Suljan. The tribes belonging to the *ghazis* are each commanded by a *ghazis*, except

DJIZYA (A.) "tribute, poll-tax", the name given in Mahomedan law to the indulgence-taxes levied on the *ahl al-ahkām*.

1. The Theory of the *djizya* in the Fifth.

In the *ḥikmah*, the *djizya* is discussed in connection with the only war (*ḥikmah* q. v. p. 1041 ff.) While pagans only have the choice between life or death, the possession of a scripture (*ḥikmah al-ahkām*) may obtain security and protection for themselves, their families and goods by paying the *djizya*. This doctrine is founded on Koran ii. 191 where it is laid down: "Fight them, that believe not in God and the last day and who hold not as forbidden what God and His apostle have forbidden, and do not profess the true religion, those that have a scripture until they pay the *djizya* in person (ḥikmah al-ahkām). Relying on this passage the Fifth regards the *djizya* as individual poll-tax, by payment of which Christians, Jews, Magians, Sabians or Samaritans make a covenant with the Islamic community, so that they are henceforth not only tolerated but even have a claim for protection. Certain Christian groups, like the Nestorians and the Christians of Nubia occupy a special position and do not pay *djizya*. Only adult males in the full possession of their physical and mental faculties and having the *ḥikmah* to pay *ḥikmah* liable to the tax. Women, children and old men are exempted, as are if not waged in them. Blind men and cripples only pay when they are wealthy; poor men and beggars are not expected to pay. Monks are exempted, if they are poor, but if their monasteries are wealthy, the superiors have to pay the tax. Slaves also are exempted. Absence of this mild treatment of the poor and weak, there is a corresponding strictness with the wealthy and *ḥikmah* is to be taken that no one who ought to pay escapes. Collectors are therefore particularly warned not to levy round sums on communities on a basis of their numbers alone. How to deal with the tax in the case of a *ḥikmah* who becomes a convert to Islam, or one who dies in the current each-year is a question of *ḥikmah*.

The *djizya* should be paid in money but it may be paid in kind, e.g. in garments, cattle or even services that were, and still are, done for a natural death (*ḥikmah*), or *ḥikmah* legal payment; the proceeds of these sale may however be taken. The normal tax at first was 1 *ḥikmah*. This later became the minimum. In countries where the standard was a silver one, it was the equivalent, 12 *ḥikmah* for *ḥikmah* (q. v. p. 1041) in better circumstances the tax was raised to 2 *ḥikmah* or 3 *ḥikmah*, and for such a *ḥikmah* or 12 *ḥikmah*. According to Abd. Qasir, from whom most of these facts are taken, money-lenders, dealers in cloths, landowners, merchants and physicians were considered rich, while widows such as *ḥikmah*, *ḥikmah*, widows and *ḥikmah* were counted poor; he gives no *ḥikmah* of the middle class. If a man could not pay his *djizya*, he was not to be forced to do so by corporal punishment (*ḥikmah* exposure to the sun, working with oil) but only by imprisonment. According to the verse which introduced it, the *djizya* was to be paid "in submission" (*ḥikmah al-ahkām*), which *ḥikmah*, no doubt correctly, explained as to the dominion (*ḥikmah*) of Islam, which the *ḥikmah* were under Qasir, on the authority of this passage, demanded a very humiliating method of paying it and it is most probable

that the degrading prescriptions regarding dress etc. are only interpretations of this passage. The income from the *djizya* was paid into the state treasury (*ḥikmah al-ahkām* q. v. p. 598 ff.) and with that from the *ḥikmah* (q. v.) the land-tax, formed the revenue from the *ḥikmah* (q. v.) which belonged to the whole community.

2. The History of the conception of *djizya* in Practice.

Djizya originally meant the collective tribute levied on conquered lands. The Arabs everywhere left the administrative conditions which they found, unchanged and regarded the revenues of the provinces as their *djizya*. The distinction which later became clear between *ḥikmah* as a poll-tax and *ḥikmah* as a land-tax did not at first exist. Some authorities frequently speak of a *ḥikmah* as a poll-tax and a *ḥikmah* as a land-tax. The revenue from the *ḥikmah* is even quite exactly called *ḥikmah* in allusion to the passage quoted from the Koran. For example, in the Egyptian papyri of the first century A. D. besides the *djizya* (*ḥikmah*) as the principal tax in gold, only the payment in kind is mentioned, which cannot be dismissed here. According to the Arab view, this *ḥikmah* was a poll-tax; for on the conclusion of treaties of occupation, a hypothetical number of inhabitants and not the area of arable land was taken as the basis for estimating the tribute. Now a poll-tax existed before the conquest of the conquered lands, Sassanian and Byzantine (*ḥikmah*, *ḥikmah*) but the *ḥikmah* source of revenue and hence of the tribute was the land-tax, which bore the Aramaic name of *ḥikmah*. This term was identified with the Arabic *ḥikmah* in *ḥikmah* (Koran, ii. 191, *ḥikmah*) and from the 'Abbasid period was in general use in the non-Arabic provinces also *ḥikmah* = 'revenue', 'income from land-tax' is interchangeable with *ḥikmah*, even in the oldest literature that has survived to us. If it was the income from the tribute that was emphasized, it was called *ḥikmah*, but if one were thinking more of the tribute paid by those who had been conquered by Islam, the *ḥikmah* was probably *ḥikmah* was used. With the consolidation of Arab power *ḥikmah* gradually became the term applied to the land-tax, while with the gradual conversion to Islam of the subjected peoples came to be levied on Muslims also, and then lost its tribute (*ḥikmah*) character. The *ḥikmah* *ḥikmah* was replaced by the individual poll-tax which Islam found already in existence and which was of course levied on non-Muslims only. In the early literature and in Egyptian receipts for the payment of the poll-tax the term *ḥikmah* (plur. *ḥikmah*) was used, which became synonymous with *ḥikmah*. This *ḥikmah* or *ḥikmah* was counted *ḥikmah*, of this or that year, because the total income from the *ḥikmah* was also called *ḥikmah* (cf. *ḥikmah*). Thus in the course of a century and a half more the terminology of *ḥikmah* and *ḥikmah*, although the Fifth seems there as having existed from the beginning.

On the practice in ancient times we really have only satisfactory information as to the custom in Egypt. After payment one was given a *ḥikmah* count the work, but the Coptic Muslims introduced regular receipts called *ḥikmah*. Numbers of these have survived but they have not yet been thoroughly investigated. Egypt is said to have had levied on it at the conquest a tax of 2 *ḥikmah* a head and as a matter of fact according to the

(1822), p. 75 et seq.; H. Bacht, *Reizen en Landsovertochten*, p. 447 et seq., Norderhol, *Schieda und Soenda*, Chap. 2, *Soenda*, *De Oost-Indische Tijdschrift*, 1879, p. 80; de, *Atina* (Lampang 1884), p. 122—176; G. H. Hamacher, *Vergesamte Geschiedenis Soenda* (transl. by Setzer, at Lankum, Batavia 1903, 3 ed. 1912).

DJOKYAKARTA or Djokya, also Yogyakarta, the name of a sultanate in the centre of Java, with an area of 565 sq. m. and in 1905 a population of 1,100,814. Muslim Javanese, 5360 Chinese, 550 Arabs, 86 other Asiatic foreigners and 2340 Europeans; it is also the centre of the sultanate (including this sultanate and of the capital of both (1905: 79,567 inhabitants).

Djokjakarta, with the principalities of Paku Alam, Surakarta and Mangkunegara, forms the so-called "Vorstenlanden", all that is left of the once great Javanese kingdom of Mataram, which arose (c. 1500) out of the ruins of the Hindu kingdom of Majapahit, which was destroyed by the Muslim rulers in the early 16th century. Under Surong Pajene in the first half of the 17th century, it had extended over almost the whole of Java. Civil wars about the succession to the throne, the intervention of the Dutch East India Company and of other allies in 1677, like the Malacca and Makassar, finally brought about the ruin of the kingdom and left it a dependency of the Netherlands. In 1755 it was divided into Djokjakarta and Surakarta.

It may be taken as typical of the despotic monarchies which used to exist in the Indian Archipelago, where Hindu influence had made itself strongly felt.

The Sultan grants the land to his subjects for cultivation on payment of a tax (*padik*) of half the rice produced from the irrigated fields: from the middle of the 18th century on, when was also paid a third of the rice from dry fields and of other produce. The ruler had further the right to levy taxes arbitrarily on the occasion of a birth, christening, marriage, death, or the building of a house etc., in his family (*sakda suraw*). Usually the people were obliged to render personal service to him (*gajawana*). The holders of appointments receive from the rulers along with the land, the right to raise those taxes from those who live on it.

The government was carried on in name of the Sultan, by a regent or *pangreh*, who in Djokjakarta has always borne the title *daulat*. He is appointed by the Sultan with the approval of the Dutch authorities, confirmed and paid by the latter. With the officers of state (*patih*) outside the palace or royal town he forms the *kepatihan* or governing body and is the second in the kingdom. The crown prince, whose title is *pangreh adipati* forms with him the *kepatihan* in the palace, which the members of the royal family has authority over. They live in the royal town, the *kraton* of the Sultan, which is surrounded by walls. The third governing body in the state is the *pengantun* or Muslim clergy.

In terms of the treaty with the Dutch government, the political power of the Sultan has been transferred to the Dutch authorities. Besides its political constitution as a sultanate divided into three main divisions, the present arrangement

of judicial institutions in the Sultanate best emphasises this fact. In 1839 a supreme court was instituted with the Dutch Resident as president and the Regent and other high Javanese officials as members; the powers of the previously important native *Samaru* (court of the clergy) and *Pradik* (Criminal Court) were transferred to it. In the same year a court for Europeans was instituted with the Resident as president and European members. The third native court, the *Datara*, for civil cases and disputes with natives, survives in Djokjakarta to the present day. In 1903 the administration of the penal code in Djokjakarta exclusive of the *kraton* and in the residences outside the "Vorstenlanden", has been organized and thus transferred to European authorities.

In Djokjakarta as well as in the other "Vorstenlanden" we find the typical Javanese and his society; on the one side is a highly developed aristocracy around a royal house from which it has sprung and on which it is still quite dependent as a ruling official caste, on the other, the poverty-stricken masses, an agricultural population on a very low level, which regards the class that exploits it with awe and reverence. The most remarkable feature of Javanese society is the strict formality, observed in the smallest detail, which marks the intercourse of the latter with the former in all affairs. As a result of their environment, the parasitical nobility has not developed any serious conception of life nor any kind of activity but only the tendency to satisfy their passions; there is no inclination among the down-trodden and exploited people to raise themselves to a higher level; they are content if they obtain, by legal or illegal means, the necessities for life, festivity, opium-smoking and gambling. As elsewhere among the native population of Java, society here is entirely ruled by its beliefs. But it is notable exceptions, qualified by Hindu and Mohammedan ceremonial, that guide the Javanese in his daily life. The practice of *halal* teaching in the "Vorstenlanden" and in Djokjakarta has the following peculiarities: the ordinary Javanese does not adhere strictly to his religious duties with regard to *halal* (permitted) and *haram* (forbidden) and the demand that assemblage in the mosque, the call to prayer does not involve compliance of the prescribed *adzan*, but also of the beating a *gong* drum (*gong*) in the outer gallery of the temple; there are no minarets in Djokjakarta. This sultanate is one of the areas where *halal* and *haram* are rarely and very irregularly paid. Feasting is an extremely practiced by the masses and only observed by the devout and the *ulama*. The *padik* however, has a great attraction for them, and many from Djokjakarta go to Merak without seeking that their families can obtain with them.

In Djokjakarta also the circumcision of boys and girls is regarded as the first duty of a Muslim.

In the "Vorstenlanden", including Djokjakarta, the great festivals of Mawlid, 'Id al-Fitr and 'Id al-Azhar (*raja*, *raja*, *raja* and *raja*) are observed, more than in the rest of Java, with ceremonies and rejoicings. The first two derive their importance from the fact that the Sultan and his family receive their land-tax (*padik*) then. For six days before the *gong* drum music is played on the *gong* and religious music (*halal*).

and) take place. The *gandig* *gandig* is regarded by Europeans as the Muhammadan New Year and visits of congratulation are paid.

In the nights of the 21st, 23rd, 25th, 27th and 29th *Kamulan*—religious meals (*konfimen*), with recitations of the Kor'an, are held in a spirit of rejoicing even in the little villages.

Bibliography.—Cf. the bibliography in the article *Kartakendin in Nepal and Nepal India*, further P. J. Veth, *Java* (14 ed., 1875—1882; 2nd ed., 1896—1907); J. W. Voerman, *Beziëgingen der Oudheden naby de grenzen der residentie Soerabaja en Djogdjaharta* (1891); P. J. F. Loew and C. R. de Kieck, *De Java-Expeditie van 1845—1854* (1894—1909); P. J. F. Loew, *De derde Java-Expeditie Soerabaja-Expeditie* (1766—1775) (1889). (A. W. Nieuwenhuis.)

DJOLOF (Djolof) was the name of a kingdom, that no longer survives, which included the modern Djolof, Walo, Cayor, Baol, Sine, Salum, Kine and provinces of Kaolack adjoining the coast of Fouta.

Walo & ~~Walo~~ of the language spoken in these districts and also of the people who speak it.

The modern Djolof (14°—14° N. Lat., 14°—16° W. Long. of Greenwich) is bounded on the north by Diar and Fouta-Toro, in the east by Fouta and Bondu, in the south by Sine and Niamou, in the west by Diambour, Baol and Cayor. Djolof has no river which its boundaries and is one of the most sparsely populated districts in Senegal; but it possesses fine pastures and groves of guinea. It has always been a place of refuge for agitators and rebels who, when defeated and expelled from their own country, find an asylum here. Tradition tells of a pious Muslim named Bokhar (Abu Bakr) a *Qa'ir*, also called Abu Bakr, of the family of the Prophets, who came from Mecca about 600, settled in Senegal and preached Islam. He married the daughter of the *Siaka*, Fallata Sal, who bore him a son Ahmadu, who afterwards became ruler of the great kingdom of Djolof under the name Ndiallanc Ndaye (1212—1236). From him was descended the ruling family of Djolof and the title *Bar du Djolof* remained in it for three hundred years. The dissolution of this kingdom is placed about 1566. Long before this however, Europeans had become acquainted with Djolof. In 1482 Pêre Fernandez discovered the river Senegal and captured four Walo, whom he brought to Lisbon. Ca da Mosto, who resplend the *Siaka* (Marrakech) in 1483, gives a detailed account of the king of Senegal, *Siaka* (Bar du Djolof), of the religion of the negroes, their manners and customs, and the products of the country; as to the *Siaka* and *Barboz* (of Sine), he tells us that they were beyond the authority and realm of the king of Senegal. Legend agrees with the Portuguese historians regarding Amiri Diolan, brother of the *Bar du Djolof*, who went to Portugal in 1482.

The first mention of a French voyage to the mouth of the Senegal is in 1558, when traders from Dieppe were very well received by the Senegalese. From 1638 dates the first permanent French settlement at the mouth of the river. Lamoignon tells that an ambassador from the *Diola* and another from the *Bar* were received there and that French boats used to go for timber in the kingdom of *Siaka*. The arrival of the *Diola* and the *Bar*. Later in 1677, Lamoignon

signed treaties and concluded treaties with the chiefs of this country, by which France was guaranteed, on payment of customs, a monopoly of trade in those regions. Two years later, he advanced into the interior, forced the chief of the *Diola* to sue for peace and compelled the *Diola* of Cayor to accept his terms; he imposed new treaties on these chiefs, which assured to France possession of, and sovereign rights over the coast between Cape Verde and the *Guinea*, for 6 leagues inland, as well as a monopoly of trade, without paying customs. About 1682, Lamoignon gives some details of the Walo, their occupations and their dealings with the Arab merchants.

In 1685 La Caille was visited by the chief of the Walo; in the following year, he sent his agents to make a treaty with the *Bar du Djolof*. At this time, he tells us, the *Diola* had taken advantage of the chaos, reigning among the Walo, to kill the chief, and drive the *Diola* and *Bar du Djolof* from their dominions; the Walo however, ultimately succeeded in driving the *Diola* of the Moorish yoke. In 1701, by order of the Senegal Company, *Bar* again began negotiations with the *Diola* of Cayor. Adamson's journey occupied the years 1740 to 1755 and, after spending five years in Senegal, he brought back a mass of documents which he used for various works. Ponce de la Rivière in 1763 and 1765 negotiated the creation of the peninsula of Cape Verde with the *Diola*; in 1785, M. de Koyentigny signed a treaty of alliance with the *Bar du Djolof*. In the following year came to an agreement with the *Diola* of Cayor, by which in consideration of an increase in the customs the latter renounced all claim to the coast; the creation of Cape Verde was renewed in 1787 under the governorship of Geoffrey Villeneuve, who in the year visited Cayor, Djolof, Baol and Sine. Roubili had made a journey through the lands of Cayor and Djolof in the preceding year. In 1819, Walo was ceded to France, but attempts to cultivate it failed, since 1861 farmers began to develop the cultivation of cotton in these lands. Lamoignon arrived in Senegal as governor in 1854. In 1855 and the three following years he visited a number of *Bar du Djolof* and their allies, the *Diola* and Walo; in 1858 the *Diola* and the *Bar du Djolof* and for peace in 1856 Lamoignon subdued the *Diola*; but in 1859, after several public measures, he signed treaties with the kings of Baol, Salum and Sine. The French had not yet made any treaty of peace with Cayor. A desire to protect traders and to establish a telegraphic line between St. Louis and Kaolack led them in 1859 to enter into negotiations with the *Diola* *Diola*. At his successor Makoula repudiated the agreement, *Bar* was disposed in favour of Makoula whom the chiefs of provinces, including Lat-Dior, recognised as *Diola* of Cayor in 1861. Lat-Dior however soon afterwards collected his adherents and attacked Makoula; force had to be used to defend the *Diola* elected under French influence. Lat-Dior was defeated in several engagements; in 1862 driven out of Baol and then out of Sine, he took refuge in the *Bar* country and found an ally in the chief Makoula. The incompetent Makoula was deposed and the governor of Kaolack invested with the green mantle chiefs chosen by the French in Cayor, but new difficulties arose with Makoula, then with Ahmadu Shakh and Lat-Dior.

In the reign of the *Dur du Niger* Bakay Toun Bhehky, a paramount of Fula, called Saka, ranged the eastern provinces of Haubi; at the request of Lat-Dior, he invaded Djolof in 1803. Heated the *Nor* at M'pessa and threatened Cayor; his army was routed near Niogo, in 1807, while about to invade Sine, he was defeated and slain at Niogo.

Hardly had he disappeared, when the Tiguas chief Abimadu Shakh made an alliance with Lat-Dior and attempted the invasion of Cayor, their followers were defeated at Logo in 1809. In 1817, the government of the colony recognized Lat-Dior as *Dur*. When Abimadu Shakh with his Tiguas again invaded Djolof and Cayor, an expedition, supported by Lat-Dior's army, routed the Mansa's army at Blandi and he himself was slain at Coki in 1825. At first relations with Lat-Dior were quite cordial, but in 1832, the construction of the railway from Dakar to St Louis raised new difficulties. Lat-Dior, having shown signs of hostility, was proclaimed deposed along with Samba Lamine, whom he had elected *Dur* in his place. Through French intervention his nephew Abimadu Nigone Fall was recognized as *Dur*; Samba Lamine attempted to defend his claims but was defeated; but as Abimadu Nigone had not been able to win the sympathies of the people of Cayor, he had to abdicate and Samba Lamine succeeded him in the meanwhile the Dakar-St Louis railway was completed. In May 1880, a dispute broke out between the *Dur du Niger* 'Ali Bari and the *Dur*; their armies met in Djolof and 'Ali Bari was victorious. The governor lent a heavy hand on the *Dur*; his life constant; Samba Lamine refused to pay and rebelled; he was killed at M'pessa.

Lat-Dior claimed the succession and attacked a detachment of Spanish at Fekkele he was slain in the battle that ensued. In consequence of his action, Cayor was divided into its provinces and in 1880 finally entered a period of peace and prosperity. French intervention had to be equally effectively enforced in Haubi and Sine. The deposition of the *Dur* of Haubi in 1890 and the disarmament of the Fulas in 1891 definitely established French authority in the region which was divided in 1893 into two provinces. In 1894 on the death of their *Dur*, Sine and Saloum also were divided into two provinces under French control.

At the present day the Wolof constitute the predominant element and by far the largest in point of numbers (last census, 107,250) of the population of Senegal in the north in Haubi, where they form almost half the population, their neighbours are the Toucoules. In compact groups, whose unity is hardly affected by the presence of a number of nomadic Fula tribes, they occupy Walo, Djolof, the countries formed on the dismemberment of the ancient Cayor kingdom and the Atlantic shore from Dakar to the Cap-Haï. In most of the parts on the Senegal and the Niger there is a quarter of Wolof tribes.

The Wolof are tall in stature (average is 5' 8"); their skin is an ebony black with a bluish tint except the palms of the hands and the soles of the feet and the inside of the limbs, and the head of the neck which are somewhat lighter. The skull is dolichocephalic, the index being 70 in the male and 73 in the female, and the orbital especially 149.5 (Mortensen); and the prognathism often very marked. Their hair is thick

and woolly, the lips thick and the incisors almost vertical; the teeth are immovable and the hands long; but the lower limbs are thin, the calves little developed, and the instep almost non-existent. The Wolof woman is also tall (average 5' 4"). In her the spine is very curved and the breast pendulous; on the whole her thicker lips, darker nose and protruding lower jaw render her an inferior type to the man.

Arms and weapons are very common; these are various from the Korfa enclosed in a leather case, or sometimes a piece of cloth, over which magic words have been repeated, placed in the butt of a bow or in musket-shells, lances, etc. He who wears one is safe from the malice of sorcery, from sorcery, from the evil eye and need not fear bullets or evil incantations, while he can become a good shot. The women want them, real or imitation, in their hair, as ornaments.

The Wolof live in huts in the form of a beehive, the lower part, which is cylindrical, being made of reeds (Djolo) or clay (Walo); the conical roof is of reeds. The only opening of the slope; sometimes however, there are windows of the size of a man's hand enabling one to see what happens outside. The cottage is divided into two parts by a wall of earth or reeds; in the first apartment the occupants eat, sleep and receive their visitors; the other apartment is used as a kitchen and during the wet season as a kitchen. One family occupies several huts, which are usually grouped at a corner of an enclosure (dara) surrounded by a hedge of irregular shape of branches, reeds and posts; in another corner a very small but forms the henhouse; at a little distance are pens in which the cattle are tethered; the doors of the Wolof are usually grouped so chance directs and not according to the wishes of inhabitants; at the entrance or in the center of the village is the palaver tree under which the business of the village is discussed and idlers come to smoke and chat. The furniture includes the bed, which varies in shape, wooden boxes, trunks in which clothes and objects of value are kept; on a table are placed the calabashes for milk; arms are hung on the walls; in the second apartment are the wooden mortars and pestles for grinding millet, calabashes, a few earthenware pots and mats. The Wolof live chiefly on millet; they eat it cooked in water (gued), or after pounding it, the women make bollees (derra) or soup (laga) of it; these are also made of maize or rice; earthenware are eaten raw, boiled or roasted; potatoes, manioc, the fruit of the baobab are also eaten; in Walo, a good deal of fish is consumed.

Millet is the staple food grown by the Wolof; the principal article of export is the earthnut (in 1910: 227,300 tons). The *Walo*, manioc, and vegetables grown are consumed in the country; the Wolof country also yields a small quantity of rubber, which comes from the Niayes country, and some gum.

The Wolof are not cattle-rearers; they are fairly skilful smiths, cobblers and weavers etc. When a woman is enceinte, she covers herself with *gala* to protect herself against magic; as soon as she feels the pains of travail, all the men and male children are sent out of the house; the woman shuts herself up with her mother and experienced women friends in the hut, which is kept dark; no midwife is employed; the birth

taken place in a crouching position; the umbilical cord is broken and not cut with some sharp instrument. The young mother only takes light food (milk, rice); for seven days she does not appear in public or make hot toilet. On the seventh day after its birth, the child is given a name and its bath is not for the first time; a feast is held and presents made to the child and the mother.

Among the Wolof only the boys are circumcised. The rites are less strictly observed than among the Fula for example. This circumcision may be performed twice a year; it is performed at a relatively early age (10 to 12 years); the operation is performed in the village itself, the operation is not necessarily a public one; a youth, nor is the newly circumcised boy forbidden to enter the village etc. During the operation, which is performed in the morning, dimly before sunrise, the boys join not betray the slightest sign of pain; experienced individuals bindage them; then all hurry out the village and take a long walk in the country. On their return, the people of the village come to meet them and clothe them in the *bañ* worn by circumcised persons, a long shirt of black cloth with a white seam at the foot of the sleeves and a head-dress of black cloth tied round the neck. A piece of unbleached cloth thrown over the shoulder is used to heat off those who come too close; they are all furnished with a stick with which they chase the birds which the newly circumcised are allowed to kill and take away. Till they recover, they eat and sleep with a guardian who watches carefully that they all begin and finish a meal at the same time. He forces them to take many baskets of coarse millet (*niññ*) *niññ* makes them dance and sing; every week these boys are motion outside the village. When completely cured, they put on a head-dress higher than the first, but they only discard their *bañ* long after their recovery; this *bañ*, in which the prepupa that has been cut off, is kept, is used as a *gris-gris* and protects from bullets.

Marriage takes place between people of equal status; a man may take a wife from his caste or from a lower. Marriage is preceded by betrothal (*kañ*); when the *niññ* is ready, the girl goes there accompanied by her girl friends. At the door of her *niññ* abode, the husband's sister offers her millet-sheeds tobacco and pistachios.

Polygamy is regulated by the Kor'an; the first wife has authority over the others, and is head of the household; questions of divorce are laid before the *qadi*; according to the *qadi* is decided, the wife gives up or keeps the dowry *gand* by her husband.

When a Wolof dies, his body is washed, then wrapped in a piece of white cloth; the internment takes place almost immediately after death. The grave, which is very narrow, is dug by those present, who are careful not to reopen an old grave; the body is placed in it on its right side; graves are turned towards the east. On leaving, the mourners are careful not to turn back. Seven days later, the family prepare *niññ* for distribution to the poor and to the pupils of the Kor'an schools, who pray for the deceased.

A woman, who becomes a widow, wraps herself from head to foot in a black cloth; she wears this single garment without washing or changing it and paying the least attention to her toilet for four months and six days, at the end of this

time, she goes out of the village by night, casts off her garb of mourning, washes herself and puts on new clothes. A widow does not wear mourning.

The unit of society is the family, i.e. a group of individuals having a common ancestor. Descent may be traced through the male line (*gand*) or the female (*niññ*). Each *niññ*-family has a name but the Wolof call themselves and salute one another by the clan-name they receive from their fathers.

Besides this division by families, there is a classification by castes; the first, and the largest in numbers, is that of the *freemen*, or *freemen*, who were divided politically into nobles and commoners; next comes the caste of *ministers* which is chiefly composed of artisans, smiths, goldsmiths, tanners, cobblers, musicians and singers, weavers, makers of boats and wooden vessels and lastly the *griots*, the most despised of all. The *griots* were on the lowest rank of the social scale.

There was a hierarchy among the noble families, some furnishing the chiefs of districts, others the chiefs of provinces, the directors of kings. To be eligible for election as *chief*, a man had to belong to the royal family in the male line and to the mother's to one of the three princely families. In *Diolof*, rights were only transmitted to the male line while in *Sine* and *Saloum* power remained in the hands of a family by female descent.

The Wolof language is spoken in *Diolof*, *Walo*, *Cayor*, *Bole* and *Sine-Saloum*; it is the language usual in commerce throughout Senegambia. Many of the Fula of *Diolof*, of the Moors of *Walo*, of the Serere of *Sine* and of the *Jaobe* speak it also; the Wolof and Serere have a connecting link in the language of the *Fula*.

The sounds *h*, *g*, and *z* of *Fernand* are not found in Wolof nor the separated clicks peculiar to the Serer and Fula languages. *f* and *s* are usually palatal, *h*, *z*, *g*, *z* may be nasalised; *t* and *d* are also found occasionally.

The conjugation of the verb distinguishes the principal tenses, past, present and future but has very few secondary voices. The use of various moods, and the many derivatives from the nouns give the Wolof language considerable wealth of expression and a certain energy.

The Wolof employ a quinary notation. Their literati are fond of talking Arabic, and can express themselves more or less purely in literary Arabic.

*The *Diolof* must have converted the Wolof to Islam, partially at least, at quite an early period. In the 13th century, *Ca da Mosto* found their chiefs following the Muslim faith which however they soon lost through contact with Christians. Nevertheless the knowledge of one God, whom they called *Falla*, was wide spread among the masses who remained heathen; the pagan Wolof only revered their family spirits (*niññ*), whom they regarded as intermediaries between them and this distant God.

Although they had relapsed into paganism, the rulers of the lands on the Senegal appear to have always been very tolerant to Muslim, even giving the *Muslims* concessions, in which they could settle and form communities which often took their name. The *loquacious* *niññ* of *freemen*, exploited by the warlike and pagan *Tiedou* abandoned *felah* slowly before the *senegalese*

count: we know with what repugnance Fat-ḥim adopted Islam. There are 3000 Catholics among the Wāḥi, they are particularly numerous in Gūḥ, Dabur and St. Louis. At the present day, the great majority of the Wāḥi are Muslim, to each village there is a place reserved for common prayer (*ḡāḥa* = *ḡamā'*), and one or more *Masjids*, generally Wāḥi in *ḡamā'*. The Muslim Wāḥi are very strict as regards fasting and fasting; they observe the fasts of *Tashrīq* (*ḡamā'*), and of *ḡamā'* (*ḡamā'*); Jewish rites may be traced in the festivals that have supplanted pagan feasts. The Muslim Wāḥi readily join religious brotherhoods, while the *ḡamā'* are mainly *Tiḡāni*, the Wāḥi are on the whole *Kāḡāni*. It is among the Wāḥi of *ḡamā'*, *ḡamā'*, *ḡamā'* and *ḡamā'*, that *ḡamā'* *ḡamā'*, the head of a nucleus was recently founded, has found some of his adepts, the *ḡamā'*.

Bibliographie: Le P. Labat, *Nouvelle Relation de l'Afrique Occidentale* (Paris 1728, 3 v.); Gaidou, *Journal de Voyage en Afrique* (Paris 1751, 2 v.); Vol. II, Ch. 101—102, *Atome de la Côte d'Or*, *Relation de Voyage à la Côte d'Or* (Paris 1805); Wahlenberg, *Recherches sur l'Afrique* (Paris 1811); Boissier-d'Audoubert, *Les populations de la Sénégambie* (Paris 1879), Ch. 1; Boissier, *André Boissier sur l'Origine de la Colonne française du Sénégal* (Paris 1874); P. D. Ballat, *Recherches Sénégalaises* (Paris 1893); Jannet, *Le Sénégal et son Dynastie* (Bull. Soc. Géogr. de Paris, Vol. VII, p. 24, Paris 1885); Gaidou, *Recherches sur le Sénégal* (Paris 1870) (Paris 1910), Faidherbe, *Le Sénégal* (Paris 1894); Faidherbe et Paul Hulin, *Le Sénégal français* (Paris 1895); Henri Ladeu, *Légende et coutumes sénégalaises* (*Revue d'Éthnographie et de Sociologie* 1912, no. 3, 4 (Paris 1912)); Faidherbe, *Les Nègres de l'Afrique occidentale* (Paris 1894); *Annuaire Sénégalais de 1895 à 1896* (Paris 1895); *Annuaire du Gouvernement Général de l'Afrique occidentale* (Paris 1912); O. Lanne, A. Chavallier, A. Chigny, P. Rambaud, *Le Sénégal* (Paris 1900); A. Robet, *Grammaire de la Langue Wolof* (St. Joseph de Ngazun 1899); J. Dard, *Grammaire Française-Wolof* (Paris 1899); Dard, *Grammaire Wolof* (Paris 1899); Ballat, *Grammaire de la langue wolof* (Paris 1898); *Les missionnaires du S. Egypte*, *Dictionnaire Wolof-Français* (St. Joseph de Ngazun, 1879) et *Revue de l'Afrique* (Dakar, 1899); *Spektrum Grammaire de la Langue Wolof* (St. Joseph de Ngazun 1888); Clavel, *Bibliographie des Ouvrages relatifs à la Sénégambie* (*Revue de Géographie* 1890-1891). Additions have been made by Chavallier (*Contrat de l'Afrique* 1893).

QUBAIL, a town on the coast of Syria between Latakia and Hama. The modern holy city of Adana had lost much of its importance, by the time it was conquered by Umayyad and Abbasids, the name of Abu Sufyan. It was incorporated into the *ḡamā'* of Damascus and like the other coastal towns had a small garrison till the Fatimid period and was the home of a number of Muslim scholars. In 1105 it was taken by the Crusaders, and in the next of a *ḡamā'*, until the king of Jerusalem, Qubail regained a certain importance; its little harbour was restored and the strong

fortress built, the remains of which still show the administration of the ruler. Qubail was captured by Salih al-Din, but restored to the Frank by the *ḡamā'* in payment of 2000 *ḡamā'*. Apart from this brief interval, the town has always been under Muslim rule, but it has never been played a part in history and its importance has gradually diminished. At the end of the 12th century, it passed with the lands attached to it, into the hands of the Banu Hamud the Muzahid family, calling in Lebanon, who remained in the 13th century, when it had sunk to be a wretched little village. Since it became the seat of a *ḡamā'* in the autonomous district of Lebanon, it has become a little better; but as it has no harbour and the district around it confined and unproductive, it can never attain any considerable development. The population is about 2000, almost all of whom are Maronite, except a few Muslim families.

Bibliographie: Yāḡū, *Al-Djubbāi* (at Wāḡ), II, 32-33; Ibn Khayyāḡ, *ḡamā'* (at Wāḡ, Latakia), p. 196; Ibn Khayyāḡ, *ḡamā'*, p. 17; Bakhārī, *ḡamā'*, p. 126; Kanan, *ḡamā'* de *ḡamā'*, p. 164; Tawḡ al-Shiddāḡ, *ḡamā'* al-Djubbāi p. 166-167.

QUBBĀ (A.), in Egypt *ḡamā'*, a garment of Syrian origin, with narrow sleeves (*Bakhārī*, *ḡamā'*, *ḡamā'* by Haddad and Marḡal, II, 321), sometimes lined with cotton, worn under the *ḡamā'* (p. 17). In Egypt it was worn over the *ḡamā'*; it was a long robe with short sleeves, worn in winter with fur. In Spain, in the transition period, *ḡamā'* of book silk were worn. In *ḡamā'* the garment, which is made of light cloth or silk, is worn over the *ḡamā'*; during the hot season it is thrown over the shoulders. Women wear a *ḡamā'* of cloth, velvet or silk, embroidered with gold or coloured silk, narrower than the man's. The word has passed into the Romance languages: Spanish *ajuba*, Italian *giuppa*, French *jupon*.

Bibliographie: K. P. A. Dony, *Notes sur l'Égypte*, p. 107; Lave, *Modern Egyptians*, I, 41; Hurekhardt, *Travels*, I, 335; *ḡamā'* de Chavallier, *Kani* (in the *Description de l'Égypte*, VIII, 113).

AL-DJUBBĀI, Abū 'Alī Muḡammar b. 'Aḡā al-Warrāḡ, a native of Qubbā in Khuzistān, one of the leaders of the Mu'tazilites. He studied with Abū Yaḡūb Yūsuf al-Shayḡīn, the head of the Baghdad school of Mu'tazilites and afterwards became one of the chief champions of this school himself till his death in 303 (915-916). He composed a work on the fundamental doctrines *ḡamā'* and wrote polemics against al-Balāḡī (q. v.), al-Nazzām (q. v.) and others. He also often disputed with his pupil al-Aḡḡā, who, when he had abandoned Mu'tazilite doctrines, published several pamphlets against his teacher (given in *ḡamā'* *ḡamā'* *ḡamā'* *ḡamā'*), notably a refutation of al-Balāḡī's work on the fundamentals. No trace of these works has survived, however, nor of al-Balāḡī's commentary on the *ḡamā'*, which he wrote in the dialect of his native town (Qubbā), and whose text is now in a deplorable condition on philological grounds.

Even more renowned than the father was his son Abū al-ḡamā' al-Warrāḡ, who died in 321 (933) and whose followers are known as

Kahghamīya. Another name for them, given by al-Bughdādī, al-Dhahabīya, see above p. 936b, seems rather to be a term of reproach and is less usual. One of them was the celebrated Rūyid vizier Ibn 'Abd al-Qāṣ, so that at that time almost all Mahādites bore the name Abū Ḥāshim as their Shāikh. Only the titles of his works have survived, but we know his views fairly accurately through the polemic agnosts: them by his opponents. His theory of conditions or modes has particularly contributed to make Abū Ḥāshim's name celebrated. We cannot go fully into the doctrines of the al-Djubbāt, father and son, here, and must therefore refer the reader to the *Bibliography*; it may be sufficient to note that al-Djubbāt regarded the attributes of God, as identical with his being and, in consequence, practically denied their existence. Abū Ḥāshim sought to reconcile this teaching with orthodox doctrine, by explaining these attributes as conditions (ḥālāt), by which he meant qualifications, which were neither the essence of things, then the more or less separable accidents and therefore play a part not only in the conception of God, but in the domain of universals also. He believed that, by this explanation, he not only restored the unity of the divine being, but also justified speaking of the attributes of God, in as much as the words are nothing essential but simply conditions of phenomena, but his opponents were not satisfied with this compromise between being and not-being.

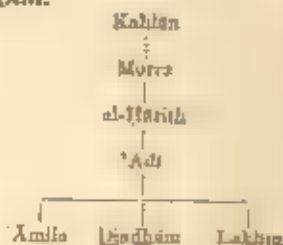
Bibliography: p. 41: Kocaoglu, *Zamān al-Ḥakīm* in the *Wakā'if*, *Zeitgeber*, für die Kunde der Morgenl., iv. 224; Ibn Khallikān, *Wafayāt* (ed. Wastenfeld), No. 393, 618; Arnold, *al-Afḥāṣīyah*, p. 45 et seq.; al-Shahrastānī, *Alfak* (ed. Curzon), p. 34 et seq.; al-Bughdādī, *al-Farq bain al-Dīnīyah*, p. 167 et seq.; Sierier, *Die al-Dhahabīyah*, p. 22 et seq.; Sierier, *Die al-Dhahabīyah* in the *Zeitgeber*, der Deutsch. Morgenl. Gesell., lxiii. 308 et seq.; Ja, *Die philosoph. Systeme der spekulativen Theologie im Islam*, v. 352 et seq., 403 et seq. (where further references are given).

DJUBBĀLA The tribe of Djubbāla were one of the 70 Sanhājīya tribes who were the Ithnāshī. They lived west of the Lemtūna in the western desert on the shores of the Atlantic Ocean near Angoua and Cape Blanc. Djubbāla, Yahyā b. Ibrahim, while returning from the Hajj, induced the reformer Ya-Sin to settle in this district. His reformed Islam was forced upon the Lemtūna tribes, more particularly the Djubbāla (Jaia: 432 = Oct.-Nov. 1040). But on the death of Yahyā b. Ibrahim they refused to recognise the spiritual authority of Ya-Sin so that he had to retire to the adjoining Lemtūna tribes; in Muharram 448 (March-April 1056), to the number of 30,000, they besieged an Almoravid general Yahyā b. Umar in the Djebel Lemtūna and in the same year drove him with a large number of his followers to Tabaristān between Yabūn and the Djebel Lemtūna. They were probably subjected by Abū Bakr b. 'Amar, Yahyā's successor, about 493 (1062), and, with all the *ḥāshīyah* Sanhājīya, passed under the rule of Yūsuf b. Tashfin, the first Almoravid Amir. They shared the fortunes of this dynasty and since then their name has disappeared from history. They have been identified as the Gumbul of ancient writers.

Bibliography: al-Bekā, *L'Afrique* (ed.

de Blacq, Algiers 1897), p. 164, 172; Vivien de S. Martin, *Le nord de l'Afrique sous l'empire* (Paris, 1863) p. 124—130; Ibn Abī Zar, *Diwan al-Ḥikm*, ed. Tornberg (Upsala, 2 v., 1843—1846), Vol. I, p. 76—80; Ibn Khallikān, *Wafayāt* (ed. Sierier, 1784 & n. 7 v.), Vol. II, p. 182—183; *al-Fihrist al-Mawḥiyya* (Tunis, 1739 & n.), p. 5, 9. (RENT BASKET.)

DJUDHĀM.



The above is the traditional genealogical tree of Djudhām, the eponymous ancestor of the Banū Djudhām. Djudhām is only a nickname, his real name being 'Amr. He was the brother of 'Amila and Lakhm; i. e. in the first century A. H. these three tribes were believed to be very closely related. By this time the Djudhām had abandoned the Lakhm. Their Yamānī descent was not so readily accepted. Mayr and some particularly the Banū 'Amr b. Ḥusayn claimed Djudhām as a Maḥāzīya tribe which had in early times migrated to Yamān. Ancient verses are quoted in support of this. But even if we neglect the partiality of Arab poetry, all that can be deduced from these verses is the existence of friendly relations, possibly even of a *ḥāshīyah*. These discussions testify to the importance of the Djudhām. The great majority of the tribe itself claimed South-Arabian descent, which claim had perhaps an more substantial basis than the other view, but better corresponded to their political situation in the Sāsānīd period.

During this period, the Djudhām were really a confederation of nomads, occupying the deserts between the Euphrates, Syria and Egypt. In the north, they were bounded by the Banū Kalb, and on the Arabian side by the Medians territory; they were scattered throughout the Wādī 'Aḥṣā and around Tabūk and Alā; they were to be met with on horseback on the Egyptian frontier; their territory was undulating, of deserts, steppes, pastures, oases low and far between and including 'Amān, Ma'ān, Adhīm, Madyan and Ghazza. They made their living on the trade routes joining Arabiā, Syria and Egypt, as guides and caravan-leaders and levied customs and tolls for their services. The *Sira* mentions as belonging to them, a water-lugger named *Ḥāshī al-Salāl*, which has not yet been identified, and *Ḥāshī*, an extensive area to the northwest of Alā. They have been represented as descendants of the Midianites, but why not of the Nabataeans as they occupied exactly the same territory as the latter? The Midian tribe of Banū Naṣr is said to have broken off from them and adopted Judaism. This circumstance explains why this religion made converts among those of their clans, who lived near the Median territory. Their constant intercourse with Syria and Egypt had early conducted to the diffusion of Christian ideas among the Banū Djudhām. In the early years of the Hijra, we find them at the head of the *Murābiḥa* or Christianised Arabs, allies of the

munication, and conversion to Islam of the Nubian kingdom and thereby broke the strongest defence that the lands on the Upper Nile had against the invasions of the Arabs and Jakins. Since then we have been for centuries without any notice of them, but at the present day all the numerous Daggas (q. v., p. 561) tribes, i.e. the Semi-Arabs of the Fés and Wadai are still positive that they have a common bond in being Djulahnā. Neschigal is our authority for this important fact. It gives us a clue to understanding the mingling of races in the Eastern Sudan and makes it possible to trace to the present day the history of a tribe of whose existence we have evidence in pagan times.

Bibliography: All the authorities have been collected in my way: *Les Arabes de l'Ethiopie Sudan in the Sudan*, i. 135 et seq.

(C. H. READE.)

DJULAHNA, or **IGORANA**, the name of the Musalman ~~tribe~~, who form almost all occupational caste throughout Northern India, though they have also found their way to the cotton mills of Bombay. At the Census of 1901, their number was three millions, or nearly 1% of the total Musalman population, of whom just half were in the United Provinces.

Bibliography: Ridley, *Tribe and Caste of Bengal*, i. 348 sq. (Calcutta, 1892); W. Crooke, *Tribe and Caste of the N. W. P. and Oudh*, iii. 271 (Calcutta, 1896).

(J. S. COTTON.)

DJULAMERG (Djulastruk), the capital of the Sandjak of Bakkriz in the Wilayet of Wilis (pop. 4000, according to Culbert). The town is shut in by mountains and lies about two miles from the Zila. There are hot sulphur springs near it.

According to Andrews's view (see Paddy, *Watuwa*, i. 169; M. Hermann, *Bethlin*, p. 143), combated by Marquart, *Arabia*, p. 158 et seq., Djulamerg is the *el Djulamer* of the ancients. The village of Djulamerg gave its name to a Kurdish clan, on which see the Faql ~~tribe~~ el-Umar: *Kat. et* *Arab.*, iii. 317 et seq.

Bibliography: All Djulmer, *Djulastruk*, *Lebanon*, p. 205; Ritter, *Erdbkunde*, vi. 625 et seq.; Culbert, *La Turquie d'Asie*, ii. 528 et seq.; Binder, *Die Arabier*, p. 163 et seq.; *Geographical Journal*, xviii. 132.

DJULFA (Russian *Джула*), an ancient, once important town in Armenia, on the north bank of the Araxes, lying approximately in lat. 30° N., now belonging to the Russian government of Erivan. Shah Abbas I the Great (see above p. 2) brought about the ruin of the town in 1604 (1605) he brought the entire population (2000 families) which had ~~seen~~ his sympathies by expelling the Turkish garrison during the Russo-Persian war, to Persia, chiefly to the capital Isfahan and thereby introduced a new element into the population of his kingdom, of great value for their industrious habits. The Armenian town destroyed by Abbas I soon became utterly deserted and it was not till the beginning of the xviiith century that a few families settled among its ruins; at the present day there are only a few stone houses besides a few customs-offices inhabited by Russians and Circassians for Cossacks, as Djulfa is a station on the frontier on the southern (Persian) side of the Araxes to the Persian frontier and a *khân*. Considerable ~~part~~ of the town (including

20 churches) still exist; the large cemetery with its thousands of tombs of former inhabitants is celebrated. The remains of a splendid bridge, which is traced back to Roman times, may be mentioned; over it most of the traffic between Persia and Armenia (especially to Erivan and Tiflis) crossed the Araxes. To distinguish it from the Armenian colony in Isfahan, which also bore the name Djulfa, the original Armenian town is now usually called *Fiki-Djulfa* = *the bridge*.

The Armenian colony in Isfahan, *New Djulfa*, quickly developed into an important suburb with flourishing commerce and industries. There can be no doubt that the industrial, enterprising and wealthy Armenians laid the foundations of Isfahan's great trade and wealth. In their new home the Armenians enjoyed absolute freedom of religion; they built 24 splendid churches, three of which still exist. The flourishing period of this colony lasted a century after which its importance and prosperity gradually began to decline. At the present day the suburb of Djulfa, which has extensive gardens, has only a few thousand Armenian inhabitants.

Bibliography: a. On Djulfa in Armenia, *Fiki-Djulfa*, *Le Serrage*, *The Lands of the East*, Colophon (1905), p. 205; Quatier, *Travels in Asia*, *Countries of the East* (London 1819 etc.), iii. 429–433; Ker Porter, *Asia in Georgia, Persia & Armenia* (Weimar 1823 et seq.), i. 231; ii. 561 et seq.; Dubois de Montperreux, *Voy. autour du Caucase etc.*, in *Georgia, Armenia* (Paris 1830 et seq.); Ritter, *Erdbkunde*, x. 520, 526, 597, 601, 609; *Zurich für armenische Philologie*, ii. 63, 1. — On the Armenian tomb in the cemetery there, cf. *Gihr*, 61, p. 236 et seq.

b. On New-Djulfa in Isfahan: *Le Serrage*, *op. cit.*, 205; Quatier, *op. cit.*, iii. 46 et seq.; Ker Porter, *op. cit.*, i. 507 et seq.; *Ch. Travels, Description de l'Arménie etc.* (Paris 1823), ii. 116 et seq.; le P. Raphael de Mass, *Etat de la Perse*, ed. Schofer (Paris 1890), p. 182 et seq.; le P. Lezénard, *Lettres d'Asie*, t. i. 199 et seq. (Orléans, 1879); Ritter, *op. cit.*, ix. 47, 49, x. 539, 623, 632; H. Petermann, *Reisen im Orient* (1861), ii. p. 250 et seq.; de Morgan, *Asia centrale*, *Etats*, i. (1894), p. 409 (Index); *Petersmann's Geograph. Mitteil.*, 1907, p. 5; E. Aubin, *La Perse* (Paris 1908), p. 288 et seq. Cf. also the article *ghauk* and the *Bibl.* there.

(M. STRACK.)

DJUMA, i.e. the day of "general assembly" is Friday, because it is a religious obligation on Muslims to attend on this weekly holy day the divine ~~service~~ corresponding to the daily midday *salat* (*salat al-ghayb*). The Friday *salat* itself is also called *ghum'a*, even in the Kor'an (iii. 9) it is expressly ordained in a verse revealed at Mecca: "When ye are called to the Friday *salat*, hasten to the praise of Allah and leave off your business". It is by reason of this verse in the Kor'an that attendance at the *Djuma* is regarded as a duty binding on all male, adult, free Muslims, at least as far as they are legally considered residents in the locality (*muqim*). Apart from this the weekly holy day of Islam is not a day of rest and is thus essentially different from the Jewish Sabbath or the Christian Sunday.

The Friday service consists of a communal *salat* of two rak'a's and a sermon, which is delivered

by the *Khafis* before this *salat*. But it is considered meritorious and is the usual practice to perform another *salat* of two *rak'as* before the *Khafis* also. For a *djumā* to be valid, there must, according to the *Shafī* school, be at least 40 Muslim persons who are legally entitled to take part in the worship of God. The Hanafis and Malikis do not however adhere to the number 40; they say that the service should only be held in a town or community of some size. According to the *Shafī* and most of the other *fiqh* it is further illegal to hold the Friday service in more than one mosque in the same place, except in cases of necessity, when it is impossible for all the inhabitants to meet in one building.

It may be presumed that Muhammad himself used to hold a common *salat* with a sermon, after the Jewish fashion, in the *mihrab* of his house at Medina on Fridays. Possibly he used to begin with the *qibla* which was followed by the address, just as in other assemblies of the same kind on other times a common *salat* preceded the discharge of other business. At the Friday service in the great military camp of the Muslims after the death of Muhammad, the *Umayyads* and their governors used to appear with all the symbols of their rank and conduct the service. The individual tribes used at that time to meet in a mass of their own in camp, but the *Umayyads* endeavored to unite them in one mosque. It is probably from this period, that the commandment against holding the *djumā* outside a town and holding it in more than one mosque dates.

In the later *Umayyad* period the ceremonies at the Friday service became more and more influenced by the Christian service. Thus the ceremonial *ajlā* (which is held on Friday in the mosque, after the faithful are gathered there, before the sermon) and the peculiar form of the *Khafis*, in two sections before the Friday *salat* seem to have arisen under influence of the Christian *missa*. The professional preacher gradually came to take the place of the *Caliph* and his representatives as conductor of the service.

Bibliography. Besides the chapters on the *Salat* in the collections on Tradition and the *fiqh* books: *Fiqh al-Islām*, *Kashshaf al-Miftāḥ* al-Aḥmadī (Bulak, 1200), p. 292 seq.; C. H. Becker, *Zur Geschichte der islamischen Religion* (Der Islam, vi. 1912), p. 374 ff. seq.; do., *Die Kunst im Islam im alten Islam* (Abhandlungen der Preussischen Akademie der Wissenschaften, 1900), p. 86-105; do., *Islamismus in Persien* (Kleine de l'histoire des religions, xiv. 1902), p. 27 ff. seq.; do., *Muslimen*, Studien, ii. 40-45; do. in the *Festschrift f. Deutsch. Morgenl. Gesellschaft*, 1893, viii. 315; C. Dozy, *Études Magréotines*, *Islam and Phoenicia*, p. 9-12 (*Festschrift f. A. Barth*, 1890); E. W. Lane, *An Account of the Manners and Customs of the Modern Egyptians*, Kay, iii.; A. J. Wensinck, *Mohammed and the Jews in Medina* (Leiden, 1908), p. 110 ff. seq.

(Th. W. JERNOLL.)

DJUMĀDĀ (Ar. AL-*ṬĪL* and *Ar. al-Aḥḥad*) the sixth month of the Arab year.

DJUMĀKĀR (also called *Djūmā* or *Baḥi*, *Wajūd*) from the Turkish *djūmā*, *djūmā* and

the Persian *dār*, "mace-bearer", a court official who entered at the side of the *Salṭān* on occasions of great ceremony and protected him with a mace held aloft. According to *Khāṭir al-Khāṭir*, *Zubda* (ed. Barma), p. 116 there were 40 mace-bearers in all.

Bibliography: *Quatrains* in *Makṣad*, *Minṣar* *al-Sultān*, *Manṣūḥ*, p. 138.

(M. S. S. S. S. S.)

DJUMBLĀT. [See *ḌJUMBLĀT*, p. 1014.]

DJUMLA (Ar.: properly aggregate, sum, total), a technical term in Arabic grammar = sentence. The word in this sense is synonymous with *kalām*. On the latter *al-Lamādhani* says (*al-Fiqh*, p. 412-413): "A *kalām* is composed of (at least) two words, which stand to one another in the relation of subject and predicate". A single word as for example the imperative *qum* (stand!) can of course form a complete sentence, but in this case the subject (here: thou) is understood. — On the various kinds of sentences (nominal, verbal, adverbial, categorical, interrogative etc.) see the grammar and more especially the detailed treatment of the question in Muhammad *Abū*, *Dictionary of Technical Terms* (ed. Springer and others), 1. 245-250. (A. S. S. S. S.)

DJUNĀGARH, native state in the province of Kāthiāwar, W. India; area, 1,482 sq. mi.; pop. (1901), 395,423, of whom 22% are Muslims; revenue, about £180,000. It takes its name from the "old fort", in *Liparkot*, which contains Buddhist caves and a mosque built by *Salṭān Mahmūd Begar* (end of 15th cent.), who named the modern town, which contains a college and other fine buildings, *Mingolabad*. The state was founded about 1735, on the decline of Mughal authority, by *Shah Jahan Bāg*, *Patil*. The territory includes the *Gir* forest, where alone the lion is now to be found in India; the hill of *Girnar*, sacred to the *Jains*; the ruined Hindu temple of *Somnath* plundered by *Mahmūd Ghaznavi* in 1026; and the seaport of *Veraval*, which was the principal port of embarkation for pilgrims during the rule of the *Salṭāns* of *Gujarat* (q. v.). This state is one of the few in British India that still issues its own coin.

Bibliography: *Gazetteer of the Bombay Presidency*, viii. 463 sq. (Bombay, 1884); C. V. Aitchison, *Collection of Treaties*, vi. 90 sq., 168 sq.; J. Burgess, *Report on the Antiquities of Kāthiāwar and Kachh*, (*Archaeological Survey of Western India*, ii., London, 1876); *Archaeological Survey of India, New Imperial Series*, vol. xvi. p. 243 sq. (Bombay, 1897.)

(J. S. S. S. S.)

AL-DJUNĀID a. "Abū AL-KAḤKAS", a *Ḥafṣid* not appointed by the *Caliph* *Yazīd II* to the Muslim possessions in India; he was disarmed after a brief tenure of office in 107 (725-726) *Abū al-Ḥafṣ* al-Kaḥkās who was then governor of *Khorāsān*, sent him back to India. When he reached the India, he attacked the Indian ruler *Abū al-Ḥafṣ*, who had adopted Islam a long time before and been recognized by *Yazīd II*, as ruler of these lands, took him prisoner and put him to death. Some authors accuse *al-Djunāid* of treachery to the *Abū al-Ḥafṣ*; the details are not quite clear, but it is at least certain that *al-Djunāid* had his brother, who was going to the *Abū al-Ḥafṣ*, to complain of his faithless conduct, secretly murdered.

During his stay in India he undertook several successful expeditions, on which he won rich booty. In the year 111 (729-730) Ashura b. 'Alid Allah al-Sulami, governor of Khorasan, who had come into conflict with the Sogdians and the Turks, was dismissed and al-Djunaid appointed his successor. He hurried with all possible speed to the help of Ashura and joined forces with him in Bukhara. The Turks were defeated at Zarnad near Samarkand and the Arab army brought back to Khwarezm. In the following year al-Djunaid again prepared for a campaign against Tikharristan. He had already sent several bodies of troops off by various routes, when the governor of Samarkand, Sawar al-Jar, sent him warning that the Turks were threatening this town and that he could not drive them back without reinforcements. Al-Djunaid at once set out, crossed the Oxus and reached Khwarezm there two routes led to Samarkand, the one across the steppes and the other through the mountains. He chose the latter on account of the heat of summer, but was ambushed by the Turkish Khadim in a ravine near Samarkand and had to ask Sawar's help. The latter hurried up but was attacked by the enemy and slain with the greater part of his army. Al-Djunaid was however enabled to continue his march and enter Samarkand. The Khadim then turned his attention to Bukhara and laid siege to the town, but was defeated in Kamuljan 112 or 113 (November 731) at al-Jawahir, and al-Djunaid entered Bukhara. Meanwhile the Caliph Harun had had to send him 20,000 more men from Basra and Kufa, they met him on the march and were sent to Samarkand. Early in 118 (spring of 734) al-Djunaid was dismissed; he had incurred the Caliph's wrath by his marriage with al-Kadila, daughter of the rebel Yazid b. al-Muhallab. 'Asim b. 'Alid Allah al-Hadadi was appointed his successor; but al-Djunaid died in grief of drooping before the latter entered in Khwarezm.

Bibliography: Tabari (ed. de Goeje), i. see Index; Ibn al-Athir (ed. Tornberg), iv. 466; v. 73-139; Haddadji (ed. de Goeje), p. 429; 442, 443; Weil, *Geschichte der Califen*, I. 629-633; Wellhausen, *Das arabische Reich*, p. 286 et seq. (K. V. ZETTERSTEDT).

DJUNAID u. IJUNAIM, one of the ancestors of the Safawids [q. v.], father of Suljan Halid. Djunaid lived like his father in Ardabil but, as his religious and political views received disapproval, he was banished by Dihanshah, chief of the Kara-Kuyukh at that time. He then went to Diyarbakr and married a sister of Uzun Hasan [q. v.], the chief of the Ak-Kuyukh. The reputation as a Sufi saint, which he has in common with his ancestors and his son Halid, was not however weakened by these political alliances. He was slain in battle with the forces of the lord of Shilwan in 860 = 1456.

Bibliography: see the article SARAWAN.

DJUNAID, Abu 'Abdullah al-Muhammadi u. al-DJUNAYD al-KHARAZI al-Kawakibi, a celebrated Baghdad mystic; he belonged to a family hailing from Nahawand and was the nephew of Sari al-Safadi. He studied law with Abu Thawr, the pupil of al-Shafi'i. He made the pilgrimages to Mecca three and on foot thirty times; he died in Baghdad in 297 (910) and was buried in the Shattaya cemetery beside the mausoleum of his uncle. When some one expressed surprise that he

should hold a money in his hand in spite of his great reputation for asceticity, he replied "I will not renounce the path that has led me to God". The use of a money was in him one of the means of attaining a state of ecstasy. He was known as *Sayid al-Fayyaz* "lord of the sect" and *Taj al-Ulama* "prince of the learned". He admitted the superiority of prophets to saints and opposed the divine presence (*hausa*), of which the former give no information, to the contemplation (*mushahada*) of the latter. He preferred sobriety to mystic intoxication of the soul. In theology, he maintained that the knowledge of God only came from demonstrative reason. His pupils and followers are called *Ijunaidiyya*.

Bibliography: Ijima, *Naftat al-Ulama* (S. de Sacy, *Notice et Extraits*, Vol. viii, Paris, 1838), n° 143 (= *Biographische Anecdotes*, I. 338); Farid al-Din 'Aqa, *Tadhkirat al-Awliya*, ii. 5 et seq.; Pavet de Courville, *Mémoires des Saints*, p. 200; al-Hajjuri, *Asatir al-Majidiyya* (transl. Nicholson), p. 128; 185; 188; Shahrin, *Asatir al-Awliya*, I. 278; Scherzinger, in the *Zeitschr. f. Deutsch. Morgenl. Ges.*, III. 1898, p. 315. (C. I. HANSEN.)

DJUNAID, a clever and cunning adventurer, said to have been a member of the royal family of Ashkanjlu (Lazcanians), *His. Mus.*, 531; *Agha-yusufzade*, p. 78), was born in Smyrna, where his father, the "Karamanoglu" i.e. the chief magistrate (according to Djunaid's sons his name was Ibrahim), had been given an office by Bayazid I. After Timur's flight from Asia Minor, Djunaid rose against the native rulers who had been restored by Tamas, the Ashkanjlu Taz and Omarbeg, and disposed them with the help of Mir Salaiman Celebi, Bayazid I's eldest son, who ruled in Adria-nople (1403 and 1406). According to the Turkish annals, *Lundn. i. c.* 413-416; *Alt. Türk. et. Akad.*, v. 156; Sari al-Din, i. 283 et seq. he gave his support to 'Ust Celebi, a son of Bayazid I, who was favoured by Mir Salaiman in his struggle with his brother Mohammed Celebi, but was defeated by Mohammed Celebi, who did not however deprive him of his power. The next came into conflict with Mir Salaiman who advanced against him with an army; abandoned by his allies, the Karamanoglu and Ghazimoglu, he submitted to the Sultan. The latter deprived him of his territory and took him with him to Europe where he was appointed governor of Achrida. Soon afterwards Mir Salaiman was attacked by his brother Musa Celebi and met his death in battle with him (1410). Djunaid took advantage of the confusion to return to Asia Minor; with a body of his old followers from Smyrna and Tyre, he drove out the governor of Ephesus appointed by Mir Salaiman and won again his former power. Mohammed Celebi, who overthrew Musa Celebi in 816 (1413), was restoring order in Rumelia, turned against Djunaid, stormed his strongholds (Kyrus, Kavadjik, Niz) and advanced on Smyrna which surrendered after a few days' siege. Djunaid, who had not dared risk a pitched battle, submitted, but was disappointed by the Sultan, receiving the governorship of Nikopolis in compensation. The Turkish sources, which mention neither his campaign which is presumably to be placed in 813 (1413) nor the previous one with Mir Salaiman, tell us that the Sultan forced Djunaid in 814 (1411-1412) to recognise his suzerainty and his claim to have

his name inserted in the sermons (*ḥuḥḥa*) and to strike coins (Lanuel, l. c. 449—451; *Al*, l. c. 267; *Seid al-Din*, l. 261). In 822 (1419) a usurper appeared in Wallachia who claimed to be Mustafa, the son of Mynad I. who had disappeared in the battle of Angora. Mynad took his side and sent with him to Samsat, pursued by Mynad II, where the Byzantine governor afforded asylum to the fugitives. At the Sultan's request the orthodox Mustafa was interned by the Emperor on the island of Lemnos and Mynad II a monastery in Constantinople. After the death of Mohammed I. the Emperor set up Mynad as caliph in the throne against Mynad II; Mustafa, who had made Mynad his rival, seized Komella and advanced against Mynad, who had come from Anatolia and was awaiting his opponents at Uluhad (Ispahan). While there Mynad succeeded in persuading the Komellian Rega, who had taken the pretender's side, to desert him; Mynad followed this example and left Mustafa to his fate (1422). Accompanied by a few followers, he reached Smyrna, where the inhabitants received him with open arms. With the poorly armed troops he raised in Smyrna Mynad defeated and slew the Aidinoghlu Mynad and soon regained the territory he had once ruled; he prepared a place of refuge for all eventuality in his castle of Ispah (Tiflis) on the coast opposite Samos. As the slave of his kingdom allowed him, the Sultan turned his attention to this dangerous usurper. A Turkish army invaded Ionia; Mynad's son, Khat Raman, was defeated and taken prisoner at Aligha (Thyrea); he himself retired to Ispah and made an unsuccessful attempt to obtain help from the Karmanoghlu; after a long siege and only when Genoese ships were threatening the town from the sea, he decided to submit and was beheaded with all his relatives in the Turkish camp; his son Khat Raman and brother Mynadoglu, who were prisoners on the Dardanelles, were executed at the same time. According to the Turkish sources, there were two campaigns against Mynad, the first in the year 827 (1424), according to the so-called Chronicle of Venetians, the second a year or two later (Lanuel, l. c. 508 et seq., 511 et seq.; *Khilafah-nama*, p. 79; *Al*, *Arab*, v. 209; *Seid al-Din*, l. 224 et seq.).

Bibliography: The chief source is Dukas, *Chronik*, p. 79—87, 96 et seq., 103—121, 134, 139—156, 165—176, 190—196; also isolated notices in Chalkokondyles, p. 209, 223 et seq.; in addition to the Turkish historians already quoted, cf. Feridun, l. 339 et seq., 161. Mynad (in Dukas; *Türk*, in Chalkokondyles; Zevardov, *Revue* in Schilberg, p. 14) is usually called *Ḥusayn* 'the Emperor' by Turkish writers, but sometimes also *Ḥusayn*. On the very rare coins (unpublished, in my collection), on which the name of the Sultan *Ḥusayn* (son) of *Ḥusayn* appears, and which were probably struck in 813 A. D., he calls himself *Ḥusayn* *Djunaid*; on the equally rare coin dating from his last usurpation with the date 825 (S. Lane-Poole, *The Coins of the Turks* [British Museum Catalogue of Oriental Coins, Vol. viii], p. 32) his name is given as *Djunaid* (son) of *Ḥusayn* in a Turkish (J. H. Mordtmann, *Revue*, p. 238) 'regular army', used in the Koran to the name of the New Testament *Ḥusayn*.

DJUNDAI-SÄBÜR, a town in Khazakhstan, founded by the Sasanid Shapur I. (where the name *Sasanid Shapur* 'conquered by Shapur', cf. Nöldcke, *Geschichte der Perser* etc., p. 41, note 2), who settled it with Greek prisoners. It is the town known as *Beth-Lapet* in Syria, corrupted to *Beth-Labai*, now almost unrecognizable in the former *al-Bai* and *al-Bai*; the site is marked on the present map by the ruins of Shikhabad (cf. Rawlinson in the *Journal of the Royal Asiatic Soc.*, li. 55; de Boiss, *Travels in Persia*, li. 167). The town was taken by the Muslims in the caliphate of Umar by Malik al-Ash'ari in 17 = 738, after the conquest of Tadmor; it was surrendered (Hakim, p. 382). Seif b. Umar's story in Tabari, l. 2567, and Ibn al-Athir, ii. 432, according to which the fall of the town was the result of a mistake made by the slave Munkhil, seems to be a romantic fiction. The slave Munkhil, the founder of a sect, was hung on a gate of the city. Djundai-Sabur was celebrated for its school of medicine founded by Khaym b. al-Ash'ari, where medicine was taught in the Achaemenid language; it survived down to the 'Abbasid period. The town was the capital of *al-Bai* in *al-Bai* (263-265 = 875-877), who died there in 265 = 878. In *al-Bai*'s time only a few ruins marked the site of the town (il. 130).

was sent after the Muslim conquest of Syria to designate five military districts, a division based on the Byzantine division into themata, each occupied by one legion. These were *Ḥazira*, *Urdun*, *Ḥamash*, *Ḥama* and *Ḥimmarin*; Mesopotamia was attached to the latter but separated by 'Abd al-Malik b. Marwan. *Ḥimmarin* at first belonged to *Ḥama*, till Yashil b. Ma'awayya formed a new district to include this town, *Amḥariya* and *Munbiḥ*. *Ḥamash* al-*Ḥashid* separated *Ḥimmarin* from the other places when he founded a separate district *Ḥamash al-*Ḥashid** [q. v. p. 315 et seq.] which included *Ḥimmarin*. *Bibliography:* Yāqūt, *Ma'ādh*, l. 136.

DJUNDAI-SÄBÜR, a town in Khazakhstan, founded by the Sasanid Shapur I. (where the name *Sasanid Shapur* 'conquered by Shapur', cf. Nöldcke, *Geschichte der Perser* etc., p. 41, note 2), who settled it with Greek prisoners. It is the town known as *Beth-Lapet* in Syria, corrupted to *Beth-Labai*, now almost unrecognizable in the former *al-Bai* and *al-Bai*; the site is marked on the present map by the ruins of Shikhabad (cf. Rawlinson in the *Journal of the Royal Asiatic Soc.*, li. 55; de Boiss, *Travels in Persia*, li. 167). The town was taken by the Muslims in the caliphate of Umar by Malik al-Ash'ari in 17 = 738, after the conquest of Tadmor; it was surrendered (Hakim, p. 382). Seif b. Umar's story in Tabari, l. 2567, and Ibn al-Athir, ii. 432, according to which the fall of the town was the result of a mistake made by the slave Munkhil, seems to be a romantic fiction. The slave Munkhil, the founder of a sect, was hung on a gate of the city. Djundai-Sabur was celebrated for its school of medicine founded by Khaym b. al-Ash'ari, where medicine was taught in the Achaemenid language; it survived down to the 'Abbasid period. The town was the capital of *al-Bai* in *al-Bai* (263-265 = 875-877), who died there in 265 = 878. In *al-Bai*'s time only a few ruins marked the site of the town (il. 130).

Bibliography: *Al-Bihar*, *Chronology*, p. 191; *Barbar de Meynard*, *Revue*, p. 199 et seq.; Nöldcke, *Gesch. d. Perser* (Paris, 1847), p. 169 et seq.; C. Brockelmann, *Geschichte der arabischen Literatur*, l. 201; *Tabari*, l. 2567; *Ibn al-Athir*, ii. 432, 213, 231; *Wüstenfeld*, *Handb. d. Arab. Geogr.*, l. 201; *Wüstenfeld*, *Handb. d. Arab. Geogr.*, l. 201; *Wüstenfeld*, *Handb. d. Arab. Geogr.*, l. 201.

DJUNKAR, town in W. India, 56 m. N. of Poona; pop. (1901), 4,675. In the neighbourhood are many Hinduist caves, and the hill-fort of *Satara* where Shivaji (q. v. p. 310) was born. The town was brought under Muhammadan rule in 1436 by Malik al-Fajir, the leading Bahmani noble, and it was long the capital of a Muhammadan province. The governor was visited by Fryer, an English doctor from Bombay, in 1673. The chief buildings are the *Ḥusayn* *Masjid*, contemporary with the foundation of the town; a mosque dating from the time of Shah Jahan; and two *Ḥusayn* *Masjids*. An ancient *Ḥusayn* *Masjid* had quarters; a manufacture of paper still survives. *Bibliography:* *Quarter of the Bombay Presidency*, vol. (Part iii.) 149 sqq.

DJUR, [See *Ḥusayn*.]
DJURADJIMA, [See *Ḥusayn*.]
DJURAIJ, a saint, whose story is said to have been related by the Prophet himself and has

[J. S. Cotton.]

in the western part of Khwarizm (it is mentioned as early as the 10th (sic) century and some days north of the town of Balkh which still exists under the same, cf. Leach, ed. de Geoe, p. 284); according to the al-Fihrist (ed. Fuhrer, ed. Adhwardt, p. 209) 'Alī al-Dīn is stated at a later period to be descended from Fāḥ al-Bahrī, the sister of Hārūn al-Rashīd. Bahā al-Dīn Muhammad b. 'Alī had (1211) homage to Khwarizmshāh Tekesh in 588 = 1192; his grandson Bahā al-Dīn Muhammad b. Muhammad appears in Rawāḥshāh (ed. Dinwiddie, p. 135 of 147) as the consultant (*Mashrūf*) of the Khwarizmshāh Muhammad b. Tekesh (died 1220 = 1220) and a very early in his reign from the *Ṭarīkh-i Khwarizmshāh*; but this passage, like several other quotations in Rawāḥshāh, does not seem to be found in this work. Its author seems first to mention his father in his account of the last battles between the Mongols and Bahā al-Dīn al-Dīn Mangubek, (cf. above p. 1004) Bahā al-Dīn was then in Nishapur; the town had been held by two of the Sultan's principal officers. Tuglugh Beg and Karajin, but they were soon afterwards driven out by the Mongol general Khatib; Bahā al-Dīn went with a few companions to Fāḥ and took refuge in a fortress there, but was afterwards handed over by its commander to the Mongols at their demand. He was kindly received by Khatib; entered the Mongol service and for the next few decades filled the office of *Sāhib-Dīwān* (treasury-minister) of Khwarizm under different governors; on several occasions he accompanied Arghūn-Aghā, the last of these governors, to the Mongol capital Karakorum. In the second year of the year 651 = 1253, when he had reached the age of 60, he wished to retire, but at the request of the Mongols had to give up the post and the year in Fāḥ.

'Alī al-Dīn tells us of himself, that, while still a youth, he chose an official career against his father's wish, without having received a proper literary training, and received a position in the Dīwān. On two occasions (647-649 = 1249-1251 and 649-651 = 1251-1253) he made a journey to Mongolia and back with Arghūn-Aghā. When prince Hāshim invaded Fāḥ at the head of an army and took over the government of the country, 'Alī al-Dīn was left in Khwarizm to the spring of 654 = 1256 to govern the land with Arghūn-Aghā's son Ghāṣṣ-Mulk. In the same year he earned the gratitude of the people by rebuilding the town of Khawāshān (the modern Kufan) which had been destroyed by the Mongols; at his request also Hāshim protected the celebrated library of the Assassins from destruction at the taking of Alamūt (q.v., p. 244 of 147); the books were handed over to 'Alī al-Dīn, who ordered all to be burned that dealt with the histories of the sect and preserved the others; the majority were afterwards placed in the newly founded library in Marv.

In 661 = 1262-1263 'Alī al-Dīn was appointed governor (*Sāhib*) of Baghdad; he probably owed this appointment to the influence of his brother Bahā al-Dīn Muhammad (see below) who had been appointed *Sāhib-Dīwān* in the same year. Consequently, as found Alī al-Dīn (*Ṭarīkh-i Ghāṣṣ*, MS. in the Univ. of St. Petersburg, 133, p. 295) tells us, he governed the land of the Arabs "in place of the Caliph" (for *Ḥāṣṣ al-Dīn*). He is said to have won great renown in restoring

the prosperity of Baghdad and the tranquillity of the province, he expended 100,000 *ḍinārs* of gold in making a canal from the Euphrates to Kufa and Najaf and thereby opened up new areas to commerce (Waghal, ed. Ḥafīz, p. 59). The work was carried out by Bahā al-Dīn 'Alī b. Muhammad, the father of the author of the *Ṭarīkh al-Fihrist*; Bahā al-Dīn afterwards sought to get Alāḥ to dismiss the governor and was therefore murdered one night at the latter's instigation. 'Alī al-Dīn himself put the assassin to death, but at the same time, confiscated the murdered man's property (*al-Fihrist*, ed. Adhwardt, p. 210). A new monastery (*Ḥāṣṣ*) was built at 'Alī's tomb; the governor on the other hand sought to protect members of other faiths from the fanaticism of Muslims; in 1268 the Nestorian patriarch Dinkha found a safe asylum in his house. In 1271 an attempt was made by the Assassins to murder the governor, whereupon the Christians were accused by the Muslims of complicity in the plot; in spite of his tolerance 'Alī al-Dīn found himself forced to imprison several bishops, priests and monks.

The hostile attacks to which the two brothers were exposed at the end of Bahā's (1265-1283), particularly in the latter years of his rule, had even more serious consequences for 'Alī al-Dīn than for his brother. In 669 = 1270/1271 Bahā had the accounts of income and expenditure for the province of Baghdad audited and arrived at the sum of 12,000 *ḍinārs* of silver and 100,000 *ḍinārs* of gold. 'Alī al-Dīn was able to show that this deficit had been caused by the poverty-stricken condition of the people and that the inhabitants would have been gladly ruined, if the payment of the money had been insisted on. Alāḥ was satisfied with this explanation and allowed the province of its arrears of taxation. 'Alī al-Dīn was allowed to return to Baghdad. The same accusations were brought against him in 680 = 1281 with more success. 'Alī al-Dīn was further accused of conspiring with the Egyptian government. He was arrested and, to escape torture, he pledged himself to pay 300 *ḍinārs* to the treasury but, after exhausting all his resources was only able to raise 120 *ḍinārs*; he was set free on the 4th Rabi' al-Thani = 17th December by Alāḥ's orders, but soon afterwards re-arrested for the 130 *ḍinārs* which he still owed, tortured and led naked through Baghdad. When the *Sāhib-Dīwān*, through the favour of the new ruler Abū Bakr (1283-1284), was able to destroy his enemies, 'Alī al-Dīn also received his freedom and had his property and his governorship of Baghdad restored to him; but in the same year (681 = 1282/1283) prince Arghūn on his own initiative reopened the enquiry into his administration and confiscated all his property. When 'Alī al-Dīn, who was in Acre at the time, heard this, he had an apoplectic stroke and died on Saturday the 4th Shawwāl 681 = 6th March 1283.

'Alī al-Dīn's references to the defects in his literary education are probably to be put down to conventional modesty. He is praised by his contemporaries, among them the writer of the *Ṭarīkh al-Fihrist*, the son of his enemy, as a highly cultured man and a patron of poets and scholars (Zakariya Qazwini's *Ṭarīkh al-Awāṣin*, amongst other works, is dedicated to him, cf.

Bruckmann, v. 481 in the first edition of this work in 660 = 1253; his history was regarded as an unrivalled model for its style. The work is divided into three main sections: 1. History of the Mongols and their conquests to the events after the death of Hsien Tsung in the middle of the 13th c. (p. 661 et seq.), including the history of the descendants of Hsien and of the 14th c.; 2. History of the dynasty of Khwarezmshahs, based in part on previous works such as the *Maqāṭib al-Fatāwā* of Abū Ḥ-Ḥasan Rāḥī (cf. above p. 397 et seq.) and *Yāqūt, Isṭiṣṭāʾ al-Aṣḥā*, cf. Marguth, v. 208 et seq. and the *Zayn al-Ḥayāt* of Ḥ-Ḥasan al-Dīn al-Rāḥī (cf. above, p. 100), and a history of the Mongol government of Khwarezm in the year 630 = 1238; 3. Continuation of the history of the Mongols to the extinction of the Assassins, with an account of the sect, based chiefly on works found in Aleppo such as the *Sayyidat al-Salāṭin* (cf. above p. 492); other works since lost are also quoted such as the *Tarīkh al-Dīn al-Dawla* and the *Tarīkh al-Salāṭin* (written for the Ḥāfiḥ Fakhr al-Dawla (died 387 = 997); on this work cf. W. Barthold in the *Orientalische Literaturzeitung*, 74. *Nachrichtensblatt*, 1. 174 et seq.). Extracts from the *Tarīkh al-Dīn al-Dawla* have been published in *Dahmery (Journ. Asiat.*, 18th Ser., 1. 372 et seq.); Schöfer (*Christenliche Missionen*, 11. 106 et seq.); Himmels (*Revue de l'Asie*, 1. 233 et seq.); Salomon (in W. Rāḥī's *Kutub al-Hikm*, Introduction, p. 11. et seq.) and Barthold (*Tarīkh al-Dawla*, 1. 103 et seq.); cf. the translation of passages in d'Oshon, *Histoire des Mongols*, 1. 429 et seq., 441 et seq.; Elliot, *History of India*, 11. 380 et seq. and 11. 384 et seq.; *Tarīkh al-Rāḥī*, p. 288 et seq. The accounts of the author were first collected by Quatremère (*Fundamenta des Orients*, 1. 220 et seq.; *Histoire des Mongols*, 1. 100 et seq.) and afterwards by d'Oshon, (*Histoire des Mongols*, 1. p. 471 et seq., 11. 420, 511 et seq., 536 et seq., 582); Elliot, (*History of India*, 11. 384 et seq.) and Schöfer (*Christenliche Missionen*, 11. 106 et seq.) only reproduces Quatremère's and d'Oshon's views and the facts given by them; a few corrections in d'Oshon are to be found in Hammer-Purgstall's *Geschichte der Hohen* (see Index). A complete edition of the *Tarīkh al-Dīn al-Dawla*, of which the first volume has already appeared (1913), is being prepared by Mirza Muḥammad Ḥ-Ḥasan, *GHA Memorial Series*; the fact that no such edition has hitherto been undertaken is mentioned by Brown in his *Literary History of Persia*, 11. 473 as "nothing less than a scandal". The work, which has considerably influenced historical tradition in the east, is for us also an historical authority of the first rank. The author is probably the only Persian historian who had travelled to Mongolia and described the countries of Eastern Asia from his own experience; it is in the *Tarīkh al-Dīn al-Dawla* and to the *Journaux de William de Rubruck* that we owe practically all we know of the institutions in the Mongol capital Karakorum. The accounts of Čingiz-Khan's conquests are given nowhere else in such detail; many episodes, such as the battles on the Sir-Darya above and below Olia and the celebrated siege of Khawārmīn are known to us only from the *Tarīkh al-Dīn al-Dawla*. Unfortunately Buwaini does not give us in these cases the first

impressions of a contemporary, but the opinions of the next generation, so that the details of his narrative, particularly the statements of the numbers of combats and slain have to be taken with great caution; cf. for example, the fact, pointed out long ago by d'Oshon (1. 432 et seq.), that the number of Baghād according to Ḥ-Ḥasan was defeated by 5000 men all of whom were slain in the capture, while Ibn al-Aṭhir (ed. Tarnberg, 11. 234) in the authority of an eye-witness, says the garrison consisted only of 400 cavalry. The account of the events in 658 = 1253 before the Mongol conquest, particularly of the battles between the Ḥ-Ḥasan and the Khwarezmshah Muḥammad, is given in different chapters, the result of which is that the author gives quite another account in the later chapters from the earlier, apparently from other (written or oral) sources. It was only by later compilers like Blühdorn that these contradictory accounts were woven into an uniform narrative, not of course, according to the criteria of modern criticism. European scholars, to whom such compilations were much more accessible than the original authorities, have been frequently led astray by them.

Buwaini wrote his history while still a young man and does not seem to have again returned to the field of research in later life. According to his own statements he was asked, when in Mongolia, only in 650 = 1253 to write a history of the Mongol conquest; in the preface to the work we are told that the author was 27 years old at the time of its composition; in the account of the siege of Baghād and Samarkand the year 658 = 1253 is given as the date of composition of this chapter (cf. the text in Schöfer, *Chrest. Pers.*, 11. 114 et seq.) in the (later) manuscript B. M. Or., 155 (cf. Hieu, *Catalogue*, etc., p. 161) the month Rabi' 1. (15th February—15th March) as the date of the conclusion of the whole work. In spite of Quatremère's views, it cannot be proved that the preface was written much before this date. Quatremère relies on the fact that Ḥ-Ḥasan, who, according to Rāḥī al-Dīn (cf. Blühdorn's edition, p. 331), died in 655 = 1257, is mentioned in the preface as still reigning; but the date given by Rāḥī al-Dīn is certainly wrong; according to the Chinese authorities Mōngke Khan did not die till August or September 1259 (in the 7th month, cf. C. Arcand in the *Asiat. des Orient. Seminaire de Berlin, Asian Stud.*, 11. 153); the author of the *Tarīkh al-Dīn al-Dawla* (Kareem, p. 1292), which was also written in 658 = 1257, only knew of his death through a vague rumour. Quatremère is in the same error in his thesis, that the author could not have concluded his work with the account of the extinction of the Assassins, although, as Quatremère says, Muḥammad Nikhā al-Murād (cf. his account of the fall of Baghād in the *Tarīkh al-Dīn al-Dawla*; a similar account is actually to be found in 220 of the St. Petersburg manuscript (Imper. Library, 11. 21 34) of Ḥ-Ḥasan's work, but the chapter containing it is expressly stated to be a "continuation of the book" (*Ḥ-Ḥasan al-Dawla*). Quatremère's statement that in the year 663 = 1264-1265 (mentioned in the account of Sulṭān Ḥ-Ḥasan al-Dīn (an adventurer is said to have declared himself the lost Sulṭān in this year), seems to be based on a wrong reading in a manuscript,

the St. Petersburg manuscripts give the date as 633 = 1253-1254.

During the persecution he suffered under Aḥmad, Djuwaini wrote in Arabic an epistle of consolation to his brother (*Tasliyat al-ḥayāt*), as it is correctly given in Quatremère, *Revue orientale*, i. 274 and Hammer-Purgstall, *Geschichte der Sibirie*, i. 307; cf. Wagnaf, *ibid.*, p. 101, and Mikhoud, *Paris, lith.*, Vol. 4 without pagination. In d'Ochsen, *ibid.*, 583, the title is erroneously given with a reference to Mikhoud as *Tasliyat al-ḥayāt*, 'la visite des frères'; the same mistake occurs in Schaefer, *Paris, lith.*, d. Notes, p. 10. A *ḥayāt* from this work issued by Wagnaf (l. c.) to have been imitated by seventy poets who added verses with the same rhyme (*ḥawāṣṣ*). (W. WARTHOUD.)

DJUWAINI, *SHAMS AL-DIN MUHAMMAD* b. MUHAMMAD, brother of the preceding, a Persian (Persian) as *Shams al-Din*, he was at the head of the administration of Persia under Mongol rule in the reign of Ilkhan (to 1263), Aḥmad (1265-1283) and Ahmad (1282-1284); according to Keshid al-Din (ed. Quatremère, p. 392 of 1894, 400), he was appointed to the office in 661 = 1262-1263. It is not known whether he was older or younger than his brother; we know nothing of his career before the year 661; he is not mentioned by his brother. In 677 = 1278 he was sent to Andalus to arrange the affairs of that province; an account of his work there is given by his contemporary Ibn Khaldun (*La Houssna, Account de l'Espagne*) and others. The 12 years of Aḥmad's reign were troubled for Shams al-Din in his brother; it is true that he was not, like Aḥmad, deprived of his freedom and property and that he was even able to retain his office; but his enemy Majid al-Mulk Yaqut was appointed controller of the kingdom (*ḥakim al-Mamlaka*) and thus became second minister along with Shams al-Din; comments drawn up in the *Wahid* here on the right side the seal of the *Shams al-Din* and on the left that of the *Yaqut* (Wagnaf, *ibid.*, p. 95). on ceremonial occasions at court, the *Yaqut* was openly favoured by the ruler, while insults and mortifications were heaped on the *Shams al-Din*. After the death of Aḥmad the situation took another turn: Ahmad, who had adopted Islam, was completely under the influence of Shams al-Din. *Shams al-Din* and his brother were exonerated from all the accusations levelled against them and received the most lavish compensation; Majid al-Din on the other hand was accused of high treason for his relations with Arghun, handed over to his enemies, and put to death by them (with *Shams al-Din* l. 681 = 26th August 1282, according to Hamid Allah Keshid, *Tasliyat al-ḥayāt*, MS. in the Univ. of St. Petersburg, No. 533, p. 324; the date given by d'Ochsen, *Revue des Sibirie*, *ibid.*, 580 following Keshid al-Din, does not correspond to the week-day). After the struggle between Ahmad and Arghun had ended in favour of the latter, Shams al-Din could expect no good from the new ruler; after some hesitation he had to make up his mind to pay homage to the victor, was at first treated kindly, but soon afterwards a charge was brought against him and he was executed on the 24th October 1284, when the town of Ahmad (on the road from Keshid to Samarkand) was not the same place; then troops were

sent to Tashkent, where Wagnaf visited them in 692 = 1293 (*Tasliyat al-ḥayāt*, *ibid.*, p. 142).

Like Aḥmad al-Din, Shams al-Din was considered a patron of art and learning, and even wrote Arabic verse, which, however, survived of his time (*Shams al-Din*) to the critics of Baghdad, *ibid.*, p. 58 at the foot). According to Keshid al-Din (p. 103) the work *Shams al-Din* was dedicated to him, and he himself wrote a commentary (*Sharḥ*) on it. The epistolary poems of *Shams al-Din* as *Shams al-Din* are attributed to Shams al-Din; the third of *Shams al-Din* prose works (*Kitāb*) consists of questions by the *Shams al-Din* and the poet's replies (found in the *Granat* d. *Iran*, *Phil.*, ii. 344). Shams al-Din himself, as Wagnaf (p. 142) correctly says, was never in Baghdad, but his death was lamented even there. He was particularly celebrated for the prosperity he brought the kingdom and for his protection of Islam from oppression by the heathen rulers. Hamid Allah Keshid (*Tasliyat al-ḥayāt*, MS. in the Univ. of St. Petersburg, 153, p. 322), the cousin of his enemy Yaqut al-Din pays him the doubtful compliment of having obtained for himself by his good government (*ḥakim al-Mamlaka*) vast estates and considerable wealth; his daily income from his estates is said to have been 1000 dinars (according to Keshid al-Din, *ibid.*, d'Ochsen, *ibid.*, 581 1000 dinars is 1000000, but even this would be an incredible sum for those days). Wagnaf (p. 95) also tells us that when in the reign of Keshid in the year 693 = 1294, the revenue of the estates (*ḥawāṣṣ*) of the *Shams al-Din* (*ḥawāṣṣ al-ḥayāt*), which had been incorporated in those of the ruling house, was estimated, it was found to be 300 (1000) a year. Cf. d'Ochsen, *Revue des Sibirie*, *ibid.*, 580 300 of 1894, 554 of 1897, iv. 4 of 1897. Hammer-Purgstall, *Geschichte der Sibirie*, see Index. (W. WARTHOUD.)

DJUZ, *Shams al-Din* (A), "a part"; in Persian "foot" in a line, *ḥawāṣṣ* is also the name of the 30 divisions into which the Koran is divided for purposes of recitation.

DJUZHAN, Persian *ḥawāṣṣ*, the older name of a district in Afghani Turkestan between Marghān and the Amu-Darya. Its boundaries were not well defined, particularly to the west but it certainly included the country containing the modern towns of Mazar-i-Sharif, Andkhuy, Gulistan and Sazal. Lying on the boundary between the plateau of the Pamir highlands and the slopes of the north, Djuzhan probably always supported nomad tribes as it does at the present day in addition to the permanent settlements in the fertile valleys (cf. *Shams al-Din*, p. 322, d'Ochsen, *ibid.*, 580). The principal wealth of the land lay in its herds (camels: *Shams al-Din*, *ibid.*; *Yaqut*, *ibid.*, p. 213 — horses: *Shams al-Din*, *ibid.*, p. 128, p. 147 note 22; *Yaqut*, *ibid.*, p. 212 — sheep: *Yaqut*, *ibid.*, p. 213; *Yaqut*, *ibid.*, p. 214) cf. *Shams al-Din*, p. 322, d'Ochsen, *ibid.*, 580. Although the way from the highlands of Iran to the north of the Amu-Darya lay through Djuzhan, it was used not so much for friendly intercourse, as as a military road for armies passing through it. While the vicinity of the slopes with their nomad herds constantly threatened any peaceful development on a small scale, the general history of the country was dominated by the greater powers in the southwest and the northeast to be that of a buffer state on the ancient frontier between different races.

The district, which in the beginning of the 16th century was attached to Tekkeistan (see Marquart, *op. cit.* p. 67), was conquered on the occasion of al-Ashraf's 'Fah' campaign in 13 A. H. by his lieutenant al-Ashraf. The marches suffered not only from the wars with the Turks but from domestic differences within Islam also. In the year 1114 = 1737 the Khakha was defeated by Ahmad b. Abdallah al-Khazari near the capital of Dihlihar (Shahr-i-Kha). In 1215 = 1743 the 'Ali b. Vahid b. Zaid — whose tomb was revered long afterwards (cf. Wellhausen, *Arab. Nachr.* p. 311) fell in battle here against the Uzbeks. During the 'Afghani period the government's residence was in Andar (probably the Dihlihar of Bagrat Khurram, p. 2, possibly the modern Sar-i-Pul); the native ruling house of *Qajar-Afghani*, the Afghani dynasty continued however to survive and had its capital in Kandahar (cf. Ishtaki, p. 370; Ibn Hisham, p. 311 *et seq.*; Vahidi, p. 287). The Dihlihar (Shahr-i-Kha) occasionally appears as the political centre of Dihlihar, while Kandahar (p. 287) and Vahidi, p. 287 *et seq.*, mention al-Yahidi as Maimona (q. v.) as the capital. The ancient name Dihlihar appears gradually to have fallen into disuse, to survive in literature only for some time longer. The various towns in it continue to be mentioned again and again as the scenes of hostile attacks; we can only mention Ghar-i-Khan and Timar's fortifications here. Nothing shows the importance of the district more clearly than the fact that a number of towns have survived all these vicissitudes to the present day.

In modern times quite a number of petty Uzbek Khanates (Akke, Andkhak, Namergan, Sar-i-Pul, Maimona) have been established in the ancient Dihlihar, but they were soon absorbed by raids of their more powerful neighbours such as the lords of the Turkoman nomads. Since the time of 'Abd al-Muhammad (q. v.) these Khanates have gradually been incorporated in the Afghan province of Turkistan; Maimona alone retains a vestige of independence under Afghan suzerainty.

Bibliography: Marquart, *Frankfurter*, p. 73, 80 *et seq.*, 86 *et seq.*; S. de Sacy in *Annales des Voyages*, ix. (1813), p. 172 *et seq.*; G. de Steiner, *Historia Callipharum*, p. 423 *et seq.*; Vambéry, *Reise in Afghanistan*, p. 221 *et seq.*; C. E. Yate, *Northern Afghanistan*, p. 354—352. (R. Hartmann.)

DOBUZJANI MINISTRI (ARABIC: 'AMM 'AMM 'AMM) v. SAKHJ (ARABIC: 'AMM 'AMM) a Persian historian. His father, who filled the office of *Khalif* in Hamayun and Jahangir, was slain, while going to the Caliph of Baghdad as ambassador of the Shahr, by robbers who fell upon him on the way. He himself escaped to India (Dihli) when the Mughals came to Dihli in 629 (1227). He spent the years 640—643 = 1252—1255 in Yakhwan, then returned to Dihli and received the office of *Khalif* of Ghazni and of superintendent of the *Nadira-Madrasa* in Dihli. He was chief *Khalif* from 644—651 = 1255—1258 in the reign of Nasir al-Din Mahmud, who had been on the throne since 644 = 1256, was then disgraced but restored to his former position in 653 = 1258. Nothing definite is known of his later days except that it may be deduced from his history, which he called *Fakhr al-Nasir* (printed in the *Bibliotheca Indica*, in 1864, trans. by Karam, *ibid.* 1873—1876) in honour of Sal-

ah Nasir al-Din, that he was still alive in 658 (1260).

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DOAN, the name of a valley in Hagerman, among the miles in length, running in a N. W. direction between the 25th and 29th degrees of east longitude. This valley was visited in 1840 by Van Wrede in an unsuccessful attempt to reach the Salt Lake. Theodore Bent and Mrs. Bent had intended to go by this route in 1893—1894, but were prevented by their Arab guides, who represented that the people of the town of Hamdan, situated near the head of the valley, intended to attack them. Bent suggests that this is the town of Hamdan, the *Hamdan* of Ptolemy, and Thomas of Ptolemy, Bent merely passed the mouth of the W. Doan, whereas joins the W. al-Jal, about three English miles below Khalla. He says it has two branches, only the larger of which bears the name Doan. The town of Doan was a great emporium in the days when the transcaucasian trade flourished. Passing to the west past the Doan had across the Salt Lake at the point reached by Van Wrede and continued to Hamdan. Hamdan mentions two places, one called Doan in the 13th century, and one Doan in the 14th.

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[q. v.], claim to have come from Dongola. Burckhardt was told that the power had long been in the hands of the Zuber and Fanuise families. The latter are probably the Fani, who founded the kingdom of Senaar some time after 1500 A. D. and extended their conquests as far as Dongola. At the beginning of the 18th century the Shäyḥiya Arabs became supreme in the country, besides them there were probably also 'Alabūla [q. v., p. 1073 et seq.] and Khababū. The influence of the tribes became considerably diminished when the Mamlūks, who had escaped the massacre of 1811 and 1812, found a firm footing in Dongola, soon won the sympathies of the people, endeavoured to protect them from being plundered by the Arabs and successfully endeavoured to promote agriculture: they also drove the Shäyḥiya out of their stronghold Hakkā, (the modern New Dongola) on the left bank of the Nile 80 miles north of Khartoum, which they then made their headquarters. But when in 1820 the conquest of the Sūdān by Isma'il Pasha began, they fled to Shendi, while the Shäyḥiya offered strenuous though vain resistance at two points before they finally submitted to the Egyptian troops. Dongola now became one of the five mudiyas, into which the conquered country was divided; but native chiefs were not, however, deprived of their position. In 1882 the province, like all the others, became affected by the ruling of the Mahdi, himself a native of Dongola. After the governor Muhammad Pasha Yawar had twice defeated the invaders, in the battles of Deiba and Korri, it was decided in June 1884 to recapture the province, which then fell into the possession of the dervishes. It was not reconquered in 1890, when Lord Kitchener's troops entered Dongola on the 20th September, after twice defeating the dervishes. In terms of the agreement of 19th January 1899 the country became a mudiya of the Anglo-Egyptian Sudan.

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DONME, a sect of Jewish Māḥamadāna in Salonika. In October 1678 the false Messiah Sabbatai Zebi died; he became worshipped and addressed in prayer as a saviour by the majority of Jews in this and even after their adoption of Islam. His widow thereupon declared that her brother Jacob was her son whom she had borne to the resurrected Sabbatai Zebi as a ten year old boy. The infatuation for mysticism and cabalistic heresies, which were at that time very popular, enabled her to find many adherents

in her native town of Salonika, who recognised in her alleged son an incarnation of the Messiah and paid him divine honours. They called him Jacob Zebi [Quereḏa = favourite]. The Lurien-Cabbalistic idea that, when a husband no longer takes pleasure in his wife he should divorce her and take another in order to fulfil the commandment that married life should be happy, was strictly practised by the followers of Sabbatai Zebi and Jacob Quereḏa and resulted in countless marriages and divorces. The Turkish authorities, whose attention had been called to this state of affairs by numerous complaints made investigations and instituted severe penalties. Their wrath was particularly directed against Quereḏa the head of the sect, but, in order to escape punishment, he at once adopted Islam. Many of his followers also assumed the turban and performed a common pilgrimage to Mecca. On the return journey Quereḏa died and his son Berechia was thereupon worshipped as the Messiah and a false incarnation. — They called themselves "Māḥamadāna" (al-Māḥamadāna), the Jews gave them the name "Māḥamadāna" and the Turks *Dönme*, "converts".

— They are divided into three minor sects, who are called: 1.) *Saviv* from Sanyas, the birthplace of Sabbatai Zebi. They are also called *Kāḥamadāna* or *Carahim*, because the aristocracy among them belong to this sect. 2.) *Yakubites* from Jacob Quereḏa. 3.) *Kamio*, founded by Jacob Kamio (ʿAbd al-Manān Kāwīsh) an attendant in the temple, at the end of the 17th century. They intermarry, attend the mosque as well as their own synagogues and observe many Jewish as well as the Muhammadan laws and festivals. At the present day there are still about a thousand families in Salonika numbering 10,000 souls in all of this sect. Their preacher is called *Al-Nakh-Din* and their leader at prayers *Paytan*. The *Paytan* gives the children instruction in the Bible and Shari according to the system of Sabbatai Zebi, administers justice, performs marriages and grants divorces and in his sermons admonishes his hearers to charity and kindness to the poor. Circumcision, originally performed on the eighth day, is now also performed in the third or fourth year, under Turkish influence. Their marriages are performed on Mondays or Thursdays; their ritual seems to be a mixture of Jewish and Muhammadan rites and customs. They believe that Sabbatai Zebi and Jacob Quereḏa will one day return and save them. As a result of intermarriage, they are gradually being broken up and in the course of a few generations will be quite merged in their Turkish neighbours.

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DONUM (from the Turkish *dön* = to turn round) a Turkish measure of area, originally named from the peasant's habit of turning the plough and its team round when he reached the end of a furrow. The *donum* is a square whose side is 40 ordinary paces long with an area of about 1000 square yards. In the law concerning property

in land in Turkey (Art. 131) the *donum* is accurately defined. There is also a *donum* (decimal division) which is a square with a side 100 *paces* long.

Bibliography: Ami Roux, *Turquie d'Europe*, liv. 121; Reim, *Reise in Persien*, fascicle, in the *Journ. As.*, 1862, i. p. 206, note 1, p. 356. (Cf. Roux.)

DOST MUHAMMAD, the founder of the Barakzai rule in Afghanistan, was a son of Palada Khan who was made chief of the clan under Nadir Shah the Durrani King, and afterwards had the Ghazals put under him. He obtained great influence which continued under Zaman Shah until a rival, Waladar Khan, obtained the Shah's confidence, and Palada Khan was executed on a charge of conspiracy. He left twenty-one sons of whom Pahl Khan was the eldest. Dost Muhammad was the son and his mother was a Persian virgin. He was not therefore of pure Afghan blood. After his father's death Dost Muhammad lived as a child with his mother's relatives until his elder brother Pahl Khan, who had risen to importance as the principal supporter of Mahmud Shah against Zaman Shah, took charge of him at his twelfth year, 1215 (1800). Dost Muhammad remained attached to Pahl Khan in his varying fortunes, and when Mahmud Shah's second reign began in 1224 (1809), he obtained high position, and his great abilities were generally recognized. He was one of the principal agents in the defeat of Khan by Mahmud, and showed absolute unpopularity in getting rid of all rivals. Dost Muhammad commanded successful expeditions against rebellions in Kandahar, Herat 1232 (1816). After Herat was taken it is said that Dost Muhammad greatly insulted the wife of one of the princes who was herself the daughter of Khorasan son of Mahmud Shah. Dost Muhammad sent to Kandahar, and Khorasan in revenge seized and blinded Pahl Khan who was afterwards killed in the presence of Mahmud Shah. This murder caused a revolution of feeling against Mahmud Shah, and Dost Muhammad was able to raise a large force and defeated Mahmud and Khorasan, 1235 (1818). Kabul came into his possession. While Mahmud, and after his death Khorasan, retained Herat.

The power over central Afghanistan including the cities of Kabul and Kandahar and the great Durrani and Ghazal tribes remained in Dost Muhammad's hands. He never claimed to be Shah in succession to the Saddozai kings, but was content with the title of amir. His early career commemorated his father Palada Khan in his complex.

See a list of names in former editions.

Wahid-rizaiy-i-Siddiqi, *Palada Khan*, *etc.*

"Silver and gold give the news to the ear and moon that the time has come for the circulation of Palada Khan's courage."

The principal events in his reign including the invasions of Shah Shuja' at-Mulk, the war with the English, his flight to Merv, imprisonment in Calcutta and final reinstatement at Kabul in 1258 (1842) are related in Art. *See* pp. 270, 271. After his restoration he continued himself in his government, but had trouble with his eldest son Akbar Khan, who had been a principal leader in the war against the English. Akbar Khan died in 1260 (1849). The same year during the second Sikh war of 1848—1849 an

Afghan force entered the Panjshir to assist the Sikhs, but met with no success and returned in disorder after the battle of Ingiljar. After this Dost Muhammad saw the wisdom of confining his efforts to the consolidation of his own rule, and recovered the provinces beyond the Hindu Kush mountains which had been lost after the fall of the Durrani kingdom. Just before his death he succeeded in taking Herat which had been held by Persia ever since the capture of Kandahar in 1252 (1837). This event took place in 1258 (1843) and he died while in his camp there the same year. He left the succession to his fifth son Zaman Shah. All to the exclusion of his elder sons, M. Akbar and M. Afzal, which led to much subsequent trouble.

Dost Muhammad owed his rise to the incompetence of the later Durrani kings Zaman Shah, Mahmud Shah and Shah Shuja' as much as to his own undoubted abilities and lack of scruple as to the means of attaining his ends. He never hesitated at any murder or treachery, but yet was a good ruler according to the standard of his country and was considered a just man. Minor faults, such as an excessive fondness for drinking, did not stand in his way, and his name is still a great one among Afghans of all classes. He left behind him a much stronger though a less extensive kingdom than that of his predecessors. The possession of Badkhash, the Herat and Merv, Kandahar and N. Sind was really a weakness and not a strength to the administration, and their loss caused the internal government to be strengthened, with the result that his kingdom in despite of civil and foreign wars remained practically intact to the present day.

Bibliography: See under AFGHANISTAN.

Especially: Burnes, *India* (London, 1842); Mather, *Life of Dost Muhammad*, 1 vol. (London, 1846); 1. White, *King, His and Crime of the Durrani* (Amst. 1849); 2. *History of the Durrani* (London, 1858).

(M. LINGWORTH DAVEN.)

DOVIN. [See DOWIN.]

DRA, the Dard of Arab authors, a river in Morocco, flowing into the Atlantic Ocean 40 miles southwest of Cape Non. The Dra is the longest river in Morocco. Its course which is not very accurately known, is perhaps near 300 miles long.

The Dra is formed by the confluence of two streams from the central High Atlas, the Wad Idhar from the west and the Wad Tadj from the east. The former is in turn formed by the union of the Wad Tadjil or Imil which drains the Djebel Tadjil and the Wad Werrand (see the article *ATLAS*, p. 506 of my.) which drains the Djebel Sirwa. The second class in the country of the Abi Mergel. The two streams whose union forms the Dra flow in opposite directions through the long hollow between the High and the Anti-Atlas. Their comparatively narrow valleys are bordered by meadows and cultivated land; but, in consequence of the high level of their upper courses, rivers are rare and streams are practically not to be found in them. The population is almost exclusively Berber: Berber, Abi Sedrat, Imatra in the Wad Tadjil, Ahenna, Abi Marbil, Zengga, Abi Ager in the Wad Idhar. These tribes among whom are a few communities of Jews, are beyond the authority of the Sultan.

The Wād Dīr flows through the Anti-Atlas in the Ghomra (ravine) of Taza; it then turns to the southeast, traverses the Djebel Ham in a second ravine and then reaches the desert in valleys shut in by high mountains, gradually begins to widen, though the arid land which it waters does not exceed a mile and a half in breadth; sometimes it is limited to one bank only. The various districts watered by the river, Mesqiza, Tineulia, Tarnata, Feswila, Kiawa, which form the Dīr country, are among the richest in Morocco. For a stretch of 100–210 miles, villages follow one another in practically uninterrupted line in the midst of palm-groves and orchards. The most important are Tameggut on the left bank, which contains one of the most sacred Zāwīas in Morocco, that of Sidi Muhammad b. Nāsir, the founder of the Shīrīya order, and Beni Sidi. This district has been prosperous from quite ancient times; even in the 13th century Ibn-Battuta draws a picture of it which quite corresponds to the accounts given by the few modern travellers (Roberts, de Foucauld) who have visited it: "The banks of this river" writes the Arab geographer "are covered with luxurious woods and orchards. Every day of the week a market is held on the banks of the Dīr and in either or sometimes even at two of the places which have markets so vast is the area of the district and so large the number of its inhabitants. The land under agriculture in this country is seven days' journey from". The population is mainly Berber people (Jing in de Foucauld, 95%), of the inhabitants speak Tamazigh. Among them we find Berbers, Ait Sidi, Ait Vahya, Kabu, Ait Atia, and so many Haratīn that the word Haratīn has become a synonym for Tamazigh (cf. the article *Haratīn*). Except in Mesqiza these Haratīn have lost their independence and have no pay tribute.

The lower course of the Dīr is quite different in every respect from the central course. Beyond Moula al-Ghoulān, the river enters the desert region through which it flows till it reaches the sea. Its banks are uninhabited; the settled population is replaced by nomads (Chleuh, Ait, Ait e Melah, Ait e Mshar), who live some distance from the river. The latter describes a wide curve to the west and continues in this direction to its mouth; it gradually loses its volume as it courses through the desert. Apart from a few days when it is flooded, it is as dry as the Wādi of the Sahara. But the presence of subterranean waters enables some parts of its valley to be cultivated, for example, the sandy plain called Delaya, two days' journey long and one and a half broad which is covered with water when the river is flooded, and the fertile stretches called "maïr" in the bed of the Dīr itself at the mouth of the ravine that open into it. These six in number, which are separated from one another by barren stretches, grow corn, more especially wheat.

Geographical: al-Bakrī, *Descriptio de Africa antiquioribus*, travel by de Blau, p. 388; Fouquet, *Relation de l'Arabie Sévère*, 1850; Kohila, *Mein erster Aufenthalt in Marokko*; de Foucauld, *Recherches sur Maroc* (Paris, 1883), p. 208 ff. esp. 208–320; de Caumont, *Notes sur la région de l'Oued-Dra* in the *Bull. de la Soc. de Géogr. de Paris*, xi (1880), p. 497–519; R. Basset, *La Religion de Sidi Ibrahim* (Paris 1883), Schuch, *Das marok-*

kanische Atlasgebirge, Leipzig, 1893, 103 10 14; *Revue de Géographie* (Gotha 1893).

(G. VATA.)

DRAGUT. [See *TOURNAI*.]

DRISHAK, the name of a Hindu tribe which has its headquarters at And near Rajpuri in the Peshawar District of the Punjab. The tribe is of Hindu origin, but in the present day is mixed with the local culture. The tribe has a strong place in the tribe in this tribe.

(M. LAMONTAGNE, France.)

DRUZES, the Druzes are a people of a nation living in the Lebanon and Anti-Lebanon, around Haifa and in the mountains of Hama. They have their own religion and hold a special position in the administrative arrangements of the Ottoman empire.

Their name is derived from that of Druze (q.v., p. 921). Their ethnographical origin is obscure, it is probable that they already had distinct racial features before the founding of their religion and that they were fully converted to it. They may be the remnants of some ancient people, who sought refuge in the mountains in times of invasion and always retained a certain sense of independence in these places to defend. Benjamin of Tadaia, who travelled in the East and died in 1173, believed that they were descended from the Israelites, who in the time of Alexander's successors became notorious in Asia for their brigandage and were therefore forced by the Romans to fall back on the mountains of Lebanon. In the 12th century they were regarded as the survivors of the Last Christians, who escaped the massacre at Acre when Saladin of Egypt took this town in 1191 and destroyed the last remnants of Frankish power in the Holy Land. This last tradition is clearly worthless, as it would place the date of the origin of the Druzes much too late; it is however interesting in as much as it is connected with the claim put forward by the Druze chief of the 12th century to be descended from Godfrey de Bouillon.

The Druzes, who have an Emir or a *Shah* at their head, have had two very celebrated Emirs in the course of their history: the Emir Fakhr al-Dīn (q.v.) popularly called Fakhr al-Dīn, in the 16th century and the Emir Dhu al-Faraj (q.v.) in the 17th.

The descendants of Fakhr al-Dīn, of the family of Ma'ni, continued to rule the Druzes till the beginning of the 18th century when the power passed from the family of Ma'ni to that of Shihab.

The Emir Dhu al-Faraj belonged to the family of Shihab.

The withdrawal of the Egyptians from Syria (1849) was followed by a troubled period for Lebanon. There was a reaction among Maronite and the Turkish authorities against the Christians. The Druzes and Maronites had hitherto lived in good relations with one another; but the Turks won over the Druzes with gifts and the allies fell upon the Christians in 1860. The Maronites, attacked on several sides, defended themselves successfully at Dair al-Kamar; but at Hama, they were massacred by the Druzes of Hama acting in name of the Turks. The Porte deposed the Emir and sent an Ottoman governor in his stead at Dair al-Kamar. This appointment roused the protests of the Powers, who did not wish to see direct Turkish rule established in Lebanon.

Their diplomacy resulted in two Kā'im-makāms being provisionally appointed for Lebanon, one a Druze and the other a Christian; the Porte then separated the Djebel Druze from Lebanon, and incorporated it in the Pashalik of Tripoli. In September 1844, two Wakkās were installed in the mixed townships, one for the Druzes and the other for the Christians; these officers were to be subordinate to the Druze and Christian Kā'im-makāms respectively. The Porte next sought to place the Christian Wakkās also under the Druze Kā'im-makām. The Maronites protested, saying they would rather be under the Pasha of Sidon than under Druzes. On the 30th April 1845, the Druzes backed by the Turks again fell upon the Maronites and massacred them. At the end of this year (1845), the organization of Lebanon was completed. The principle of separation of the two races under two separate chiefs was recognized and government by two Wakkās in the districts where the population was mixed. The two Kā'im-makāms, Christian and Druze, retained, assisted by two counsels, one presided over by the Druze Emir, the other by the Christian Emir.

These counsels were composed of ten members each, of whom four were Druze, two Maronite, two Malkite, two Greek and two Muslim. The Christians were therefore in a majority of six to four on them and this plan did not please the Druzes. In 1860 there were again massacres, marked by the most atrocious cruelty, in the Lebanon. Anti-Lebanon, particularly in the districts of Hama, Hama, Zahle and Dahr al-Kamar, Europe is but only a body of French troops was sent to Syria and those responsible were punished.

Following the events of 1860, an international commission devised a new organic statute with guarantees. The Muslim or central administrative council of the Mutasarriflik of Lebanon was composed of twelve members. The Druzes had the right to be represented by three of their number: one elected by the Mudriya of Hama, a second by the Mudriya of Na'ur, and a third by that of Hama. What has not yet absolutely returned to the country. The Druzes and Maronites are at peace with one another but the Druzes are waging a continual struggle against Turkish authority. From 1879 to 1896, the Druzes of Hama were continually fighting bitterly against the regular Ottoman troops. In the latter year the Turks received their submission. Since the Turkish revolution they have become practically independent.

The Druze population has been estimated at a little over 150,000 for the last century or so. In 1842 it was put at 140,000 with 45,000—50,000 fighting-men; in 1855 Taylor put the figure at 120,000 of whom 40,000 were fighting-men. Max v. Oppenheim, in 1899, estimated 132,000 and Camille (1896) 150,000. The Druze population of Hama has been increased by immigration from Lebanon and numbers at least 40,000 souls.

The Druzes are a warlike, energetic, and valiant people; they would make very good soldiers if their independent spirit did not make them preferably brigands. They can be very crafty; the desert is their element. In spite of their warlike disposition they have some ability as agriculturists and grow the vines which yield the fine Damascus grapes and also mulberries, olives

and tobacco. Their women wear and embroider very fine clothes. In their dress the Druzes are distinguished by the turbans which is of black or red silk. Their women used to wear a peculiar head-dress called "kumr". This was a kind of very high hat which turned over behind; it was of silver or gilt copper among the rich and of polished wood among the poor. It was fastened by means of a kerchief tied under the chin and by agates around the head. A roll of white linen or dark blue silk hung from the top, attached to the horns by black strings of camel-hair. This head-dress was worn by night as well as by day. The woman's dress was a short, dark blue tunic, bordered by a broad reddish lower band, with stripes of the same colour on the back, unbrokked trousers and yellow shoes.

Religion. The Druzes have as a rule but little religion; they call themselves Sufiites, when with Muslims, and Christians, when with Christians. They have no places of worship. What is called the Druze religion is a heretic system which is not known to all the people. Those who know it, are called "Ukād" (the learned); the others are the "Zuād" (the ignorant). The "Ukād" alone take part in the religious meetings which are held in the night from Thursday to Friday. The place of meeting is called "Khalwa" (retirement). The most mysterious of the "Ukād", in the proportion of one in 50, become "Khalwa" (perfect).

Belief in metempsychosis is widely spread among the people; the good are born again in infants, but the wicked return to the bodies of dogs. Polygamy is allowed and it is said that the marriages of Druzes and Christians are sometimes practised; but the law forbids this (cf. de Sacy, li. 700).

The religion of the Druzes in its limited form, belongs to the Muslim system. It was founded in the time of the Fatimid Caliph Hakim (383—411 A. H.) by Hamza [q. v.] and Basmal [q. v., p. 124]. It is known to us from over a hundred works to be found in European libraries. These scriptures, some of which go back to Hamza are professions of faith, explications of doctrine, works dealing with the organization of the sect, diplomas for the installation of different ministers, letters, arguments of polemics against the Sunnis and the Muawwalis, neighbours of the Druzes, against the Malikites, from whom they separated and against several ministers and missionaries who had accepted the doctrine from the beginning. These dissenters are accused of preaching heretical doctrines and favouring the worship of the calf. The figure of a calf actually appears in the ceremonies of the Druzes and some authors say they worship it, but it is probable that in the true religion the calf is the symbol for the demon and only appears as an object of veneration.

The Muslim doctrine was based on the idea that God became incarnate in man in all ages, and God himself or at least the creative force, was considered as composed of several principles which proceeded one from the other. Each of these principles became incarnate in a man. Druze theology retained this system. According to it the Caliph Hakim represented God in his unity; this is why Hamza called his religion "Unitarian". Hakim is worshipped and is called "Ukād". His eccentricities and his cruelties are explained symbolically. He was the last incarnation of God; they do not admit that he is dead, he is only

thereupon went to al-Haiy and summoned his nephew, Sulṭān Maḥmūd to his side and he obeyed the call. The two Sulṭāns thereupon came to an agreement. Saʿīdīr interceded with Maḥmūd on behalf of Ḥubāib, who wished to return to his home in al-Hiḥā and be forgiven by the Caliph. But nothing came of this through Ḥubāib's fortunelessness; after twice plundering Ḥaiy he had to flee to the Arabian desert. While here he received an invitation to come to Ḥaḥḥād; the lord of this place had died and his concubine made an offer of marriage to Ḥubāib in the hope of thus being able to remain mistress of the place. Ḥubāib did not hesitate to accept this invitation, but lost his way in the desert and was captured by some Ḥabībī Bedouins, who handed him over to Ṭāḥī al-Bulāḥ Ḥūr, lord of Ḥammām. The latter sent him to 'Ibrāhīm al-Dīn Zangī, lord of al-Baḥrā, who wished to turn him beside him as he could be useful to him in his plans. We soon find the two jointly undertaking a campaign against the Caliph in 526 (1132), but with disastrous results; they were put to flight by the Caliph. Ḥubāib managed to hold out for a time in al-Hiḥā and Wāḥī, but had finally to give up the struggle. He next attached himself to Sulṭān Maḥmūd, who in 529 (1135) took the Caliph prisoner in battle and brought him to Marāgha. There he was treacherously murdered, according to some accounts at the instigation of the Sulṭān, who is even said to have put Ḥubāib to death also, to avert suspicion from himself. While Ḥubāib was waiting in the audience-chamber one of the Sulṭān's pages came up to him unawares and cut off his head. "Thus," says Weil (*Geschichte der Chaisen*, II, 231 ff. 232) "within the interval of one brief month towards the end of the year 529, died the only two Arabs, who, although they had always been sworn foes, had always endeavored to be little the aggressions of foreign rule. They were both of very untellable character and followed a selfish policy. — Both were moreover well liked as men and honored as poets and patrons of poets. — Ḥubāib has been given immortality in a madrigal of Ḥarīrī (2222), in which the poet describes him as one of the noblest figures in Islām."

Bibliographie: Ibn al-Aḥḍar, *Admūt* (ed. Tornberg), I, and 21; Ibn al-Kalābī, *Maḥṣar*, I, 2; *Ḥubāib*; *Hist. Orient. des Croisés*, I, 509, 522, III, 461 ff. 462; Weil, *Geschichte der Chaisen*, III, 214 ff. 215.

AL-DUBB AL-ʿARABĪ and **AL-DUBB AL-ANBARĪ** = the Little and the Great Bear, the translation of the Greek names *Ἀρκτος μικρὸς* and *Ἀρκτος μεγάλος* the two northern constellations. The older Arabic name for these constellations was *Ḥanāt Naḥḥ* (for *Ḥanāt al-Naḥḥ*) = the daughters of the star, *al-Naḥḥ* for the Little and *al-ʿArḥ* for the Great Bear. Ḥarīrī remarks that the stars which form the quadrangle are called *al-Naḥḥ* (the star) and the three that form the tail are called *al-Ḥanāt* (the daughters). Gullīn (edition of al-Farghānī, *Notes* on p. 54) thinks that these daughters are the women mountaineers who precede the bear. — The feminine form *Ḥanāt* (in the medieval *Ḥanāt* written *Ḥanāt*) particularly designates the *Ḥanāt* = Ursa Major; this name probably comes from the Latin translation of the *Tabulae* of Alfonsus, which we know were originally written in Cassian (1252).

Bibliographie: al-Ḥazwī, *Kosmographie*

(ed. Wattenfeld), I, 39 ff. 40; L. Ideler, *Ueber die Veränderungen über den Umriss u. die Ausdehnung der Sternnamen* (Berlin, 1809), p. 3—32; al-Būḥārī, *Ḥanāt al-Naḥḥ* (ed. Ḥallab), II, 124 ff. 125, III, 225 ff. 226. (L. Ideler.)

DUB AL-KAZZ, the Silk-worm; Ḥarīrī and Ibn al-Dīnār give accounts of its culture which supplement one another and may therefore be dealt with separately. According to Ḥarīrī, the worm, when it has eaten enough, seeks a place on trees or thorns, *Aras* this thread out of its saliva, and weaves a hall around itself as a protection from wind and rain; it then sleeps its appointed time; all this is done through the instinct given it by God. In spring, when the leaves of the mulberry tree appear, the eggs *ḥanāt* are taken and placed in pieces of cloth; women carry them for a week under their breasts, so that the warmth of the body affects them; they are then spread on chopped mulberry leaves, whereupon the young worms begin to move and eat the leaves. The caterpillars do not eat for three days — this is the "first sleep" — then they eat for a week till the second sleep of 3 days when the same proceeding is repeated. A good deal of food is thus given them, so that they soon begin to make cocoons (*ḥanāt*). A thing like a spider, with legs to appear over their bodies, also spin silk and within the cocoon, the worm places it and crawls out; it has now grown two wings and it flies away to which case no silk (*ḥanāt*) is obtained from it. But when the cocoon is placed in the sun after it is finished, the worm dies and the silk may be taken from it. A number of cocoons are preserved so that the fly may come out and lay eggs, which are kept till next year in a clean earthenware or glass vessel.

According to Ibn al-Dīnār, the silk-worm or *Ḥanāt* worm in the egg stage is as large as a fig-stone; the creatures come out, when placed in warm places, without being artificially hatched, but they are placed in their houses by women if they do not come out at the proper time. They eat the leaves of the white mulberry tree and gradually attain the size of a finger while their colour changes from black to white. This takes about 40 days. The worm then weaves a covering of the size of a walnut till the material is exhausted and remains ten days in the cocoon, when it comes out as a white butterfly with wings, which are constantly in motion. Soon afterwards the males and females copulate by sticking their tails to one another, and after they have separated, the female lays her eggs on white pieces of cloth, spread below it to collect all the eggs, the cocoons then die. If silk (*ḥanāt*) is wanted, the cocoons should be placed ten days after they are finished in the sun for one day.

The silk-worm is the mistress of the mine, who lays up treasures for herself, which his mocking fellow takes; if these however make good use of the wealth that has fallen to them, they are not responsible for the woe of the mine.

Bibliographie: Ḥarīrī, *Maḥṣar* (ed. Wattenfeld), I, 434; Ibn al-Dīnār, I, 285; do. *Ḥanāt* (ed. Ḥallab), I, 779—787. (J. Rieu.)

DUBJAIL (See *ḤANĀN*.)

DUGHLAT or **DUGLAR**, originally the name of a Mongol tribe: Raḥīl al-Dīn (ed. Ḥarīrī, *Ḥanāt*), ed. *arab. whāḥ*, III, text, p. 47 and

32, given as their ancestor, Badaqhat Daghla, a brother of Tughlugh Khan's great-grandfather. It has not yet been ascertained what was Abu Tughlugh's (ed. Demssissius, p. 63) authority on the explanation he gives of the word *Daghla* (he says it means 'stone' in Mongol). In English al-Din neither (like nor any other explanation of the word is given; but this etymology must date from the period of Mongol rule, for as Scerif (Transl. etc., xlii, 180), shows, there is actually in Mongol a word *daglan* meaning 'stone'. Abu Tughlugh and his contemporaries did not, of course, know Mongol. Scerif, on the authority of Abu Tughlugh's explanation, transcribes the name of the tribe as "Dughlan", in the plural "Dughlats" and in this he is followed by others; but this transcription is ruled out by the form "Daglat" which is now the usual one in Central Asia.

Of the history of the tribe, Rashid al-Din can only tell us that, during the tribal feuds out of which the Mongol empire was to arise, it always took the side of Tughlugh Khan, and that nevertheless, neither in this period nor at a later did a sign of any note appear in the ranks of the Tughlugh (Transl. etc., vii, 275). In the second half of the 13th century, on the contrary, we find the Dughlats in Central Asia as an important tribe, representatives of whom held prominent positions not only in the empire of Timur and his successors, but in the eastern provinces of what had been the Tughlugh Khan's (p. 111, 112, 113) kingdom also. In the *Tarikh-i-Arkan* of Sharaf al-Din Yuzbaki the Khan of the Dughlat tribe, the husband of Timur's sister Gulshah-Tarkan, is frequently mentioned as a military and general, and once (Ind. ed., i, 228) as military governor (*Amir*) of Samarkand. The Dughlats were still more important in the modern Chinese Turkestan, where they ruled a wide kingdom as local princes, and sometimes also the whole country as emirs and were able to raise to the throne and depose (pieces of the ruling house as they pleased. What we know of the history of these princes is derived almost entirely from family traditions, not always thoroughly to be relied on, contained in the *Tarikh-i-Rashidi* at the time of their time, Muhammad and Iskander Daghla. As was done in MS. *al-Din* for Timur, a legend is invented in this work for the house of Dughlat, according to which its founder ruled the same territory and enjoyed the same privileges under Tughlugh Khan as his descendants at a later period; in one passage of the *Tarikh-i-Rashidi* (Transl. Rom., p. 7) Urali is given as the founder of the line, to another (Ind. p. 294) Ishkubghin (or Ishkubghin). His successor Hishir (in Abu Tughlugh, ed. Demssissius, p. 156, 157) *Fuladli*, a form, which is linguistically rather explained, but has no authority in the manuscript, is said to have raised Khan Tughlugh-Timur to the throne in Afghanistan about 748 = 1347 (*Tarikh-i-Rashidi*, p. 6, 11, 12); on the other hand, the same authority (p. 14) gives not Urali, but his elder brother and predecessor (p. 35) Tullik as the reign of Tughlugh-Timur = last ends of the kingdom (Urali, 121). Hishir, while in Ghazni, to the year of the pag. is said to have received a document from Tughlugh-Timur in which the "nine privileges" (*Tarikh-i-Rashidi*, p. 38, 11, 12) of the Khan's house were recognized. This cyclic year would correspond to 1313, while Tughlugh-

Timur according to the *Tarikh-i-Nizam* (i, 59) did not come to Keshmir till the year 1361 (the year of the ox); the above doubts on the authenticity of the document. Muhammad Hishir says that he had with his own eyes seen the document which was written "in the Mongol language and characters"; it was afterwards lost, "during the troubled times of the last Khan" (p. 59). An Hishir died in 916 = 1510 and the author, as he himself tells us (p. 305), was 45 years old in the year 920 = 1514 (the cyclic year of the ox); given these conditions in 1313, but he could only have seen the document while quite a boy.

The *Tarikh-i-Arkan* and *Tarikh-i-Nizam* have given amongst others in the *Tarikh-i-Nizam* a brother of Badaqhat who is mentioned nowhere else. The former speaks also in the *Tarikh-i-Nizam* (i, 104, 11, 12) as a brilliant Amir, who was in command of the Mongol army in the year 1303, year of the snake; but nothing is said there of his being a member of the Dughlat tribe or of his relationship to Khan al-Din. Khan al-Din is first mentioned in the *Tarikh-i-Nizam* (i, 175) in the year 1368 (year of the ape) as leader of the Mongol army; he had slain his Khan Hylah Khanga was a Dughlat-Timur, and seized the supreme power. He is last mentioned in the same work (i, 494, 11, 12) in 1390 when, defeated by Timur, he had to take flight to the Irish and thence farther south "into the land of Tulu", where there are many tribes and empires. His brother Khat al-Din (not mentioned in the *Tarikh-i-Rashidi*) entered Timur's service and, in the year 1393, took part in the siege of Taku in Mesopotamia (*Tarikh-i-Nizam*, i, 650).

After Khan al-Din had been overthrown the power passed into the hands of Khondakht, son of Badaqhat, at the time of his father's death, shortly before Tughlugh-Timur, i. e. about 1360. 1312 he was seven years old (*Tarikh-i-Rashidi*, Khondakht and Hishir Khanga, presumably a son of Tughlugh-Timur, proclaimed Khanga, he is said to have appointed other men Khanga in the Mongol empire in course of time (Ind. p. 67, 11, 12). Khondakht is not mentioned in the *Tarikh-i-Nizam*, according to the *Maqalat al-Hakim* of 'Abd al-Rahman Samarkandi (q. v., p. 64), who in this passage is only quoting the text of the *Shahid al-Tamim* of Hishir-Abrar with a few alterations. He always took the side of Shih-Nagh and Uluq-Beg, even against his own Khanga (the latter called till 1377 = 1400 in the name of his father in Samarkand). When in 1388 = 1423 Uluq-Beg undertook a campaign against the Mongol empire, Khondakht passed his army on the other side of the Oxus in the present district of Samarkand and was received by him with the honors due to one of his advanced years (*Shahid al-Tamim*, MS. in the Univ. of St. Petersburg, No. 157, l. 230^b). This occasion to the enemy of his native land is caused by family tradition on religious grounds: Khondakht had long intended to perform the pilgrimage to Mecca, but could not receive permission from his Khanga and was only able to carry out his desire by an alliance with Uluq-Beg; he afterwards died in Mecca and was buried there (*Tarikh-i-Rashidi*, p. 60, 11, 12). The same authority tells us that Khondakht ruled for 20 years and went on his pilgrimage when 97; according to the dates given above, however, he could not have been more than 70 at the time.

at Venbu. According to a Sogdian legend she retained her vigour so long that 'Ali was able to ride her in his campaigns against the Khazars. She had been sent Mohammed as a present with the ass 'Ufay, by Makhzumi; this was the first occasion on which the Muslims had seen a she-mule. According to another tradition, which connects Dulful with another she-ass called Fihla, Mohammed had received her from Faras b. 'Amr al-Dihlami. The name Dulful properly means "pincupine" (*Tafsi al-'Arabi*, vii. 324; *Qamūs al-'Arabi*, xiii. 283), but as this name is not a very appropriate one for a she-mule, it was probably only with reference to its speed that it was given.

Bibliography. *Stewart, Biographical Dictionary*, p. 46; Ibn al-Arabi, *Asmā*, ii. 238; Jalusi, i. 1783; Darius, *Play to the World*, i. 320.

DULFIN, the Arabic form of the Greek δολφίν (also δολφίς), is the name given by the Arabs to the constellation of the Dolphin. The older or popular name among the Arabs was *al-Sayf* = the sword, and the meteoric star of the constellation was called *'Izzat al-Sayf* = pillar or base of the sword (the astronomers call it *al-Nawāz al-Dulfin* = tail of the dolphin). In Kharini we also find the name *al-'Izzat* probably to be translated "the pearls" (of the necklace), for the four stars which are close together forming a trapezoid.

Bibliography. *al-Buhārī, Opus astronomicae* (ed. Nabholz), ii. 153; iii. 253; *al-Kharini, Kharini's Opus* (ed. Wartenfeld), i. 34; *al-Buhārī, Fath al-Buhārī wa al-Urṣat* (ed. al-Hindawi), i. 100.

DULUK, a place in Northern Syria, N. W. of 'Amid (q. v., p. 284), is the ancient Dolichen, at the junction of the roads from Germanicia and Nisopolis to Zeugma. Dulūk, which was captured by 1500 E. Yphania, was one of the fortresses on the Euphrate frontier (cf. 'Abū al-Ḥāṣim's note in *Yāqūt*, ii. 383 and Noides's note on it in the *Journal of the Asiatic Society, Constantinople*, xlv. 700) and at a later period belonged to the Emirate of Aḥmad (q. v., p. 515 of *op.*); constituted by Ḥafṣ in the wars with the Byzantines of the *thumūdī* *Salṭ* al-Dawla and the great Abū Firas it played a part (cf. *Yāqūt*, iii. 284) and, according to the *al-Aghar*, iii. 404, it was taken by them in the year they took the latter province (333 = 902). The place appears gradually to have lost its importance with the rise of 'Amid. This can be the only explanation of Yāqūt's statement (iii. 259) that 'Amid was once called Dulūk. The name of Dulūk has survived in that of the village of Dulūk-kāi and of Tell Dulūk to the south of it, on which now stands the chapel of a Muslim saint, probably the successor of Zeno Dolichenus (see Cannon in *Pearly-Weaver*, iv. 1276 et seq.).

Bibliography. *G. de Saxe, Palestine under the Moslems*, i. 36, 386 et seq., 438; v. Kiehl, *Reise in Syrien*, i. 1024 et seq.; *Flaumen and Fathwa*, i. 166 et seq., 169.

DUMAT AL-DJANDAL (see *MAWA AL-DJANDAL*).

DUNABIR, a town in Mesopotamia, about 10 miles S. W. of Mardin in lat. 37° 13' N. In the middle ages, particularly under the Umayyads, it attained great prosperity and impor-

tance as a trading centre, as the excavations make that still survive (notably the ruins of two mosques) show. The half ruined Kerd village of Kerd (Kerd = "ancient Khad") (situated to the S. of the town) is often given in a corrupt form by the older travellers) now lies in the area occupied by the ancient town; this name was known even to Yāqūt. To the east of Dunabir lies a low mound of ruins, Tell Ermen, which must mark the site of an ancient town; Sachau identified the latter as the celebrated Seleucid capital of Tigranokerta but C. F. Lehmann's researches now show that this is to be located in Mayāziriya; on this point cf. Streck in the *Zeitschr. f. Assyriol.*, *Morgenl. Gesch.*, lvi. 302. According to C. Hoffmann (*Zeitschr. f. Assyriol.*, *Morgenl. Gesch.*, lxxv. 741), Dunabir should be identified as the Kerkira of Adapaṣal mentioned by Dio Cassius (lxxvi. 23). At the southern base of Tell Ermen lay the large Armenian settlement of Tell Ermen (the hill of the Armenians) which took its name from the hill.

Bibliography. A chronicle of Dunabir (in the main an autobiography) was written about 610 = 723 by the physician al-Buhārī; cf. Brockelmann, *Gesch. der Arab. Litt.*, i. 333; *Yāqūt, Ma'ājam* (ed. Wartenfeld), v. 1; *ibid.*, *Geograph. Arab.* (ed. de Saxe), par. 1; Ibn al-Buhārī (ed. de Saxe, i. 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

DUNOAN (DUNOAN, THOAN), the name given to Chibwa Muslim, cf. the name *THOAN*, p. 850; and also the earlier *THOAN* and *THOAN*.

DUNYĀ (dun), the earthly, lower world, this world here below. The word is used in the Kor'an and in Muslim theology in a disparaging sense of "this world" in opposition to the next. Mohammed's use of this word quite recalls that of Christian preachers: "Those that lay this earthly life at the price of the future life, shall not receive any relief from punishment nor shall they be helped" (*Qur'an*, ii. 20); — "We prefer the life of this world; and yet the hereafter is better and more lasting. This is found in the ancient books, in the books of Abraham and Moses" (*Qur'an*, lxxviii. 16—19). We see from the latter quotation that Mohammed did not claim to be original when making exhortations of this kind; but what he here attributes to Judaism, ought to have been referred to Christianity.

The Imam al-Ash'ari quotes another passage which contains rather a fine picture "I warn you" he writes "against the world, it is a brilliant coloured and flower meadow, which deceives its inhabitants as the Kor'an tells us: "Propound unto them the parable of the life of this world; it is like the water we send down from the heavens; and the plants of the earth are mingled with it and on the next morning, they are dry, and the wind scatters them, for God is all powerful" (*Qur'an*, xli. 17—19). All that is on earth shall pass away (iv. 35); prepare therefore your works in view of the lasting abode and eternal life.

The organisation and duties of the Dwa'ir. The Bey of Oran had four Aghas under him, to represent him among the tribes. Two of these posts were reserved for the Dwa'ir, i.e. for the families of Hashim al-Boukhari and al-Kardl and two for the Zmils. These important offices were much sought after and were not granted without payment. At their nomination, the Aghas of the Dwa'ir paid to the Urdan of Algiers the sum of 40,000 *ryals de gis* (about £2500) for the right of wearing the *gandara*, a kind of uniform of office. The Aghas of Zmils only paid 20,000 *ryals de gis* for the same reason. The Aghas, while on active service, also paid a similar sum into the Bey's treasury every six months. The two Aghas received one another annually. Their armed men paid annually a trifling sum to the Bey's treasury, the *agur-tax*, which relieved them of all other impositions. The Urdan and the Zmils had the privilege of collecting taxes in the immense province of South Oran called *Ya'qubiyah* which stretched from the neighbourhood of Mascara and the hills of Tlemcen to the *Mebel Amir*. The taxes paid by the tribes of the *Ya'qubiyah* to the Bey through the intermediary of the Dwa'ir, consisted of slaves of both sexes, wool, sheep, sleeping-carpets, red leather for saddles, bridles, native hoods (*imofes*), horse-covers, camels and the *feras* (tribute in silver). Besides having to collect the tribute from the western part of *Ya'qubiyah* province, the richest part, the Dwa'ir had also to police the tribes of the west of Oran.

The Dwa'ir since the French conquest. The capitulation of Algiers in 1830 surprised the Turco of Oran and their *Makhzen* for when they had pacified through terroring them, the tribes who had been agitated by the machinations of the Sultan of Morocco. The Arab tribes believing that Turkish rule was at an end, rebelled against it everywhere. The Sultan of Morocco seized the opportunity to attempt to get himself proclaimed sovereign by the people of Tlemcen and the whole province. The Bey Hasan of Oran, the *Khalifa* and *Kalughla* of Oran and Tlemcen and the *Makhzen* people seeing that the French government did not seem their adversary, sought another way out of their difficulty. The Bey set out for the East. The *Kalughla* of Tlemcen and the *Makhzen* tried to save the situation by relying on *Malay Ali*, the *khallid* and nephew of the Sultan of Morocco, who had been sent in great haste to possession of the province. The Agha of the Dwa'ir, *Muhammad b. Ismail*, was retained in his office and further received command of 1000 horsemen of the Sultan's negro guard (*Abid*) to go into the *Masrah* and *Masrah* districts in proclaim the Sultan. But *Malay Ali*, who was badly advised, did not know how to win the *Kalughla* of Tlemcen or his side. He allowed his officers, greedy of plunder and deceived by the natives, to fall upon their allies the Dwa'ir, to plunder them and carry off their money and cattle. The Sultan of Morocco seeing his nephew's incapacity had to recall him. The celebrated Emir *Abd al-Kadir b. Muhyi al-Din* replaced him. The latter from the first endeavoured to get *Muhammad b. Ismail* and the other *Makhzen* to join in the holy war against the French. *Muhammad* then in preliminary negotiations with the French, would not move; his nephew *Malay*, on the other hand joined the Emir. Henceforth their tribes were

divided; one section followed *Malay* to *Abd al-Kadir*, while the other remained with *Muhammad*. But General Desmichels having been appointed commander of the troops in Oran, the French advances ceased. *Abd al-Kadir* having numbered the tribes to a holy war in May 1833, the Dwa'ir and their chiefs came to take part. *Muhammad* however, on his own way and received the same honours from his men as *Abd al-Kadir* did from the other Arabs. After their defeat, the Dwa'ir and the *Zmils* with *Muhammad b. Ismail*, still held themselves aloof. To prevent them joining the French, *Abd al-Kadir* endeavoured to win them to his side. It happened that to obtain the submission of the *Angal*, one of the tribes of the former Turkish *Makhzen*, the Emir had been obliged to grant them certain pastures, claimed by the *Ham* *Amor* as their property. The latter enraged refused to pay the tribute they had previously agreed to pay. The Emir sent *Muhammad b. Ismail* and his Dwa'ir against them. The *Ham* *Amor* submitted at once and the Emir tried to stop *Muhammad*. He was too late, for the *Ham* *Amor* had been annihilated and their chief killed. The quarrel that arose between *Muhammad* and the Emir, resulted in a series of domestic combats. The Emir was defeated severely at *Hennaya* and at *Siklak* near Tlemcen; his undisciplined Arabs could not stand the unwavering charges of the Dwa'ir cavalry. He would certainly have been exterminated if he had not found help with the French, who did not properly understand his case. Before such an alliance, *Muhammad* thought it prudent to take flight to Morocco and enter the Sultan's service. He was the latter at a present the lucky won *Abd al-Kadir*, including a golden parazon presented to the Emir by the *Kalughla*. It was a difficult matter to restore peace but in the end the Dwa'ir submitted; *Muhammad* refused to remain in their head and entrenched himself in the *Mesgham* (a fortress of the *Kalughla* of Tlemcen which held out against *Abd al-Kadir*) with 50 Dwa'ir families. They continued to fight bitterly against the Emir.

The Emir *Abd al-Kadir* seeing that he would not succeed in subduing the *Kalughla*, retreated the wings of *Mesgham* to the Moors of Tlemcen, their enemies, and retired to *Mascara* where his headquarters were. The Dwa'ir and the *Zmils* who had embraced his cause on the return of *Muhammad* from Morocco and the facile reconciliation between the two chiefs, were placed under the sole command of *Abd al-Kadir*, the Agha of the *Zmils*. But the latter was not long in seeing that the Emir could not protect them against the French. General Desmichels, after the occupation of *Mesgham* in August 1833 carried off their families and their flocks to punish them for the support they had given his adversary. They were forced to come to beseech him to make peace and restore their families and property. The majority submitted and pitched their tents on their lands around Oran under the supervision of French troops. They were settled in *Masrah* (September 1833). They elected as their chiefs, *Isma'il al-Kadi* and *Adila b. Osman* for the Dwa'ir and *Isma'il al-Kadi* and *Isma'il al-Kadi* for the *Zmils*. Since then they have always shown themselves faithful to France and fought with her troops even against their kinsmen who remained in the ranks of *Abd al-Kadir* (Tlemcen, 1834).

Suddenly the rising of Sidi l'Arif in the valley of the Shail and of the Deshwa St Mass in the south against the Emir 'Abd al-Kadir and the appointment of General Trézel to Demichels' command, gave renewed hope to Magasid b. Isma'il, the irreconcilable enemy of 'Abd al-Kadir. In name of the Khalghis of Tlemcen and the Deshwa he made overtures to the French general who, however, did not accept them. But these overtures enabled the French officers to begin relations which were later to be a source of great trouble to the Emir. The latter was not ignorant of these negotiations and, relying on the devotion of the Khalghis of Tlemcen to him, he tried to win the support of the Deshwa and the Zmala, either of their own free will or by force. Besides, the example of the latter was encouraging other tribes to trade and negotiate with the French. In June 1835 therefore he sent to the two Maghzen tribes al-Mazari, the Agha of the Zmala who had remained faithful to him, to persuade the Deshwa and the Zmala of the country round Oran to return to Mascara and to sue for it if necessary. Mazari did not succeed in his mission; in his wrath he had his own nephew Isma'il al-Radi, Agha of the Deshwa of Oran, thrown into chains and was about to hand him over to the Emir 'Abd al-Kadir when his own Zmala threatened to mutiny if he did not set Isma'il free, which he did. Mazari retreated just as the French, who had been warned, were setting out to pursue him.

On the 16th June General Trézel pitched his camp at Figueras, a few leagues from Oran, to protect the Deshwa and Zmala who had declared against 'Abd al-Kadir. There he received envoys from these two tribes and signed a treaty with them by which they recognised French suzerainty, placed themselves under the protection of France (art. 1) and entered her service as Maghzen troops (art. 2). This treaty provided a declaration of war against General Trézel by 'Abd al-Kadir.

Mustafâ b. Isma'il was installed; he renewed his office which were accepted by Claret, the new governor. He succeeded in obtaining French permission to undertake an expedition to relieve the Khalghis of Tlemcen who were besieged in their stronghold by the Moors of this town, who were partisans of 'Abd al-Kadir (Jan.—Febr. 1836). He himself regained his rank as head of the Deshwa. Henceforth there was not a military expedition in Eastern Algeria in which the Deshwa and the Zmala did not play a prominent part. Magasid himself, in spite of a wound which shattered his right hand in the battle of Sikkal (1837), never ceased to set an example of courage and loyalty to France to his tribesmen. After every battle he received some new distinction and when distinctions were exhausted, Louis-Philippe appointed him *Marschal de Camp*. It was in this capacity that he took part in the Mascara and Tadmert expeditions of 1841. In 1843 he took part in the capture of Senala from 'Abd al-Kadir

and, while returning to Oran with his Deshwa laden with booty, he was shot in the chest by an Arab as he was crossing the Filiz country. He fell dead on the spot; he was nearly eighty years of age. With his death the heroic age of the Deshwa and Zmala came to an end, but they have continued to be loyal to the French authorities. Whatever may have been the personal motives that drove Magasid b. Isma'il and his men to the side of 'Abd al-Kadir's enemies, they nevertheless filled a glorious page in the history of Algeria.

Bibliography: Anonym, *Deshwa et Zmala* (Oran, 1833), pamphlet (the work is an epitome of a map attributed to Agha al-Mazari and preserved in the *Muséum d'Oran*); Pellissier de Raymond, *Annuaire Algérienne* (3 Vols., Paris and Algier, 1834), pamphlet; W. Estier, *Notice sur le Maghzen d'Oran* (Algier, 1838); 40.; *De la Domination turque dans l'ancien Royaume d'Alger* (Paris, 1840), p. 206 et seq.; Demichels, *Oran sous le commandement du G. Demichels* (Paris, 1835), pamphlet; C. Rouvier, *Le Commandement d'une compagnie*, in the *Revue des deux Mondes* (1835 et seq.), pamphlet; Ahmed b. Khalid al-Nadiri al-Silami, *Asma' al-Hakim* (Cairo, 1312), iv. 184—192.

(A. COUV.)

DWIN, formerly one of the most important cities in Armenia, now an unimportant village south of Erivan, a little above the ruins of Artaxata (Artakha), in lat. 40° N. The etymology of the Armenian name *Dwin*, Syriac *Dwini*, Greek *Δωίνι* (Dioninon), Arab *Dahil*, is unknown; the form *Dawin* and *Tawin*, which frequently occur, are wrong. The city was founded by the Sassanid Khusro II, who built it in 350 as the capital of the Persian section of Armenia. When, on the deposition of the last Arsacid, Artakha in 429, Persian Armenia was completely incorporated in the Sassanid empire, the seat of the Persian government was transferred to Dwin; cf. above p. 437. Under the Arabs also Dwin retained this position; throughout the Caliphate it was the capital of Muslim Armenia; see above p. 444. In the middle ages the town had a large population and was celebrated for the cloths and carpets manufactured in it and the surrounding district (particularly appreciated were its purple carpets); see above p. 446.

Bibliography: Vahai, *Ma'fian* (ed. Wustefeld), s.v. *Dahil*; Le Strange, *The Lands of the East, Ceph.* (1903), p. 182; Ritter, *Erzkunde*, ix. 616; Fr. Spiegel, *Frankreich Armenien*, i. (1871), S. 149; H. Hubschmann in the *Indogerm. Forsch.*, vii. 365, 422; H. Thopdackian in the *Zeitschr. f. orient. Philol.*, ii. p. 31—52; Gharabian, *Revue*, p. 209, and Thopdackian in the *Mittheil. der Seminars f. orient. Sprach.*, *Wissenschaftl. Stud.*, 1904, p. 115 et seq., 147; 1905, p. 170; Thourabier, *Hist. polit. et relig. de l'Arménie* (Paris, 1910), p. 865 (Index), M. Strack.)





ADDITIONS AND CORRECTIONS.

(Provisional list).

P. 21^b, l. 17 from below, read "437 (1045)" for "about 423 (1031)". — P. 39^a, l. 9 of 1294, delete the statement that Abu Halyun wrote a history of Spain. — P. 145^b ult., add: there is a *Shih-shan* count of his reign and writings in al-Shahrastān, *History of the Reimdyg Dynasty*, transl. by Redhouse, II. 116—121. — P. 367 of 127. ARABIA, note that the coins on Pl. vii. are enlarged to twice their size. — P. 429^a L. 20, read "Arzūyū" for "Rastūqū". P. 459^a, add: L. W. Arnold, *The Peaching of Islam*, chap. v. — P. 579^a, add to Bibliography of AWAQANIZ, S. Lane-Poole, *Armenians*, (Oxford 1893); W. Ivilar, *The Emperor Arwanukh Atamer*, in *Indian Antiquary*, 1911, p. 69—85. — P. 542^a, after l. 19 insert: ADON [see also p. 509^a]. — P. 543, BAZAN; read "stripped" for "stripped" in first line of 'Explanation' on plate. — P. 546^a l. 38, add: see also 682^a and 681^a ult. — P. 550^b, add to Bibliography: A. J. Butler, *Arab Conquest of Egypt*, (London). — P. 579^a l. 22, read "1873" for "1843". — P. 595^a, add to 641AM KILAN: His *Dozan* has recently been published in the *Bibliotheca Indica* by Dr. E. Demerouti. — P. 599^a, after 641YMIYA, insert 641AKET [see 641YMIYA p. 684 of 1294]. — P. 696^a l. 5, read "1905" for "1895". — P. 712^a, l. 40, Add: II. II. the Nawab Sultan Jahān, *An Account of my Life*, (London, 1910). — P. 736^b L. 35, instead of "Rages etc.", read: Neoselard (*Journal de*, 1870, l. 159—174; for the other view cf. Egloff, *Revue Historique de la Compagnie des Indes*

de Granada par les Roys Catholiques, p. 74—78) wrongly believed he had found Lombard's tomb in Nemou, but he really died in calls in Fia in 940 = 1533 (or perhaps in 1517 or 1522 = 1518). — P. 738^a, l. 10 from bottom, add: see also P. 40 Castro in a note to his translation of Dore, *Histoire de la Muratana*, (Paris 1811, II. 431—436). — P. 754^a L. 38, add: a lithographed edition of Bukhārī's *al-Aḥad al-murad* in the recension of Ahmad b. 'Abd al-Muḥal al-Haḥar (later than the corresponding chapter in the *Shih*), was published in Cairo in 1306 A.H. — P. 838^a, add to Bibliography: Banner de Anurca, *Chronica d'el Rei D. João*, l. 3 (Lisabon 1644); Mathias de Pinedo *De Belle Septuim* (*Indulget de Historia portuguesa*, l. 1, Lisabon 1700 p. 7—37); Vitoria, *Sum de tout* (Paris 1853), p. 5—24; Moulléras, *Le Maroc inconnu*, II. (Paris 1899), p. 701—733. — P. 850^a, l. 19, read "Ho-Chun" for "Hsi-Ning-Pu". — P. 900^a, l. 3 from below and last line, read "ḥḥḥḥḥ" and

ḥḥḥḥḥ for "ḥḥḥḥḥ" and "ḥḥḥḥḥ". — P. 927^a,

L. 14 from foot, read "Nu'mān" for "Num'man". — P. 939^a, add to Bibl. of DZETA: do. *Alachidid Ali* de Fāz y Ali *de Alachidid* in *Homage de Castro* (Zaragoza 1903), p. 411—434. — P. 1012^a, l. 5, read "ḥḥḥḥḥ" for "ḥḥḥḥḥ". — P. 1016^a l. 11, read "Tuch" for "Tuch". — P. 1036^a, l. 10 from bottom, read "ḥḥḥḥ" for "ḥḥḥḥ".

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